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THE
SERMONS

of M. Iohn Calvin,
vpon the Epistle of S.
Paule too the Ephe-
sians.

Translated out of French into
English by Arthur
Golding.

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1577.



THE SECRETARY OF THE
 DEPARTMENT OF THE INTERIOR
 WASHINGTON, D. C.
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Yours very truly,
 [Illegible text, likely a signature or official name]



¶ To the most reuerend father in God
and his speciall good Lord, Edmund by
 the grace of God Archbishop of Caunterbu-
 ric. &c. Arthur Golding wisheth abundance of
all heavenly wisdoms, grace, and health
in Christ Iesu. EAS



Y very good Lord,
 forasmuch as it is the deu-
 tie of all them that publishe
 things too the world, whe-
 ther as first authors, or as
 translators, too deale in such
 sort as most folke may reape
 profite and commoditie by
 their dooyngs, specially in
 matters of Religion, the
 knowledge or ignoraunce
 whereof, concerne the bene-
 fite and welfare, or the hinderance and perill, not of a few,
 but of all men: I humbly beseeche your grace, that with your
 clemencie, fauour, and well liking, which I haue alwayes hi-
 ther too through your goodnesse inioyed, I may indeuer too
 benefyte others (specially the simple and ignorant sorte, for
 whom my care is, & ought chiefly to be) by the things which
 I haue gathered and conceyued to myne owne comfort, part-
 ly out of these present Sermons of M. Caluins, and such other
 readings, but specially out of the very woord of God it selfe:
 that they may bee as a brieve abridgement of this whole work,
 and as an entrance too the ryght conceyning of the doctrine
 of Election and Predestination, which being the chief ground-
 woork of this Epistle to the Ephesians, ministreth mee iust
 occasion to say somewhat concerning the order and ryght vse
 therof: not that I intend too take vppon mee too discusse the
 particular poyntes therof, or too answer the seuerall obiections

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ons and blasphemies which the heathenish Atheists or worldlywise scornors are wont too cast forth in derogation of that heavenly doctrine, bycause their fleshly reason cannot attaine too it: (for I confesse that too bee a matter too hygh for mee too meddle withall, and it were more than needeth, considering how much is sayd therof in these Sermons:) But onely too shewe the gentle reader what way he may safely take, too deale therewith to his benefyte and comfort. Wherunto I am the rather moued, bycause it commonly falleth out, that the vnreasonable and vnaduyzed dealing therewith, (partly by such as of a certeine vaynglory doo aduenture too speake the things which they know not, and partly by such as beyng otherwise godly and well mynded, doo notwithstanding enter deeper sometimes intoo that profound doctrine, than common capacitie (yea euen of good and sound Christians) can well reache vnto, or ordinarie skill can well wade out of againe, or the present state of the hearers well beare:) dooth oftentimes shake, and sometimes also wellneere ouerthrowe the faith of the weaklings, whom Gods woord willett to be tendered with all myldnesse and modestie, and for whose releefe and edifying the things that are set downe there are chiefly written. Wherfore keeping as euen a hand as I can, that nothing may scape from mee vnawares, wherby the aduersaries of the Gospell may take occasion too slaunder the doctrine, or the simple sort, occasion to bee offended at it, or to shrink from it, or the perfect sort, occasion to find iust fault with mee. I will no longer trubble your grace with delayes, but (by Gods leaue) proceedeforthwith too the matter.

The substance and ground of this Epistle to the Ephesians is this: That beyng once thoroughly instructed and rooted in the fayth of Iesus Christ, wee must (for full confirmation and stablishment of our consciences in the loving kyndnesse and fauour of our God, ageinst all assaultes and temptations both of body and soule,) stye vp in mynd aboute the world and all worldly things, too the beginninglesse loue of God, wherthrough he choos vs too saluation, or endlesse wellfare in his onely



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only begotten sonne, before the foundations of the world were layd, freely of his owne mercy, without respect of any desert, worke, or worthinesse of our owne: In consideration whereof, it is our dewtie on the other syde, too glorify God both in our bodies and in our soules, by leading a holy and vertuous lyfe proceeding from a pure and sound hart: which acceptable obedience, together with the sayth from whence the same springeth, is bred and brought forth by the only working of Gods holy spirit in our myndes, for Iesus Christes sake.

This doctrine then belongeth not at all too the careless worldlings, which welter still in the dregges of the old Adam: that is to say, which bee not yet come vntoo Christ, nor haue heard of his Gospell: or which beyng come in name and profession, doo fyght still against him in lyfe and conuersation. Of which two sortes, thes elatter (if they amend not vppon new admonition) are rather too bee left vp too the iust iudgment of God, than too bee perswaded by reason, which they themselves abuze, or too be confuted by Gods woord, which they will not regard, vtill they feele it cutting sharper than a two edged sword: and the other sort are too bee taught first too knowe God and his sonne Iesus Christ, before they can bee made partakers of the riche treasures of Gods wisdom, ryghtuousnesse, and redemption, layd vp in Iesus Christ for none but such as beleeeue in his name. Nother belongeth it properly and immediatly to the weaklings and Nouices (if I may so terme them) which are but newly trayned to the Gospell, or are but of slender vnderstanding and feeble beleefes bycause their myndes beyng yet vnable too discerne so high mysteries for want of experience in matters pertynyng too God, haue neede of milke still, rather than of strong and substantiall meate. And surely there needeth no better nor further prooffe of the infinite and incomprehensible profoundnesse of this doctrine, than that enen the Apostle himselfe being after a sort astonished at the exceeding great hugeness of it, was fayne to knit vp his discourse therof with this exclamation.

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Rom. ii. 33. tion, O wonderfull depth of the riches of Gods wisdom and
 knowledge. How vnsearchable are his iudgements, and his
 Heb. 5. 14. wayes past finding out. But this doctrine belongeth too such
 as being growen yptoo some ryphenesse in Christ, and hauing
 gathered strength in the knowledge of matters of saluation,
 haue through the longer working or greater measure of Gods
 holy spirit, obteyned light of vnderstanding aboue the com-
 mon and ordinarie rate, and by the same spirit subdewed their
 owne wit and will, too the beleefe of God and his woord; that
 is too say, too a right and stedfast perswasion of mynd con-
 cerning God and all his sayings and dooings; without any mis-
 trust or doubting of the same. I call that onely a right per-
 swasion, which is grounded altogether vppon the Canonickal
 2 Pet. 1. 19. writings of the old and new Testament, and throughly war-
 ranted in all poyntes by the same. And lyke as that tree may
 well and iustly bee sayd too stand fast, not which hath bin ve-
 terly vntasted or vntouched of any torme, but which hauing
 borne out the brant of all wyndes and weathers, continueth
 vnbloven downe through the violence of tempests, haue shu-
 ken off all the leaues; broken off some braunches, shivered dy-
 uers bowghes; rinen the bark, yea and inforced the top of it
 too floope now and then too the ground: euen so that fayth
 or beleefe, is too bee counted stedfast and well settled, which
 continueth vnuanquished too the end, though in the instant
 time it haue bin neuer so sore shaken and battered with the
 assaultes of temptations, aduersities, and crosses both of body
 and mynd. They therefore which haue atteyned to this groun-
 ded growth in Iesus Christ, may safely and comfortably deale
 with the doctrine of Election and Predestination without
 guyde: & such may haue neede of exhortation, admonition,
 warning and incouragement, by reason of the naturall fraytie
 which alwayes followeth; and oftentimes ouertaketh eue the
 strongest, but not of instruction, otherwise than by the woord
 it selfe: for (as sayeth S. Iohn) the inward anoynting: (that is
 1 Iohn. 2. 27. to wit, the enlightning of the holy Ghost) teacheth them all
 things. But as for the other sort, which are yet but as new
 borne



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Some infants in Christ, whether it bee in respect of tyme, or in respect of knowledge, or in respect of both: forasmuch as this doctrine is of such nature as it cannot bee learned by any preceptes or perswasions of wisdom: untill the knowledge and love of God in Iesus Christ, be first well felt and thoroughly digested by sayth in the bowels of mens hartes: they haue neede too bee both cherished and trayned forth by degrees, and as it were by parcelmeale; too the right conceyving and vnderstanding of so great a mysterie. For although Gods free Election and Predestination, according too the purpose of his owne good will, euen beore all time; bee in very deepe the first cause and onely originall wellspring of our saluation or endless welfare, and of all the things that further or accompanie the same: yit is not the first poynt in doctrine whereby too bring men to saluation, nor the first Loadestone that men must looke at, as soone as they bee entered intoo the way of saluation. Which thing appeareth sufficiently by the continuall order of teaching vsed throughout the whole holy scripture; where both the Prophets and Apostles and Christ himselfe, doo alwayes begin the ministration of saluation at the preaching of repentance; and so proceeding too sayth and free forgiveness of sinnes, too newnesse of lyfe, and the right vse of sacramentes, too the rising againe of the dead, and the everlasting iudgment: doo finally deliuer forth the doctrine of Election and Predestination as a sheeld ageinst all assaultes, to make men perseuer and hold out to the end in the way of saluation, through all aduersities, tormentes, and temptations, as shall appeare more plainly hereafter. This doctrine then is (as yee would say) the rooofe of Christianitie, which beyng orderly, substantially, and workemanly reered vpon the rest of the building, is as a couering and safegard too the whole, defending it fro all iniuries & annoyances of wynd & weather, and giuing it continuance with perpetuities: so that whatsoever is added afterward, may well make too the adorning and beautifying of it, but not to the safetie and strength of it. And therefore if it bee set vpon a false or ouerfeeble foundation,

tion, or while the building is yet green and imperfect, before the stones bee well clozed, leetled and dry: the weight of it beareth downe the whole house to the ground, to the great losse, and (but if the more grace of God bee) too the utter and vnrecoverable vndoing, both of the buylder and of the building.

What then, will some man say? Is it not too be taught? Is it not to bee learned? Yis verily: and that with all circumspection and indeuer of mynd: howbeit, not at al aduenture, not in haste, not rashly, not presumptuously: but with singular circumspection, reuerence, warenesse and humilitie, as al the goodly haue vsed to doo: least whyle wee take vpon vs too swim without a bladder, before wee haue learned too, beare our bodies vpon the water, wee bee carryed away with the violence of the streame, or sink for faintnesse, or wee can recouer too late again: or least (which worse is) whyle wee bee overcurious in meddling with the secretes of Gods Maiestie, wee bee overwhelmed of his glory. How then may wee wade safely in it too our benefite? Euen by seeking of our selues in Iesus Christ. Let vs see if wee can fynd our selues there.

Ades. 4. 13. scripture assureth vs, that there is no saluation but onely in Christ Iesus, nor no damnation to them that are in him. Now

Rom. 8. 1. therefore, like as too knowe the originall cause of our death and damnation, wee must not rounge beyoud the fall of our

Rom. 5. 13. first father Adam, bycause that by him sinne entered into the world, and by sinne, death: so to fynd our recouerie and saluation, wee must not seeke elsewhere than in Iesus Christ, bycause he is ordeyned to bee the onely propitiation and attonement for our sinnes, and there is not any other name, (that is

1. Iohn. 2. 2. to say, any other person or meane) giuen vs wherby to bee saued, than the onely name of Iesus: For he is the way, the

1. Iohn. 14. 6. the truth, and the lyfe: He is the lyght of the world: He is the resurrection and the lyfe: God is in him reconcyling the

1. Iohn. 11. 15 world vnto himselfe: In him dwelleth the whole fulnesse of the Godhead bodily: God hath made him our Wisedome,

2. Cor. 5. 19. Righteousnesse, Holinesse, and Redemption: And he through

Coloss. 1. 9. his

1. Cor. 1. 30

Hebr. 10. 14.

his owne offering up of himselfe vpon the Crosse, hath perfect-
 ed them for euill which are to be sanctified, and is become Hebr. 9.9.
 the author of eternall saluation too as many as obey him;
 Inasmuch then as Iesus Christ is both God and man, and hath Hebr. 2.17. 8.9. Math. 2. 27. 30. Iohn. 3. 35.
 all power both in heauen and earth, and all knees must
 bow before him: whosoever seeketh saluation out of Iesus
 Christ, dooth but wander away after his owne deceiptfull ima-
 ginations, neuer to fynd the thing that he seeketh; by cause that
 (as sayeth Saint Iohn) he that hath not the sonne, hath not the 1. Iohn. 3. 23. & 5. 12. Ephe. 3. 12.
 father; and he that hath not the father, is a straunger too the
 covenantes and promises of saluation, without hope and
 without God in the world; and so consequently in stead of the
 substance he ketcheth but a shadowe or a dreame, or rather
 nothing at all: Nay rather he ketcheth euertlasting damna-
 tion, according to this saying: He that beleueth not in the Iohn. 3. 18. 19.
 sonne, shall not see light, but the wrath of God abydeth vpon
 him. And again, this is damnation (that is to say, the cause of
 damnation) that whereas light is come into the world, (which
 Ighis Christ) men haue loued darknesse better than light;
 that is to say, they haue loued the blynd imaginations and in-
 uentions of their owne ignorant myndes, better than the light-
 some truth of Christes Gospell.
 Wherefore putting away all flatterie and soothing of our
 selues, and taking to vs the touchstone of Gods word, which Hebr. 4. 12.
 is quick and effectual, and sharper than any two edged sword,
 entering in to the diuiding asunder of the soule and the spirit,
 and of the sinewes and marie, and sifting out the thoughts and
 conceytes of the hart: let vs examin our owne consciences, 1. Cor. 13. 2.
 whether wee bee in Christ, and Christ in vs, or no. Our owne
 consciences (at leastwise if they bee not blynded with igno-
 rance or hypocrisie) will certifie vs of the truth in that behalf.
 And if any man haue not the record thereof in himselfe, he
 wandereth vntill in errour, and knoweth not whyther he go-
 eth, nor in what case he standeth. For they that are in Christ, Gal. 3. 4. Rom. 8. 16.
 haue Christes spirit in them, and that spirit assureth their spi-
 rit, that they bee the children of God. Now let vs see if wee
 haue

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haue this warrant in our selues : wee shall discerne it by these
 2. Cor. 5. 17. marks following, and such other lyke. The scripture telleth
 vs, that those which are in Christ Iesus, are become new crea-
 Coloss. 3. 7. tures. That they bee rooted, buylded, and settled vpon Christ
 1. Iohn. 2. 6. by sayth : That they walke as he walked, fashioned themselves
 Ephe. 5. 22. after his example : That they haue put off the old man, (that
 23. 24. & is to say, their owne naturall disposition) which is corrupted
 Gal. 5. 16. & with deceitfull lustes : and beyng renewed in the spirit of their
 Coloss. 3. 5 mynd, (that is to say, in the inward working of their hartes,) they
 Gal. 5. 22. & haue put on the new man, (that is to wit, a new disposi-
 Col. 3. 12. & tion of mynd, which is shaped lyke vnto God in true righte-
 Ephe. 5. 9. ousnesse and holinesse : That they walke after the spirit, and
 Rom. 8. 1. not after the fleshe, that is to say, that they liue not after the
 lyking of their owne wit and will, but in obedience to the wis-
 dome and will of God : That they haue mortified their earth-
 Colo. 3. 5. & ly members, that is to say, ouermaystred and subdued their
 Gala. 5. 24. sinfull lustes and lykinges : That they bee crucified too the
 world, and the world to them, that is to say, that they bee no
 Gal. 2. 8. 14. more intangled with the fond loue and sinister affection of the
 world and worldly things, than if they were already dead, and
 1. Pet. 2. 24. had no more neede of them at all : And finally, that they bee
 dead vnto sinne, but alyue vnto righteousnesse. Of all which
 sayings, and of a number mo tending to the same purpose, the
 pith and effect is this, consisting of two members : Namely,
 that such as are rightly and vnfeynedly in Christ, haue vtterly
 renounced their owne wit, will, wisdom, strength, reputa-
 tion, and righteousnesse : yea and quyte and cleane forsaken
 themselves, together with the world and all worldly things,
 and haue giuen ouer themselves (as it were in bondage) all
 wholly vnto Christ, taking him for their onely God, Lord, Sa-
 uiour, Father, Mayster, Teacher, Guyde, Defender, Stay, Light,
 Righteousnesse, Holinesse, Redemption, Wisdom, Strength,
 Reconciliation, Sacrifice, Alter, Temple, high Prielt, and all in
 all : and therefore depending alonely vpon him in all things,
 putting their whole hope, trust and confidence in him, way-
 ting vpon him as the seruant vpon his Mayster, or as the
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standing vpon his mistresse, or as the chylde vpon his father: seeking his onely honour and glory in all caces, contented to beare the crosse with him in suffering all manner of hartnes, wrongs, losses, despytes, reproches, myseries, and torments for his sake, that is to wit, for the truth of his Gospell, and for the rightuousnesse of his kingdome: and finally making full account that as they on their part lyue not in themselves, but in him, nor to themselves, but to God, so he on his part will most pleascouly and bountifullly reward their labours beyond all that they can hope or conceiue, and neuer fayle them or withdraw himself from them euen in this world, at their neede. Out of the which roote of trew and liuely faith, springeth forth this fruite (which is the second part or member that I spake of) to the full confirmation of our consciences, & to the open warranting of our beyng in Christ: namely that for the loue of him, wee imploy our whole lyfe to glorify God by induering continually to edefy, profit, and comfort our neighbours both in word and deede, earnestly, saythfully, and cheerefully, without respect of our selues or of our owne commodities, ease, profit, pleasure, yea or lyfe, which is in dede the perfect charitie. If wee fynd this disposition of mynd thoroughly rooted in vs: then may wee boldly and certainly conclude, that wee bee in Christ, and Christ in vs: that the life which we lyue as now in the fleshe (that is to say, in this world) wee lyue by beleefe in the sonne of God, or rather that it is not wee that lyue, but the sonne of God which lyueth in vs, that wee be led by Gods spirit, and consequently that wee bee his children and heyres of his blessed and euerlasting kingdome with Christ, is chozen and predestinated therto in him before all worlds.

Gala. 2. 20.

Howbeit, forasmuch as wee carrie the old Adam continually about vs, who cannot bee put quyte and cleane away but by death. And the flesh not onely lusteth, but also wresteth and fyghteth so myghtily against the spirit, that oftentimes it weakeneth, woundeth, ouerthroweth, yea and (as sayeth Saint Paul) leadeth vs captiue to the lawe or seruice of sinne: Informuch

Gala. 5. 17.

Rom. 7. 5.

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much that there is not so stout a souldyer in Christ, but he is
Rom. 7. 19. compelled to say with the same Paule, The good that I would
doo, I doo not, but the euill which I hate, that doo I: by reason
whereof the greefe and anguish of his mynd inforce him too
cry out (at leastwise in his hart,) wretch that I am, who shall deli-
Rom. 7. 24. uer mee from this body of sinne? The weak conscience of
the frayle sinner, synding how farre he commeth short of the
trew effectes and frutes of perfect Christianitie heretoofoore
described, is stryken in great heatinesse, and dwelleth in doubt
whether he bee yit in Christ or no. By meanes wherof, he not
only taketh no comfort in the doctrine of Gods eternall elec-
tion and predestination: but also is the more abashed and dis-
mayed at it. In this case wee must not resort for remedie too
flethe and blud, that is too say, too the perswasions of worldly
wisdome, or of mans owne natural reason and vnderstanding;
but too Gods holy woord, which being the very foode and
healthfull saluie of our soules, alonely is able to pacify the vex-
ed conscience, and to cheere vp the drooping and dying hart.
This, besydes other comfortes, wherof mo shall bee reherced
hereafter in place more conuenient, telleth vs that there are
ages and degrees in Christ and Christianitie, and that our lyfe
1. Cor. 13. 12. Job. 7. 1. is a continuall warfare, wherein wee must mainteyne battell, not
onely ageinst the trubbles and aduersities of this world, but
also ageinst our selues, that is to say, ageinst the vices and af-
fections of our owne corrupt and sinfull nature, yea and (as
sayeth Saint Paule in this present Epistle too the Ephesians) a-
gainst principalities and powers, ageinst the Lordes of this
world, which are the rulers of the darknesse of this world, even
the wicked spirites that are aboue: To bee short, wee must in-
dure continuall conflict ageinst the world, the flesh, and the di-
uill. And this warfare is to be susceyned and borne out, not
by our owne strength and policie, but by the power and wis-
dome of Christ in vs. Agein, the scripture telleth vs, that as
long as wee lyue in this world, (bee wee neuer so forward,
Phil. 4. 13. & Rom. 8. 37. willing, and circumspect in our doyngs) our knowledge is im-
perfect, our loue vnperfect, our sayth vnperfect, and all our
ryghtu-

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righteouſneſſe is as a defyled cloth: ſo that euen the godlyeſt Eſay. 64. 7.
 and holyeſt men that euer were, are, or ſhal bee, muſt bee ſaine
 too: confeſſe with Dauid, that onely thoſe are bliſſed whoſe Pſal. 1. 1. &
 finnes are forgien, and whoſe iniquities are couered, and too Rom. 4. 7.
 cry out with the Publicane, God bee mercifull too mee wret- Looke. 18. 13.
 ched ſinner: alwayes yeelding him this prayſe, that it is on- Pſal. 103. 3.
 ly he which forgineth all our finnes, and healeth all our inſyr-
 quities. For if wee thinke wee haue no ſinne, or that wee may 1. Iohn. 1. 8.
 bee quyte and cleane rid of ſinne, ſo long as wee beare the
 earthly tabernacle of this frayle body of fleſhe and blud about
 vs: wee deceyue our ſelues, and the truth is not in vs. There-
 fore wee muſt hold faſt the foundation too the ende, which
 foundation is the free forgiuenesse of finnes through Ieſus
 Chriſt, beleeuing and hoping to bee iuſtified, (that is too ſay,
 to bee accepted for innocent and ryghtuous, and to bee in-
 ded with power of the holy Ghoſt,) not by the deedes of
 the Lawe, nor by our owne workes or inuentions, but by the
 obedience and ryghtuouſneſſe of Chriſt. And therewithall,
 yppon aſſured truſt of his ſtrength and aſſiſtance, wee muſt
 fygthmanfully ageinſt our owne luſtes, and ageinſt all maner
 of temptations and croſſes, with the weapons of Gods word,
 continuall and hartie repentance, ſeruent prayer, often faſting,
 and earneſt indeuer of amendment, ſo as wee ſuffer not ſinne
 to ouermayſter vs, and too reigne in our mortall bodyes, by Rom. 6. 12.
 our fulſylling of the luſtes therof, but delygth in the lawe of Rom. 7. 12.
 God with the inward man, that is too ſay, vnfaynedly with the
 whole hart, for as God requyret truth in the inward partes, Pſal. 51. 6.
 ſo hateth he the deceyfull man. So then, wee muſt nother Pſal. 5. 6.
 ſinne wilfully and preſumptuouſly, nor deſpayre and ſhrinke
 away from God when wee haue ſinned: nor play the hypo-
 crites in iuſtifying our ſelues towardes God or the world. But
 lyke as wee muſt continually pray God to keepe vs from pre-
 ſumptuous finnes, and beware in any wiſe that they get not Pſal. 19. 13.
 the vpper hand of vs: ſo when wee haue offended, by what
 meane ſo euer it be, or how often ſo euer it bee, (as who is he
 that ſinneth not? Or rather who can tell how oft he offen- Pſal. 19. 12.
 deth?)

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death?) Wee must rise again continually by repentance and
 sayre: so as although our finnes be neuer so greivous and
 heynous in our owne eyes, yett must we yeld God the honour,
 as well of faythfullnesse and mercy in pardoning our often tra-
 niford and greivous falles, as of righteousnesse in sanctifying
 vs with the frutes of true godlynesse, and of strength in vphol-
 ding and mainteyning vs by the mighty power of his spirit, or
 of Justice in correcting and punishing vs for our misdoedes
 and offences. For wee bee sure that if any of vs doe sinne, wee
 have a faythfull advocate with the father, even Iesus Christ
 the righteous, who is the attonement maker for our finnes,
 and not for our finnes onely, but also for the finnes of the
 whole world. Inasmuch that if it were possible for one man
 to have in him the full gilt and greivous burthen of all the
 particular finnes of all men, yit might not the same man too
 despaire, or to doubt of the cleere forgiveness and vnder re-
 lease thereof, vpon his hartie repentance and vnteyned amend-
 ment, so long as Christ lyeth and sitteth at the right hand of
 God, making intercession for vs. For yke as God himselfe
 is infinite, so is his mercy infinite also, towards all such as take
 hold of it by fayth in Iesus Christ: And too the intent wee
 should take hold of it, he assureth vs of it with an othe, saying:
 as much as I live I desyre not the death of a sinner, but rather
 that he should turne from his wickednesse and live: and in
 what heere so ever he repenteth him of his finnes from the
 bottom of his hart, I will put all his wickednesse out of my re-
 membrance, sayeth the Lord. Moreover, although we inde-
 ure to keepe a cleare conscience towards God, and to scide a
 blunck feltye through charitie towards men, according to
 the prescript rule of Gods lawe: yett our so doynge must not
 be with intent too purchase grace, favour, or righteousness
 thereby at Gods hand, (for that belongeth onely vnto Christ,
 and no man living shall be iustified by the doedes of the lawe)
 nor to glorify our selves to the worldward, (for whose sake see-
 lech the glory of men, is destitute of the glory of God, and
 hath receyved his reward already,) but, onely to glorify God
 by

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by shewing forth the myghtie working of his fast in vs, to the benefite of our neighbours, to the stablising of our owne consciences in the faith, and to the confuzion and shame of the aduersaries, which doe slanderously misreport the doctrine of saluation which wee profess.

If wee deale after this maner, then dooth Gods word put vs out of all doubt, that sinne shall not get the vpper hand of vs, by cause wee bee not vnder the lawe, but vnder grace. And this continuall mainteyning & renewing of the battell against Satan, the world, and our owne flesh, assured vs, that although wee bee neuer so full of infirmities, yet are wee grafted into Christ, and growen into him by resembling his death, in that wee haue crucified, and dayly labour to crucifye the old man with him: by meanes whereof wee growe vp againe into the likenesse of his resurrection, through newnesse of lyfe, so the glory of God for ever. Finally, it warranteth vs that wee bee firmly grounded and settled in Gods Election, so as wee cannot in any wyse perish. For Satans not decided against himselfe: The worldlinges hate not the world, nor the things therein: Flesh and blud mislike not the corruption of the old Adam: Neither can any man come vnto Christ, except the father draw him. Now then, saying that to stryue against sinne, and to rise continually by repentance after the maner afore mentioned, and to doo all things by mere loue, cometh not of our felices (for the naturall man is not obedient to Gods will, nor they can bee,) but of God the father of all mercy, comfort, and lyght, from whom every good and perfect gifte cometh, who also of his owne free goodnesse worketh in vs both the wyll and the performace thereof by the power of his spirit. And saying that the seedling of his spirit after that fort into our hartes (buyng the earnest perry of saluation, and scale of our aduption, to strengthen our weaknesse, and to warrant and defend vs against all temptations) is a sure and infallible prooffe of Gods loue towards vs according to this saying of S. Iohn, hereby doe wee knowe that wee dwell in him, and he in vs, that he hath giuen vs of his spirit: then upon followeth an argument

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ment grounded vpon the nature of God, which leadeth vs directly and comfortably to the poynt of Predetermination, and is the very knot and conclusion of that matter. For inasmuch as God is vnchaungeable, so as there is no alteration of mind or purpose in him, too fancie one thing to day, and another too morrowe, or too determine and repeale again, and so consequently too hate and loue by turnes and fittes: (for Gods gites and callings are such, as he cannot repent him of them:) it must needs follow, that he loued vs before all worldes, and that the same loue of his caused him too chooze and predetermine vs too saluation before wee had any beeing, yea euen eueraltingly before all tyme: and also that the same loue shall neuer leaue vs, vntill it haue brought vs too the endlesse fruition of his heauenly glory, bycause that whom he loueth, he loueth to the end, and bycause that forasmuch as the spirit of him that rayfed vp Iesus dwelleth in vs, he that rayfed vp Iesus will also quicken our mortall bodyes, through his spirit which dwelleth in vs. For when wee bee come so farre forward as to fynd our selues in Christ, & by Christ to take hold of Gods free loue, and by his loue to clynke vp to his eternall election: then resting vpon the foresayd argument of the vnvariable and vnchaungeable nature of God, (which not euen the heathen, I meane the wyser sort of them, did euer deny, or in manner doubt of:) wee knit the eternitie to come with the eternitie past, and conclude determinately in our selues, that there is now no damnation to vs that are in Christ Iesus.

Yea and out of this conclusion springeth such inestimable comfort and inward ioy of mynd, as inforceth vs to burst out into this bold, but yit most godly boasting on Gods behalfe, which Saint Paule describeth in the eyght too the Romanes, saying: I am fully perswaded, that nother lyfe, nor death, nor Angels; nor principalities; nor powers; nor things present, nor things to come, nor heighth, nor depth, nor any other creature can separate vs from Gods loue, which he beareth vs in Iesus Christ our Lord. And seying that God is on our syde, who

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who shalbee against vs? Seeing he hath not spared his onely sonne, but hath giuen him for vs all: how should he not giue vs all things with him? Who shall lay any thing to the charge of vs whom God hath chozen? God hath acquitted vs, who then can condemne vs? Christ hath dyed for vs, yea and is risen again for vs, and also sitteth at Gods ryght hand and maketh intercession for vs. Now if he dyed for vs, then are wee sure that wee dyed all in him, and lykewyze that as he is risen, so wee are risen again with him, neuer to dye any more, for death hath not any more power ouer him, but forasmuch as wee bee his members, wee doo sit with him already in the heauenly places by hope, only wayting for the day of his coming to iudgment, at the which tyme, our lyfe which as yit lyeth hidden with him in God, shalbee shewed openly, and wee shall appeere with him in glory. 2. Cor. 5. 15.

And this assured perswasion or beleeue of Gods loue, grounded vpon his eternall predestination, kindleth in vs as it were a counter loue towards God; and a contempt of all worldly things; bee they neuer so sweete or sower, pleasant or peynfull: wherethrough wee doo cheerfully answere on our owne behalfe accordingly as is set downe in the foresayd eighth Chapter to the Romans: Who shall plucke away our loue from Christ? Shall oppression, or anguish, or persecution, or hunger, or nakednesse, or daunger, or sword, according as it is written, for thy sake are we slayne all the day long, and accounted as sheepe appoynted to the slaughter? No surely: in all these things wee be more then conquerours through him that loued vs, that is too wit, through God woorking in vs. And therefore hauing our eye fast set continually vpon the foreleader and finisher of our fayth Iesus Christ, who for the ioyes sake that was set before him, did willingly abyde the Crosse, and the reptochefull misusages which he was most spytfully put vntoo: wee doo not faynt or waxe cold, but although our outward man bee consumed, yit our inward man is dayly renewed, insomuch that we reioyce Rom. 6. 8.
Rom. 6. 9.
Coloss. 3. 3. 4.
Hebr. 11. 23.
1. Cor. 4. 16.
17. 18.
euen in tribulations, knowing that tribulation breedeth patience,

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patience, patience breedeth experience, experience breedeth hope, and hope maketh not ashamed. For wee bee sure, that our induring of affliction for a short tyme, will yeeld vs an incomparable weyght of unspeakable and euertlasting glory. In respect whereof wee make no more account of all the aduersities of this world, than of fleabytings, and therefore wee looke not vpon the things that are seene, but vpon the things that are not seene; bycause the things that are seene, are transitorye, but the thinges that are, seene, are euerlasting.

Now then, the summe of the things aforesayd, is this. That whereas there is no saluation, no election, no fauour, no blessing, no benefyte, to be had, hoped, or sought for at Gods hand, but onely in and by our Lord Iesus Christ: it is theued for the comfort of the weaker sort, that in this spiritual battell against the world, the flesh, and the diuell, those are not counted to be out of Christ, which being Baptized into him, and professing themselves to bee Christians, doo not withstanding fall through simple ignorance and infirmities of nature, or are violently borne downe, wounded, or caryed away at tymes by the force of ouermightie tēptations: but theye such as hauing their conscience started or benumbed, doo walke in sinne without feeling of any remorse: or which feeling the sting of sinne and harbyting of the lawe, doe notwithstanding make such account of the filchie pleasures of the flesh, the vanities of the world, and the fulfilling of their owne wicked willes, that they continue in sinne wilfully and wittingly, or rather maliciously and presumptuously, euē against the continuall testimonie and exclamation of their owne conscience, or else which through a cerrein feintnesse of heart, and cowardly misbeleefe, by reason of our much mynding of their owne weaknesse, and of the horriblenesse of their finnes without the remedies that God hath ordeyned for the same, doo utterly cast away their armour and weapon, and cyther out of hand giue ouer, and as it were betray themselves to the enemye of mankynd without any resistance: or els after due

Gal

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the death vpon and despaiſe of victory; without returning a-
ny more into the battell; or without crating the helpe and
ſuccour of their Captein Chriſt; as who would ſay, they looked
to get the upper hand; and to ſtand by their owne ſtrength at
their owne appoyntment; and not at Gods appoyntment;
through his power and mercie in Chriſt.

Of which kynd of people the cowardineſſe is ſo much the
more ſhamefull and blameworthie; bycauſe God hath gra-
nted them ſuch a Sanyour & Captein, as is both able & willing
too miniſter ſtrength too them bee they neuer ſo weake and
ſeetle; heath, bee they neuer ſo ſicke or diſeaſed; ſoundneſſe,
bee they neuer ſo fore wounded or maymed, ſorage; bee they
neuer ſo faynt and weery; victory, bee they neuer ſo much op-
preſſed and overmaſhed; ryghtuouſneſſe, bee they neuer ſo
finall and wicked; yea and euen lyfe though they bee dead.
For Chriſt himſelfe being the Philiſion of our ſoules; our
health; our weale; our lyght, our reſurrection; our lyfe;
and the very truth it ſelfe, which cannot lye nor deceyue, (to
the intent wee ſhould bee willing too reſort vntoo him, and
haue aſſured warrant of hope and comfort,) calleth and allu-
reth vs in this wyſe vntoo him: Come vntoo mee all yee that
are weery and overloden, and I will reſtreine you: Bee of good
cheere, I haue overcome the world; and ſo ſhall you alſo by
ſayth in mee: Although your finnes bee as red as ſcarlet, I
will make them as whyte as ſnowe: I will reſuſe none that
cometh to mee; but though he bee dead, yet ſhall he lyue;
for I will rayſe him vp at the laſt day: If yee ſuffer with mee,
ye ſhall alſo reigne with mee in glory: Reſiſt the diuell, and
he ſhall flee from you; ſo that the very gates of hell ſhall not
preuaile againſt you: After what you will of my father in my
name, and it ſhall bee done vntoo you: Aſke and yee ſhall haue;
ſeek and ye ſhall fynd; knocke and it ſhall bee opened vnto
you, poſſeſſe your ſoules through patience: Beſydes this
he ſaith he doth too the doing of any thing which he him-
ſelfe hath not firſt done for our ſakes; to giue vs the more
comfort and encouragement by his owne example. If we bee

Math. 11. 28.

Iohn. 16. 33. &

1. Iohn. 5. 4. 5.

Iohn. 6. 37.

39. 40.

1. Tim. 2. 12.

James. 4. 7. &

Math. 16. 18.

* Math. 18. 19. &

Iohn. 14. 13. 14.

& 15. 16.

Math. 7. 7. 8. &

Luke. 11. 9. 10.

g. ii.

tempted,

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Math. 4.8. tempted, so was he. If wee bee smitten for our sinnes, so was
 Hebr. 4.15. he: for he bare our infirmities, and the penaltie of our trans-
 gressions was layd vpon him. If wee be tryed and nurtured
 Blay. 53.4.5. with correction of the crosse, so was he: insomuch that al-
 though he was the sonne of God, yit learned he obedience
 Hebr. 5.8. by the things that he suffered. If wee bee abaced, so was he:
 Phil. 2.6.7. insomuch that wheras it was no robberie in him to bee equall
 with God, bycause he was in the shape of God, yit abaced he
 himselfe by taking vpon him the shape of a seruant, and that
 Psal. 118.6. so farre, as he cryeth out in the Psalme, I am a worme, and no
 man, a very scorning stocke of men, and an outcast of the peo-
 ple. If the terrour of Gods wrath for sin doo abash our hartes,
 so did it abash his: and that so sore, as he was fayne too crye
 out, O God my God, why hast thou forsaken mee? If wee
 Psal. 121.1.8. suffer want and penury, so did he: for he had not whercon
 Math. 27.46. too rest his head. Finally he became lyke vnto vs in all things,
 Heb. 5. 15.16. sauing onely in sinne; to the intent that wee hauing a Hygh
 priest which could bee touched with the feeling of our infir-
 mities, might boldly preace to the throne of grace, to obtayne
 mercy and fauour, to our releefe and helpe in dew time. As-
 1. Pet. 4.13.14. suring our selues that if wee fashion our selues lyke vnto his
 image in sufferance, in patience, in humilitie, in fayth, in hope,
 in loue, and in resistance of sinne, wee shall also bee made lyke
 vnto him in glory..

Math. 11.30. Wherefore let vs take his yoke vpon vs, for it is sweeter
 let vs sticke to him in weale and wo, for he will not forsake vs;
 and let vs fence our selues aforehand, with the armour and
 weapons that Saint Paule speaketh of in his present Epistle,
 that wee may bee able to stand fast in these euill dayes, wherein
 Satan the old serpent leaneeth nothing vnattempted that may
 destroy or impaire our fayth: and that wee may bee able to
 beare out the brunt of afflictions which God iustly may; and
 (I feare mee) shortly will cast vpon vs for our carelesse hear-
 ing, and more carelesse, slowe, and negligent following of his
 word so plentifully preached among vs, if wee connect not to
 speedie amendment. Let such as are yit weak, learne to grow
 from

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from fayth to fayth, from knowledge to knowledge in Iesus Christ. Let them (as sayth S. Peter) indue by all meanes to 1. Pet. 3. 5. 4.
 adde too their fayth, strength, to their strength, knowledge, to
 their knowledge, stayednesse, to their stayednesse, patience, to
 their patience, godlynesse, to their godlynesse, kynd harted-
 nesse, and to their kynd hartednesse, Loue. And whyle they
 bee proceeding too perfection by those degrees: I counsell
 them in the meane season too reuerence the mysteries which
 God hath not yit reuealed vnto them; nother despayring of
 their owne saluation for want of deepe and exquisite know-
 ledge, (for to whom much is giuen, of him much shall bee re-
 quyrred, and to whom lesse is giuen, of him lesse shall bee requi-
 red:) nor refusing too learne, least they fall intoo the sinne of
 contempt: nor grudging at thoz too whom God hath giuen
 a greater lyght of vnderstanding in such misteries: nor yit dis-
 faming the doctrine it selfe, which is vttered by the holy Ghost
 for their comfort, if they could conceyue it aryght. Againe,
 on the other syde, I counsell the stronger sort (euen for Christes
 sake, who being the Lord of al power, became weake for our
 sakes) too trayne foreward the weakelings with all myldnesse
 of spirit; not with disputing, but with gentle exhortation and
 incouragement; and too cheere vp the faynt handes and fee- Hebr. 12. 12. 13.
 ble knees, eche bearing so with others infirmities, and helping
 too guyde their feete in the ryght pathes, as God may bee
 gloryfied on all handes through Iesus Christ. And as for the
 vnreuerend and wicked wilfull scorers, wee may let them as-
 lone vntoo God, without casting of our pearles before swyne, Math. 7. 6.
 or without giuing of our holy things vnto Dogges, least Gods
 name bee blasphemed and rayled vppon by our occasion. But
 yit ought wee (of christian charitie) too pray for them; if
 peradventure the goodnesse and long sufferance of God may
 win them too repentance; that they may acknowledge the 1. Tim. 2. 10. 25.
 truth, and staping out of the diuels snares wherein they bee
 wild prizoners, come too their ryght myndes, and performe
 the will of God. For wee our selues also bee compassed a-
 bout with innumerable infirmities, and haue neede of conti-

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2. Pet. 1. 10. 11.

small mercy at Gods hand, neither is shew of his almightie
 strength by his owne strength, nor that on a sure himselfe to
 hold out the doctrine of an houre, but by the helpe of God
 through Christ. Therefore let every one that calleth vpon
 the name of Christ, (that is doer it), which professeth him-
 self a Christian, depart from iniquitie. Let him that be-
 longeth to stand, take heed that he fall not. And finally let
 vs all inuener to warrant our calling and election by good and
 godly gouernation, and so shall the way be layed open for
 vs to enter into the euertlasting kingdome of our Lord and Sa-
 uiour Iesus Christ, to whom be all honour, glory and do-
 minion for euer and euer. Amen.

Thus much haue I (presuming vpon your graces good in-
 ward and outward) aduentured to write of this deepe, but
 so much comfortable doctrine of Christ, doctrine, in farr
 doother as my hitherto beliefeth the benefit of an Epistle, and as
 to my poore skill hath seemed necessarie too, thus this simple
 teacher an cheerer into the substance of this booke, that he
 may be the eazher conceyue, and the better vnderstand, and
 digest the doctrine of this Epistle, and of the Sermons written
 vpon the same. And therefore I haue had a speciall care to let
 downe the matter as playnly and comfortably as I could, bol-
 ding my selfe alwayes to the present case, without stepping
 aside into any bymatters; and without aouching anything
 which is not warranted by Gods expresse woord. Again, I
 haue bin the sparer in wordes and sentences of myne owne,
 bycause of the greates profoundnesse of the diuine doctrine,
 which can not be handled with too greates reuerence: the ra-
 ther bycause I see that the more godly and skilfull men are in
 matters of Religion, the warer and circumspecter they bee in
 dealing with the foresayd doctrine, eyther in familiar talk &
 conference, or in giuing it forth in their Sermons & writings.
 And as for the author of these Sermons, I shal not neede to co-
 mend him to your grace, bycause that you, whose study is im-
 ployed in matters of diuinitie and good gouernment of the
 Church, are better acquaynted with him than I, & therefore can-
 not

Declaration.

Not be ignorant of the goodness of his writings, whereof this is
not the first part, nor (I hope) the last that hath and shal be pre-
sented both by mee and others (I trust) to the benefite of our
common country. Wherefore omitting too trouble you any
further in that behalfe, I beseech your goodnesse to beare with
my Boldnesse, and also with myne oversightes, where any have
reaped mee in this translation; and to further this my trauell
with your fauour, as you doe the lyke proceedings that tend
to the aduancement of Gods glory; by the edifying of his
Church. Surely my purpose and desyre was that it should haue
bin a benefite, or at least wile among the such states; of such
maner of presents as were offered your grace, at your returne
into the South, to welcome you to your See of Caunterbury, if
the time would haue serued so haue had it conveniently prin-
ted: For it was fully translated and dispensed out of hande
good while agoe. Nevertheless my trust is that a weeke do
beneficiall to the Church of God, shall be lesse than lesse accept-
able to you, though it come not with such speed as I glori-
ously would it should haue done, which thing I beseech your
goodnesse with all reuerend humilitie too grant; praying
God too power vpon you such abundance of his heavenly
grace and holy spirit, as the place of high prebeminence, wher-
in he hath set your most reuerend fatherhood, requyre; that
wee may long enjoy your furtherance; to the continuall ben-
efyte of his Church. Written at Glouc in Suffolke the xiiij of
January, 1576.

Your good graces most humble Orator
Thomas *as your constant minister, a friend*
that followeth

J. M.

To all Christians baptized in the name
of the Father, and of the Sonne, and of the
holy Ghost, dwelling or abyding in
France, greeting.



It is a wondrous matter right deely beloved brethren, how all of us glory in our Baptism, and yet consider not all with one accord what that make importeth of its owne nature, namely by following the intent of him that is the author of it. For no doubt but if wee did so, wee should all ioyne toogether in one holy consent too worshipping the onely one God in spirit and truth, and to acknowledge Iesus Christ

for our onely Saviour, Advocate, Master, yea and Lord, as touching the government of our soules and consciences: and wee would take his onely moord for our wisdoms, guyde, and rule of our whole lyfe, and specially of his service, without mingling of the inventions of man: vayne with it, how great antiquitie or countenance so ever they seeme: too hute. Yea, and for the outward government and visible order of the Church, wee would hold us to that which our Lord Iesus Christ in whose name wee were Baptized, hath shewed thereof too his Apostles, and by them inioyneth the whole world too followe even unto the last day. And certainly then should the strange confusions and divisions cease which are too hee seene in Christenome, whereof those are the cause, which will not harken unto God, and yeeld full authoritie too his woord, which fault shalbee layd too their charge at the iudgment of God, unlesse they turne a new lease. The Lord and Father of mercie graunt them grace so too doo, according as supplication is made too him for them, in all holy assemblies where he is called uppon according too his will, in the onely name of Iesus Christ. That is the thing which wee desire. For heere the case concerneth not the bringing in of some newe deuys, after the fancie of men, norther stryue wee too make the victorie fall uppon mens sides, what so ever they bee, as some surmyze: but that God and his woord may haue the upper hand agaynst all abuses, superstitions, and lyes of Satan, and that

that we may all together give glory too our God, confessing that both wee and our fathers haue ouer shamefully forgotten him, inasmuch as wee haue not folowed his holy Liue, but haue bowed asyde both too the ryght hand and too the left. And truly wharsoeuer wee read Gods woord in a thing that wee vnderstand, or haue it preached and declared purely, he allureth vs too him, too make the lyke acknowledgement. And he hath doone so much in these late yeeres by stryving with his mercie agaynst the malice of the world, that dyuerse haue returned into the ryght way, whom others yea ones of all degrees doo followe styll anew. But yit is not that yough, wlesse the residue which haue hitherto bin deaf or asleepe, doo bestynke themselves too awake in good earnest, and too haue eares too heare, as sayeth Iesvs Christ. Therefore wee intreate and exhort them too in Gods name, that they may discharge themselves of the promise wherunto their Baptism dooth secretly bynd them, as hath bin sayd. And too farther therein, besydes the lyuely voyces of the true ministers, and other bookes conteyning faythfull expositions of the Scripture, wee offer them heere the Sermons of M. Iohn Caluin vpon the Epistle of the Apostle Saint Paule too the Ephesians, where (as wee hope) they shall haue matter too sare the better by, for the playner vnderstanding of the things, which they shall eyther heare preached, or read alone by themselves afterward. Too make long reherfall of things that myght bee alledged in commendation of the doctrine herein conteyned, or of the manner of teaching used by the Author, which is both simple and familiar, and yit neuertheless full of authoritie and force: it is not now needfull. For wee bee sure that such as seeke Gods honour and their owne saluation, shall in reading them perceyue that the Author had none other meaning with him: and that shal euen the malicious sorte themselves bee drinen too confesse, styll of their hartes. Wherefore too conclude, ryght deare breithren which shal meete with this booke, wee pray you new again, too give eare too our God and too his sonne our Myster, who by his seruant and excellent minister of his Church, declarerth the things which his holy Apostle had long ago preached with lyuely voyce, and afterward compyled breesly in wryting for vs, and all that shal come after vs too the worldes end. And of what degree soeuer you bee or
have

To the Readers.

haue him shrinke not backe, for a much more in God that hath redeemed
 hath loved vs so dearely, that he hath not spared his owne sonne, but
 hath giuen him too death to redeeme vs from death, and from the
 vayne traditions of our fathers: Come on therefore, and let vs all
 serue our God with one accord, walking in the wayes which he re-
 celeth vs, and forsaking our owne, (that is too say, all that disagee-
 eth with the rule of his word;) and making all his gifts to
 serue too his glory. And in so dooing wee shall bee glorified
 both in word and deed: wee shall discharge our selues
 of our promise made in Baptisme: wee shall see good
 increase in Christianitie: and wee shall serue
 for a good example too the Iewes and
 Turkes, which are yet enemies too

Christendom. So be it. So
 Amen.

The Argument of Saint Paul's Epistle too the Ephesians.



It is well ynough knowen, that Ephesus was a Citie of the lesser Asia, renommied for many causes. And S. Luke reporteth in the Actes, how our Lord got himselfe a people there by the service of S. Paulle, how the Church began there, and what furtherance it had. As for mee, I will touch nothing heere, but onely that which belongeth properly too the argument of the Epistle. Saint Paulle had taught the Ephessians the pure doctrine of the Gospell. And when he was prisoner at Rome, perceyuing that they had neede too bee confirmed, he wrote this Epistle too them. In the three first Chapters he standeth cheefly vppon the praysyng and magnysying of Gods grace. For in the beginning of the first Chapter, after his greetings, he speaketh of Gods free election, too the end they should knowe that they were now called too the kingdome of heauen, by cause they had bin predestinated vntoo lyfe before they were borne. And heer in thyneth fourth Gods wonderfull mercy, that the sauing of our soules commeth of Gods free adoption, as of the trew and naturall wellspring thereof. And forasmuch as mens wittes are too weake to conceyue so hygh a secret:

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a secret: he prayeth God to enlighten the Ephesians with the full knowledge of Christ.

In the second Chapter, the better to set forth the greatnesse of Gods grace, he putteth them in remembrance how wretched they were till they were called too Jesus Christ, by comparing the present state, and their former state toogether. For wee can neuer perceyue sufficiently how greatly wee bee beholden too our Lord Jesus, nor consider as becommeth vs how greate his benefyts are towards vs, except it bee layd afore vs on the contrarie part, how wretched our state is without him. Also he amplifieth the matter new again, saying, that they had bin Gentiles and strangers too the promises of eternall life, which God had made alonely too the Jewes.

In the third Chapter he sheweth, that his Apostleship had bin apoynted peculiarly for the Gentyles, too the intent that they who had bin strangers a long tyme, myght now bee grafted intoo the people of God. And for because it was an vnaccustomed thing, and such a one as trubbled many mens myndes with the newnesse therof: He calleth it a secret, hidden from all tymes, saying neuertheless, that the uttering of the same secret was committed untoo him. Towards the end he prayeth God again too giue the Ephesians the perfect and fully knowledge of Jesus Christ, so as they may not couet too knowe any other thing. By which wordes he not only goeth about too make the Ephesians acknowledge the greate number of benefyts

to the Ephesians.

lyst and gracious gifts that God had bestowed
upon them, and too thewe themselves thankfull for
the same, by yielding themselves wholly vnto him:
but also intendeth rather too put them out of all
doubt of their owne calling. For by all lykelihood
Saint Paule was afrayd, least the false Apostles
should step in to trouble their sayth, by making the
beleue that they had bin but halfe instructed. For
wheras they had bin Gentyles, and had newly re-
ceyued the true Christiē doctrine: they had not
heard the Ceremonies nor Circumcision spoken
of. But they that intended too bring the Lawe
in bre among the Christians, sayd, that all such as
were not consecrated too God by Circumcision,
were vnholye. For it was their common song, that
none ought too bee reckened among the people of
God, which were not circumcysed: and that al the
Ceremonies commaunded by Moyses, ought to
bee kept. And for that cause they spake euill of S.
Paule, for making Iesus Christ common too the
Gentyles, as well as too the Jewes, and affirmed
that his Apostleship was an vnhallowing of the
heauenly doctrine, bycause he did after that sort of-
fer and set forth the couenant of grace to vncleane
people without any difference at all. Therefore too
the end that the Ephesians bein assayled with such
flanders, should not chaunge their mynds: he in-
tended too giue them a remedie. And so, wheras
on the one syde he telleth them so aduizedly, that
their being called to the Gospel, was so that they
had bin choyen before the making of the world: he
warneth


The Argument vpon the Epistle

warneth them on the other side, not too thinke that the Gospell came too them by haphazard at the apoyntment of men, or that it lighted in their lapses at aladuenture. For he telleth them, that wheras Christ was preached too them: that preaching was nothing else than the uttering or publishing of Gods euerlasting determination. When as he setteth the vnhapie plight of their former life before their eyes, he therewithal putteth them in mynd, that their getting out of so deepe a gulf, was through the singular and wonderfull mercie of God. And wheras he speaketh of the Apostleship which was committed too him towards the Gentyles: he dooth it too strengthen them in the faith which they had once receyued, bycause their calling intoo the communion of Christes Church, was wrought by the will of God. Neuerthelesse, looke how many sentences heere be, so many warnings are there to chere by the Ephesians to acknowledge Gods benefyts.

In the fourth Chapter he describeth the meane wherby our Lord gouerneth and maynteyneth his Church: namely by the Gospell which is preached by men. Wheruppon it foloweth, that that is the herie full poynt of perfection, and that the Church cannot otherwyle bee kept by vnappayred. And therfore the Apostles meaning is, to commend vntoo the Ephesians the ministerie, wherby God reigneth among vs. Afterward he commeth too speake of the fruts of preaching, that is to wit, of innocencie, holinesse, and of all deuoties of a Christen

Chapten man. And he not onely teacheth what
the lynes of Christians ought too bee in gene-
rall: but also interlacech particular in-
structions, which concerne eu-
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Paules Epistle too the Ephesians, gathered
by the ordinarie writer, to the benefite and edi-
fying of the Lowes Church.

The first Sermon vpon the first
Chapter.

1. Paule an Apostle of Iesus Christ by the vwill of God, too all you holie and faithfull ones in Iesus Christ vvhich are at Ephesus.
2. Grace bee too you and peace from God our father, and from the Lord Iesus Christ.
3. Blisshed bee the God and father of our Lord Iesus Christ, vvhich hath blessed vs vvith all spirituall blessings, in heauenly things in Christ.



When we reade the Epistles which S. Paule wrote abroad to diuerse places, we must alwayes consider that God meēt they should serue not only for some one time alone, or for some certaine people; but for ever, & generally for the whole Church. And truly if a man consider wel the doctrine that is contained in the, it will be easie to discern, that Gods intent was to be heard in the things that are spoken there, even to the woordes ende: and also that he hath had such a care of vs, that he hath not ouerslipped or forgotten any thing, that might further our welfare and saluation. The summe of this Epistle which I haue now taken in hand too expound, is that S. Paule confirmeth such as had bin trayned in the Gospell before, too the ende they might knowe that that is the thing wheruppon they must rest, as vppon the trewe and perfect wisdom, and that it is not lawfull too adde any thing theruntoo. And he telleth vs that the benefites which are brought vs by our Lord Iesus Christ, and wherof wee bee made partakers by meanes of his Gospell,

A. l.

pell,

pell, are so excellent, that wee must needes bee too too unthankfull, if wee like too and fro as folke that are neuer at rest nor contented. And theruppon he sheweth vs also what wee haue in Christ, too the end wee should so sticke vntoo him, as not to presume too seeke helpe any where else, but assure our selues that he hath bought vs all. Againne on the other side he sheweth vs, that Christ hath so wel prouided for his church, that if wee haue the wit to vse the gifts of grace which he offereth vs, wee shall haue full and perfect happinesse. Therewithall he warneth such as haue bin instructed in the truth of the Gospell, too leade a holy lyfe; and too thewe that they haue profited as they ought too doo in Gods schoole. Now, these thinges serue not onely for the Citie of Ephesus, nor for any one Countrie, ne for any one age of time: but wee had neede too bee furthered more and more, leying that the diuell practiseth without ende of ceasing, too thrust vs out of the way. And when he cannot leade vs quite away from the doctrine of Iesus Christ, he laboureth too bring it out of taste with vs by some way or other, and too intangle vs in new curiosities, onely too bring too passe that wee may not bee constant in the faith that wee haue receiued, but stand alwayes in a mannering. Now, whensoever our fancies are so ticklish, it is certaine that there is a gap opened too wype out the remembrance of all that wee haue learned afore, & too take in many folies, yea and erroneous doctrines, which serue too corrupt and peruert all the purenesse of our faith. We see then that the doctrine which is conteyned in this Epistle, is directed and dedicated vntoo vs at this day, & that God hath by his wonderfull prouidence so disposed thinges aforechard, that wee not onely haue had the foundations of the Gospell wheruppon too ground our selues; but also wherely our faith may strom day too day growe and increase, and wee go still forward, till wee come too perfection. And first and foremost S. Paule claymeth the authoritie vntoo him which had bin giuen him of God, too the intent that men should not stop at his person, as though it had bin but a mortall mannes saying. For in very deede our Lord Iesus Christ is the onely mayster at whole hand wee must learne: for it is witnessed of him from heauen, that it is onely he and none other whom wee must giue eare vntoo. And it hath alwayes bin Gods will too haue the guyding of his owne Church himselfe, and that his word should bee receyued without geynslaying, and he hath not giuen that prouidence too any creature. And whereas Iesus Christ is conteyned in the roome of God his father: it is because he is
God

Math. 17.

2.5.

1. Tim. 3.

c. 16.

God manifested in the flesh; and the infallible truth itselfe; and his
 wisdom which was before all time. Furthermore when men speake,
 they must not doo it in their owne name; nor alledge ought of their
 owne sancte and brayne: but they must faithfully set forth the thing
 that God hath wioyned them and giuen them in charge. Thus yee see
 why S. Paule dooth as it were euerywhere vbo this preface, that he is
 an Apostle of our Lord Iesus Christ. And so he holdeth it for a sure and
 absolute grounde, that if any man thrust forth himselfe too speake in
 his owne name, there is nothing but rashnesse in him. Why so? For
 he taketh that thing vppon him; which belongeth alone to God.
 Againe, forasmuch as our Lord Iesus Christ was purposely sent, too
 be our last teacher, that wee might haue such wisdom as were perfect
 and wholly without fault: therefore dooth S. Paule call himselfe an
 Apostle sent of him. This presupposeth twoo thinges: the one is, that
 S. Paule had that charge committed vnto him; and the other is, that
 he acquitted himselfe dewly of it; by employing himselfe faithfully in
 the office that he was called too. For were a man the best able & most
 excellent in the world: yet if he thrust forth himselfe of his owne head,
 he troubleth all common order. And wee knowe that God will haue
 order, and not disorder among vs, as S. Paule sayeth in the fourteenth
 chapter of the first Epistle too the Corinthians. He then that speaketh
 (as leastwise too teache) must haue calling: that is too say, he must bee
 admitted, & haue his charge (giuen him), so as euery man may not put
 forth himselfe of an unabuzed zeale, as I sayd afoze. Now too speake
 any further of S. Pauls calling, it is not needefull at this present. For
 wee knowe how God gaue record that he auowed him for his Apostle.
 And in deede he disputeth not much of it heere, because it was knowne
 well ynough in the Church of Ephesus. But forasmuch as the Gala-
 thians had bin troubled by deceyuers, in so much that S. Pauls autho-
 ritie, yea and the name of God himselfe had bin disgraced there: wee
 sawe howe he mainteyned his owne state, telling them that the reue-
 rence dew too an Apostle of Iesus Christ coude not bee taken from
 him, without ouerthrowing the order of God. And therfore it is ynough
 for him heere too haue sayd in one woord, that he is an Apostle of Iesus
 Christ. Let vs come too the seconde poynt which I touched, namely
 that it is not ynough for a man too bee called, except he discharge his
 dewtie with a pure conscience and vpright dealing in his office: which
 thing S. Paule tooke vppon him as a thing out of all question; and he

AA. 9.
C. 15.

Gal. 1.
C. 13. 14.
15. & C.

A. ii.

had

28. 19.

had giuen sufficient proofe of it. The deceyters may well boast them-
selues with full mouth that they bee called, as wee see they doe. For all
they that fight against God and his word, and some trouble and har-
well in his Church, would fayne make a buckler of their calling; and al-
so of their zeale, for they will needs bee called Christians, yea & more
soo. But S. Paule had sufficiently proued that he came not of himselfe,
he sought any thing else than too spend himselfe in the building vp of
the Church. And forasmuch as the same was well knowne in Epha-
sus, (as wee may gather by the stoyle of S. Luke) yea and that he had
borne our many a hard bynde: therefore he thinketh it ynough too say
in one worde, that he is an Apostle of our Lorde Iesus Christ. And
heere wee bee warned, first too holde our selues too the pure doctrine
which wee knowe too haue proceeded from God: for wee cannot too
amisse if wee followe that rule. And because that in our Lorde Iesus
Christ wee haue the performance of all that is requisite and needefull
for our instruction; so as wee neede not too doubt whither wee may
hold vs too the Gospell, or adde somewhat too it: let vs bee contented
too take the forme of God for our mayster, speciallp sith he vndersafeth
too stoope so lowe as too take that charge vpon him, and also profes-
seth that if wee haue professed well in his doctrine; wee shall come too
the trew marke wheruntoo wee shoulde go. See sith then that the first
lesson which wee haue too gather vpon this text; is that our faith must
not want one way nor other, but haue a sure and vnmoueable founda-
tion too rest vpon, that is too wit, Gods truth, euen as it is conueyned
in the Gospell. And saying that S. Paule is sufficiently assured here-
of: let vs not doubt but Gods spirit speaketh too vs at this day by his
mouth, nother let vs heere the doctrine as though it were subiect too
our iudgement: but let vs imprizon our owne vnderstanding & wittes,
and receiue it without scanning, except wee will wilfully make warre
against God, and aduance our selues aboue him. And so, that is one of
the thinges which wee haue too marke vpon this text. Furthermore
too the ende that this doctrine may not onely bee reuerenced among
vs, but also bee amiable too vs: let vs marke that S. Paule speaketh
in the name of Christ, who was sent vntoo vs of God his father; too
bring vs glad tydings of peace: and also let vs beare in mynd how he
sayeth in another text, that he was ordeyned too bring the message of
attonement, and beseecheth men in Gods name too bee reconcyled too
God. Now I tolde you that this was done too make the doctrine of the

Gospell

a. Cor. 5.
4. 20.

Godsell sweete, that wee might bee desirous of it and giue our selues wholly too it. For whensoever it is told vs that God speaketh too vs: truly it is ynough too authoize all that he shall speake: but yet might wee tremble at his voyce, and therewithall bee keerie of it, according as wee see a great number confesse well ynough that God deserveth too bee obeyed, and too haue all men subiect to him: but in the meane while they start away, and shun him as farre as they can, bycause his voyce maketh them afrayd. But when Iesus Christ speaketh too vs as the mediator betweene God and man: wee may go too him boldly. For (as it is sayd in the Epistle too the Hebreies) wee bee no more as it were at Mount Sinai, where the lpyhtenings flashed in the aire when the Lawe was published, in so much that if a beast had come nere it, it must haue dyed. The voyce therfore which God uttered at that time was terrible. But now a dayes sayng he incorageth vs by his Gospell to receiue the grace that he offereth vs, and is mynded too wypp away the remembrance of our sinnes: let vs suffer our selues too bee iustified by his free goodnesse, and let vs bee pleasurable and obedient unto him. For that ought well too moue vs too resort into him lyke poore hungrie soules, to bee fed with the heauenly foode that he will giue vs. Thus see we in effect what wee haue too remember when St. Paule calleth himselfe the Apostle of Iesus Christ.

Heb. 12. d.
18. 19. 20.
Exod. 9.
b. 12.

Whereas he saith, that it is by the vwill of God: it serueth too cut off all scanning, too the ende that men should not blame him of presumptionnesse, as though he thought himselfe of more reputation than other men. For he protesteth that it was not for any woothinnesse of his owne, but bycause it had pleased God too chooze him too that office. And surely it is no feyned humilitie, that he sayeth he was set in that state by Gods mere grace & choozing. For wee see how he protesteth in other places, that he is not woorthy of such honour, but rather had deserved vnder damnation, and therfore was too bee taken as a mirror of Gods infinite goodnesse, in that he had exalted him so high, and him that had bin a murderer of Christians, that had shed the bloud of the Martyrs, and that had rayled ageynst God and his word, as he himselfe reporteth it. Wee see then that there was no feynednesse in this confession of his, where he sayeth, that he was set in that state and degree by the onely will of God. And this serueth vs too great purpose still, too the intent wee esteeme not Gods word after the qualitie of them that sayng it too vs. For one of the ordinarie pollicies which the

1. Cor. 15.
9. &c.
1. Tim. 11.
13. 18.

diuell bleth too diminish the reuerence of Gods woord withall, is too
 outface vs with the persons that bring it. Now it is certaine that
 wee bee fragile vessels, and of no valew, yea and euen as good as bro-
 ken pots. What is there in them whome God hath ordeyned too bee
 2. Cor. the ministers of his woord: But it is the treasure alwayes inestimable,
 4-7. notwithstanding the dyspizednesse of the vessels. Then let vs marke,
 that when men come too warrant vs the forgiuenesse of our sinnes, &
 the saluation which wee ought too hope for: our sayth must moue vs
 hygher, and not stand scammig whether such a man bee woorthie too
 bee herd or no, or inquiring what maner of person he is. Let vs holde
 or selues contented, that God by that meanes intendeth too drawe vs
 too himselfe. That is the way which wee must walke: and if wee step
 asyde from it, by and by wee runne astray, and are in the high way too
 destruction. Then let vs marke well, that wee must submit our selues
 too Gods will and ordinance, and receiue without let, the doctrine that
 is preached too vs by the mouthes of mortall men. For wee must not
 bee wyse after the maner that a great number are, which demaund
 whether God could not send his Angells from heauen, and teache vs
 by reuelations: nor also after the maner of some buzzbodies, which
 beare themselves in hand that they haue the holy Ghost in their sleeues,
 by meanes wherof they hold stroke too receiue the giftes as they bee
 willed abyde by God. Too the end wee bee not heuynched by Satan af-
 ter that maner: let vs marke how it is sayd heere, that it is Gods will
 that the Gospell is preached by the mouthes of men, and that they bee
 as it were witnesses of it vnto vs: and that whosoever exempteth
 himselfe from that order, is in like case as if he did thrust backe Gods
 hand, when he offereth him sure and infallible recorde of his saluati-
 on. Thus yee see still what wee haue too marke vppon this text.

Againe, they that are called too beare abyde Gods woord, ought
 too take warning by Saint Pauls example, too walke in lowly-
 nesse. For who are wee if wee compare our selues with him: He
 sheweth vs that he was not chozen for any sufficientnesse or abilitie
 that was in him: but by cause it was Gods will to haue it so. There-
 fore let vs assure our selues, that wee holde all thinges of him and of
 his mere grace, and that wee cannot chalenge aught too our selues,
 vnlesse wee mynd too rob him of his ryght. And wee knowe that such
 thankfulness were not too bee hoane withall.

Here vppon he sayeth, Too all the holy ones that are at Ephe-
 sus,

sus, and too the saythfull in Iesus Christ. Crew it is, that the name
 of the Citty is expressed heere, but yet (as I haue touched alredie) the
 doctrine is common too vs all, and God hath ordeyned it too our ble
 at this day, and wee must receiue it as if S. Paule were still aloue,
 and among vs: yea and wee must not onely haue an eye vntoo him,
 but vntoo the partie by whom he is sent. For although he dyed when
 he had finished his race: Yet notwithstanding Gods spirit dyeth not.
 Howsoeuer the case stand, wee must for our learning beare in mynde
 what S. Paule meaneth heere, when he speaketh too the holy & sayth-
 full ones in Iesus Christ. Albeit then that wee bee not of that tyme,
 nor of the Countreie and people of Asia: yet notwithstanding, seying it
 hath pleased God too match vs with those too whom S. Paule wrote
 in his tyme: let vs assure our selues that it standeth vs in hand at this
 day, too bee strengthened in the sayth which wee haue receyued by the
 Gospell, by cause it was the intent and purpose of the holy Ghost, too
 incorage all those too holde out, which haue bin entered in the Gospell;
 and are yet weake and haue neede of larger confirmation. But let
 vs beare well in mynde these woordes, where it is sayd, the holy and
 saythfull ones in Iesus Christ. For S. Paule sheweth, that all the ho-
 lineesse of men is nothing else but seynednesse, till God haue applyed
 them too his otone seruice, & dedicated and consecrated them therunto
 by sayth. For wee are all vnclane by nature, and there can neuer any
 thing come from vs but vnclenenesse. Crew it is, that if men can set a
 faire glasse & countenance vpon things, they shalbe taken for as right-
 eous as may bee, & their vertues shalbe commended euerywhere, ac-
 cording as wee see that a man shall purchace the fame of great perfec-
 tion, if he haue but some gay things in him. But wee must remember
 how it is sayd in the fifteenth of the Actes, that God cleaseth menmes
 hartes by sayth. And he had great neede too doo so: for (as the Pro-
 phet Ieremie sayeth) mannes hart is a dungeon of horrible confusion. Jerem.
17.9.
 Wee our selues perceiue it not: but God hath cleerer eyes than wee.
 Howsoeuer the case stand, let vs assure our selues of this, that al the ho-
 lineesse which men furnize themselves to haue, is but corruption & in-
 terly abhominable before God, till such tyme as they be made one with
 him by belief of the Gospell. Therefore make it for a schoole payne,
 that none other holynesse is lyked and allowed at Gods hande, than
 the holynesse of the beleeuers. For except wee first become Christi-
 ans, wee bee blinde and can neuer peepe God his deuote.

Although there were none other leauinesse than this, were it not ynough too marre all the vertues that wee could haue besides? Againe saying that the spirit of perfection, the spirit of the feare of God, the spirit of righteousnesse, and the spirit of purenesse abyeth and retheth in Iesus Christ: it is certaine that all such as are separated from him, haue nothing else in them but vyce, and all manner of uncleannesse, how much so euer the world fauore vpon them. And on the other side let vs marke also, that all such as boast themselves of beleefe in the Gospell, and are not sanctified of God, doo bewray their owne hypocritie and lying, and doate themselves by their owne lyfe, whatsoeuer their mouth sing or say, accordyng as wee see many now a dayes, which despyle and vnhalowe the name of faith which ought too bee holie. For euerie man will say he is faithfull, and they that haue least faith, are boldest too say that there is no faith but in themselves. And would God it were so but in the one halfe of vs. But wee see even among all that beare the name of Christians, their whole life is disordered and looce, in so much that they mocke God too the last, and despye all religion, and yet notwithstanding doo in the meane while thinke (as I haue sayd already) that they haue great wrong if they bee not taken for good Christians and Catholikes. Yet for all this wee see how S. Paule kniteth these two thyngs toogether in inseparable bond: namely that if wee haue the faith of the Gospell, wee must therewithall giue ouer our selues wholly vntoo our God, and separate our selues from the corruptions of the world, accordyng as wee haue seene how that in the Epistle too the Galathians, he sayeth that the conuining of our Lord Iesus Christ, is too the end wee should bee sanctified by his blud, too yeeld obedience hertfoorth in all purenesse vntoo God his father. And as he sayeth in another place, wee bee not called too uncleannesse, but vntoo righteousness, too the intent that Gods name should bee honored and glorified by vs. Thus see we what wee haue too remeiber in this preface, too the end wee may bee the better prepared too receiue the doctrine conteyned in this Epistle, & the same may haue such anchoritie among vs, as it deserueth, and moreover bee made amiable too vs, so as wee may vnderstand, how it is for our singular benefite too learne at Pauls hand, forso much as he witnesseth the grace of our Lord Iesus Christ vntoo vs, and leaueh vs too God too bee reconceyted vntoo him, wher as wee bee naturally the children of wrath, and sucher more that wee may stand in his fauour, so as wee may bee bold too call vpon him as

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Gal. 1. 4.
& 4. 5. 6.
& 7.

1. Thess.
4. 7.

our father, & bee sure that he also taketh vs for his children. Therupon behest a thanksgiving, too lift up al mennes hartes, too acknowledge how much they bee bound and beholden vntoo God, specially considering that he hath thewed himselfe so boundlesse towards them, in giuing forth himselfe after all maner of loves.

Blessed (saith he) bee the God and father of our Lord Iesus Christ, which hath blisfed vs with all spirituall bhsings in heavenly things, or in heavenly places in Christ. Forasmuch as the chiefe sacrifice which God requireth at mennes hands, is that they should acknowledge his benefites and be thankfull too him for them: So, Paule considereth first of all, how the same maye prouoke them too doo their dewtie: For wee bee so rechelesse, as it is pittie too see. Wee can well enough confesse, that our chiefe studie and indewer ought too bee too haue a well ordered lyfe: that is too win, to praise God. For if a man aske vs wherefore wee bee in this world, wherefore God hath such a care of vs, wherefore his goodnesse feedeth and cheriseth vs, & finally wherefore he dooth as it were put out our eyes with the great number of benefites which he bestoweth vpon vs: it is too the end wee should perceiue some acknowledgment of them vntoo him. For (as it is sayd in the psalme) were on our side cannot praise him at all, neither requereth he ought else of vs in exchange than thanksgiving, according as it is sayd in the hundred and sixteenth psalme, What shall I render too the Lord for all the benefites which I haue receyued of him, but onely too take the cuppe of welfare at his hand, and too call bypon his name: Wee see then that all that ever wee can bring vntoo God, is but too acknowledge our selues bound too him for all things. And yet for all that no man discharge his dewtie, no nor the hundredth part of it in that behalfe, but rather all of vs from the greatest too the least, doe defraud him of it, in as much as wee cease not through our leauidnesse, to bury his praise, which ought too ring thirle in our mouthes. For this cause our Lord rebuketh vs for our negligence, for whereas the holy scripture exhorteth vs too praise God, and bleth so many troopes too that purpose: let vs not thinke that they bee superfluous: but let vs acknowledge them too bee as many bypappings of our churkynesse and boundnesse for sayling in the thing that is so requisite, and (as yee would say) the principall point of our life. Truwy it is that the holy Ghost dooth oftentimes set forth other reasons why wee should magnifie Gods name, as the order of nature, the frutes which the earth yerdeth, the

the ayde and help which God giueth vs & such other things: and those are sufficient matter wherfore too prayse God. But S. Paule leaueh vs hygher heere, and will haue vs too glorifye God aboue all things, for bycause he thinks it not ynough too haue set vs in the worlde, and too cherish vs there, and too haue prouided all things needfull for the passing of this transitorie lyfe: but also hath chozen vs too bee heires of his kingdome, and of the heauenly lyfe. Then are wee bubble bound in too God, and that much more streytly than the ignorant and unbeleeving wretches are. For although they bee sufficiently bound alye: yet notwithstanding the good which he hath doone vs in Iesus Christ, is without all comparison more excellent and noble, bycause he hath adopted vs too bee his children. Truly inasmuch as wee bee men, wee bee of the number of his creatures which he hath fashioned after his owne image: but what for that? This image is defaced in vs by sin, and by the corruption wherewith we bee attainted by Adams disobedience. And now what other heritage haue wee, than of his wrath and of endlesse death? Too bee shorte, wee bee not woorthy too bee reckened in the number of brute beasts, if wee abide in the state which wee haue of nature. Now then sayng that God maketh vs members of his onely sonne, & setteth vs in the aray of the Angels, & prepareth vs too become parttakers of his owne nature and glory (as sayeth S.

1 Pet. 1. 12. Peter in his first Epistle:) ought not wee too perceiue there so hygh and noble a grace, as should rauish vs wholly in loue with it? Thus pee see that of the things which S. Paule ment too say in this text, the first is, that wee bee heere exhorted too apply our whole indueer too the praising of God, verily bycause wee bee too cold & slothfull in that behalfe, if wee bee not driuen and inforced thereuntoo. Besydes this, S. Paule had one other respect more: which was, too feede vs in such wise with the grace that we haue by the Gospell, as wee may no more couer this thing & that thing after our ordinary maner. We see how sickle wee bee of nature, & when God is so good vnto vs, as too set his wooed before vs: wee will needes haue some other things beside, and nothing can content vs. And what is the cause of it? It is for that wee bee dull, & neuer conceiued nor vnderstoode what God sheweth vs by his word. For we shal see hereafter, that such as know the loue which God sheweth vs in our Lord Iesus Christ, haue all that they can with vplward and downwarde, farre & nyghe. Also S. Paule dooth now call vpon vs too blisse God, too the end too holde vs to the doctrine

Eph. 3. 18.

doctrine wherein consisteth the fulnesse of all felicitie, at leastwise if we haue the skill too vse it too our profit.

Furthermore let vs marke also, how not without cause he sayeth, that it is in spirituall blessings. For although wee cannot eate a bit of bread, nor drinke a drop of water without theit too Godward, except wee acknowledge & confesse that he therein sheweth himselfe a very father towards vs: yet notwithstanding, the things that concerne this body and transitory life of ours, are nothing in respect of the things that serue for the euermlasting welfare of our soules. And in very deepe S. Pauls exhorting of vs heere too praise God for his heavenly blessings, is in such wise, that therewithall he giueth vs an inclining that we must bee patient if we bee pinched in respect of the flesh, & haue not all things at will, but that God cutteth vs short of our pittance, & handleth vs not so tenderly as we would bee. Two things therefore are contained heere. The one is, that we should learne too knowe inder in our tiew and perfect happinesse consisteth: that is too wit, in the lyfe which wee hope for, and which is hid from vs as yet, too the intent we should not bee tyed too the world: (Marke that for one paynt.) And secondly, that if this world shake vs off and dispoise vs, and men make a skorning stocke of vs, we must settle our selues in patience, and while the despizers of God haunt themselves with pompe and haunterie, and it seemeth that wee bee unhappy in respect of them, in so much that some of vs suffer hunger and thirst, and otherwise be troubled & vexed longfully: wee must looke further. And why? Even because wee ought too content our selues with the heavenly blessings which God hath bestowed upon vs. Then must this be great, so hygh, and so inestimable prerogative, make vs too overpasse all inconsiderances that we can conceiue, whensoever God exercizeth and tryeth vs in this worlde by many afflictions, and will haue vs too inuener scarcitie and penurie of many things. This is the effect of the things which wee haue too marke in this streyne.

Now before wee go forward with the rest, let vs marke that this word Blessing, is taken in diuers senses, when S. Pauls applyeth it either too God or too our selues. It is said that wee blisse God, & how? As he blisseth vs? After what manner dooth he blisse vs? Wee blisse not him as he blisseth vs, wee come farre short of that. For (as I haue alledged already out of the sixteenth psalme) all our seruices can doo him no good: again we must needs conclude, that (as I haue also alledged

ledged out of the hundred & xl. psalme) all that wee can bring vntoo God is no more but this acknowledgement, that wee bee beholden too him for all the good things which wee haue. Dee see then that all our blissing is but too preld the sacrifice of praise vntoo God. Let that serue for one poynt. But now when God blisseth vs, is it but onely in wordes? No: but it is a filling of vs, and a bestowing of all things vpon vs which wee want, so farre forth as is needefull. And why is this word Blissing attributed vntoo him? Bycause he needeth not too trauell and take much paine too helpe his seruantes, and too giue them the things that he knoweth too bee expedient for them. If he doo but say the word, that is too say, if he doo but utter his will, the thing is doone. Forasmuch then as God hauing created the world by his onely word, hath power also too doo vs good by his alonely bepyghting of it: therefore it is sayd that wee become riche by his onely blissing, that is too say, by his shewing of himself louing and fauourable too vs. Now let vs see if wee bee too bee excused when we defraud God of his dew, by disbeyning too open our lippes too confesse howe much wee bee bound and beholden vntoo him, after wee haue receyued so many benefites at his hand. Let all the blissinges that all the men in the world can giue vntoo God, bee layd vntoo the balance agest the onely blissing wherewith he enricheth vs: and which shall outwey other? All that they can alledge, is, but that they must bee sayne too confesse, that they can nother doo, nor say any thing that is aught worth: whereas on the other side God sheweth vs that he hath all that is requisite for our welfare. Therefore it is not without cause that St. Paule sayeth here, that the faithfull must giue and apply all their notes and induers too blisse God, saying he giueth them so great cause: for else they bee unthankfull and sturke churles. Therefore he speaketh twoo thinges: The father of our Lord Iesus Christ, vvhich hath blisset vs in Christ.

Whereas he sayeth, the God and father of our Lord Iesus Christ, it must bee layd forth after this maner: namely, that the God whom wee seele so fauourable vntoo vs, is the father of our Lord Iesus Christ. This circumstance deserueth too bee well marked. For thereby St. Paule dooth vs too vnderstand, that Gods benefites, & specially those that belong too the heavenly lyfe, and too the euerlasting saluation of our soules, cannot come at vs, except Iesus Christ bee as it were the conduit pype of them: so as wee myght bee made parttakers of them for his

his sake. Therefore let vs marke well that wee bee shet out from all Gods benefites, and from all things that concerne the saluation of our soules, vntill Iesus Christ become our mene. Crew is is that the unbelieuers doo eate and drinke and glut themselves to the uttermost, as the some hymeth vpon them. But yet howsoeuer they fare, to speake properly they enioy not any of all the thinges that God giueth them, because they vsurp them without any lawfull title too them. For the world was made for Gods chyldren, yea and that in respect of their heade, which is our Lord Iesus Christ. Too be short, it is not without cause that S. Paule shewing how God hath giuen himselfe vnto vs, sayeth that it is because he is the father of our Lord Iesus Christ. But (as I told you euen now) heere the matter standeth not vpon eating and drinking, but vpon farre greater and preciouser thinges; namely that God hath adopted vs for his chyldren. And so yee see in effect what wee haue too beare in mynd.

Howbeit, for the better profiting of our selues by this streyne: Let vs marke that we must hydle our selues, leaue wee wander intoo vniuersal speculations when wee knowe God the father of our Lord Iesus Christ. And why? For the Papists haue this word God often enough in their mouthes, and yf they wylde the word Iesus Christ, but in the meane whyle they haue disfigured Iesus Christ, and utterly falsified the doctrine of his Gospell wherein he should bee seene. So haue they a God; howbeit but by confused imaginatyon in the meane whyle they knowe him not. And truly, they wote no more what God they worship, than the Turkes doo. Allee knowe that our Lord Iesus Christ (in the fourth of Iohn sayth, that they which haue not the doctrine whereby too rule themselves well, wote not what they worship, but doo continually forge Idolls too themselves. Therefore there is but only one way too haue good and infallible accesse vntoo God: and that is by beholding him in his heauy image, for his maiestie is too hygh, too farre of, and too deepe for vs. But Iesus Christ hath communicated himselfe too vs, and applyed himselfe too our weaknesse, and taught vs whatsoeuer was requisite too knowe, that wee myght come too God his father. Yee see then that wee must haue our Lord Iesus Christ for our way, too the intent wee stray not. For seeing that God is the father of our head and of him that is made one with vs, yee see how too wee may haue accesse too come familiarly vntoo him. And surely without that mediator, wee are all shet out from him, and the

maiestie

maiestie of God must needs make the heates of our head too stand up for feare. But when we consider that he calleth himselfe the father of him that is our head: wee knowe that he also must needs auow vs for his children, because he hath bought vs.

Furthermore although S. Paule doo set downe heere but the one word of Spirituall blessings: yet notwithstanding he sheweth that God hath shewed himselfe bountifull towards vs in many wayes than one. And thereof he will make a more large declaration hereafter, by laying forth the benefites particularly which wee obteyne by the Gospell. For all this chapter is full of them. But howsoever the care standeth, yet dooth he giue vs too vnderstand in this streyne, that Gods giuing of his gracious gyfts vnto vs, is not by patches and parcells, and that his making of vs too caste them, is not with a net finger and away, as they say: but that he hath giuen vs them so diuersly and fully, that wee haue cause too magnifie him in all respectes. Therefore let vs vnderstand, that saying that Iesus Christ is giuen vnto vs, in him wee obteyne all that is acceptable too our saluation, and too make vs happie, according also as Paule speaketh of toin the sight to the Romanes. For if the onely sonne bee giuen vnto vs, how should not all the benefites which he hath in him, bee communicated too vs with him and by his meanes?

But howsoever wee fare, let vs learne too shew Gods spirituall giftes in such wise, as all our wittes may bee gathered home to make much of them. And for the bringing thereof too passe: let vs beware that wee haue not our myndes too much wedded too the world. For the deere taste that it dooth vt away, is as we perceiue not the hundredth part of the good that God hath doone vs, nor can apply his benefites too our profit: is our otine vanitie, because euery of vs beguileth himselfe with his otine fond and wandering lustes. Therefore let vs learne too shake off the things that stop vs from coming too our Lord Iesus Christ. And although our naughty nature putteth vs too like the transitory things of this world: yet let vs doo our inuener to with-drawe from them, so as wee may yeeld our selues with a free hart vntoo God, and bee earnestly mynded too obey him, and too giue our selues wholly vntoo him, for so is it his will too haue vs loyned vnto him. This is the thing which wee haue too marke vpon S. Paule, when hauing spoken of the spirituall blessings, he addeth immediatly, in heauenly places or thinges: whereby he want too shewe, that wee bee not able

able too receive the gracious graces which are communicated too vs in our Lord Iesus Christ, and which God would haue vs too possesse: till wee knowe haue there is not any thing in this world, that ought too hold vs backe. Wherefore when wee once knowe that wee bee not created and made too dwell alwayes in this world, but that wee must bee but only as wayfarers in it, and that our euermouring heritage and rest is ahaue in heauen: let vs thereupon make thitherwarde, and streins our selues too it more and more. And although wee bee feeble: yet let vs not saynt, but plucke up a good hart, and pray God too giue vs it. Moreover yee see that the cause why S. Paule setteth downe the woordes Blessings, is too doo vs too wit, that whereas the diuell layeth many traynes too thrust out of the way, God will prouide (remedy) for them all. And why? For he hath such store of blessings, that he can ouerthrowe and destroy all that euer may bee against our welfare.

But now let vs fall downe before the maiestie of our good God, with acknowledgment of our fautes, praying him to touche vs more and more with them, that wee may bee brought to true repentance, so as wee may condemne our selues, and seeke to our Lord Iesus Christ for all that wee want, and that not for one day or at a byap, but continually and stedfastly too our lynes end: and that whatsoeuer befall vs, wee may alwayes assure our selues that we haue cause too praise our God, and that if wee be poore and miserable in this world, the heavenly felicitie is ynough too quiet vs, & to sweeten all our afflictions and sorowes, and too giue vs such contentation, as wee may neuertheless haue our mouthes open too blisse God for shewing himselfe so kynd hearted and liberall towards vs, as euen too adopt vs too his children, and too shewe vs that the heritage which hath bin purchased for vs by the blood of his only sonne, is redie for vs, and wee can not misse of it, so wee go too it with true and inuincible constancie of faith. That it may please him too graunt this grace not only too vs, but also too all people, &c.

¶ The

¶ The second Sermon vppon the first Chapter.

3. Blissed bee the God and father of our Lord Iesus Christ, which hath blissed vs with all spirituall blissing in heauenly things in Christ :
4. According too his choozing of vs in him before the foundation of the world, too the end wee should bee holy and vnblamable before him in charitie.



We haue seene heretofore howe S. Paule exhorted vs too praise and blisse God, because he hath blissed vs, and that not after an earthly manner, but after a spirituall manner, too the end wee should learne too holde our selues contented with Gods shewing of his fatherly goodnesse and loue towards vs, in opening the gate of the kingdome of heauen vnto vs by hope, in so much that al-

though wee bee subiect too much miserie in this world, yit it is good reason that wee should content our selues with Gods choozing of vs after that fashion, and with his calling of vs too him, according as it is witnessed too vs by the Gospell, that he is our father, namely in as much as he hath knit vs too our Lord Iesus Christ as members too their head. And now S. Paule bringeth vs too the originall & wel-
spring, or rather too the principall cause that caused God too take vs into his fauour. For it is not enough that God hath uttered the treasures of his goodnesse and mercy hypon vs, too drawe vs too the hope of the heauenly lyfe by the Gospell: and yit is that very much. For had not S. Paule added that which wee see presently: it myght haue bin surmized that Gods grace is common too al men, and that he offereth it too all without exception, and consequently that it is in every mans owne power too receiue it through his owne freewill, by meanes whereof there should bee some deserving in vs. For if there were no further oddes betweene men, but that some receiue Gods grace and wherefore refuse it: what myght bee sayd, but that God hath shewed himselfe liberall too all mankynd: But they that are parttakers of the grace of our Lord Iesus Christ, attayne too it by fayth. And so pee see what

Math. 6.
b. 9. &c.
Luk. 11.
22.

What might bee deemed of it. But **S. Paule**, too exclude all deserting on mannes behalfe, and too shew that all cometh of Gods onely free bestowed goodnesse: sayeth that he hath blessed vs according too his choozing of vs aforehand. As if he should say, that too exalt Gods grace as becommeth vs, wee must looke vpon the difference that is put betweene man and man. For the Gospell is preached to some, and other some were not what it is, but are utterly shet out from it, as if God should make it too rayne in one coast, and suffer another coast to remaine dry. Now if it bee demanded why God pitieth the one part, and forsaketh and giueth over the other: there is none other answer but that it so pleaseh him. Vpon the preaching of the Gospell in a place, some shalbee touched with purely faith in their hartes, and other some go away againe as they came without faring any whit the better, or else they harden themselves againt God, and bewray the stubbornnesse that was hidde in them before, whereof cometh such diuersitie: Euen of this, that God amendeth the one sort by his holy Spirit, and leaueh the other sort in their naturall corruption. Wee see then that the thing wherein Gods goodnesse shyneth sooth most vnto vs, is that by the preaching of the Gospell too vs, wee haue as it were a token that he pitieth vs, loueth vs, calleth vs, and assurh vs too him. But when the doctrine that is preached too vs, is receyued of vs hartely and effectually: that is pit a further and more speciall token where by wee perceyue that God intendeth too bee our father, and hath adopted vs too bee his children. Not without cause then doth **S. Paule** say in this streyne, that wee bee blessed of God, euen according too his choozing of vs aforehand. For wee of our selues come not too him, wee of our selues seeke him not: but the saying of the Prophet **Esaie** must needs bee fulfilled in all: namely that God sheweth himselfe too such as sought him not: and that such as were farre of doo see him neere at hand, and he sayeth too them; heere I am, heere I am: although you haue despised mee, yet doo I would faine too come too you, by cause I haue a care of your welfare. Thus wee see what **S. Paule** aimed at in this streyne.

Esaie. 65.
3.

Too bee short wee haue to marke heere, that wee shall neuer know whence our saluation cometh, till we haue lifted vp our myndes too Gods enlerlasting purpose, whereby he hath chosen whome he thought good, and left the residue in their owne confusion and fall. Now then it is no maruell though some men thinke this doctrine too be strange

and hard: for it agreeth no whit at all too mans naturall wit. If a man
 aske of the Philosophers: They wil alwayes tell him that God loueth
 such as are worthy of it, and that forasmuch as be true please him, he
 dooth also marke out such as are giuen thereto, too hold them for
 his people. Per see then, that after our owne imagination, wee will
 deeme that God putteth none other difference between man and man,
 in louing some, and in hating other some, than eche mans owne wor-
 thinnesse and deseruing. But by the waye, let vs remember also, that in
 our owne vnderstanding there is nothing but vanitie, and that wee
 must not measure God by our meetyard, and that it is too excellen-
 an ouerweening too bynd God too the stake, so as he should not do any-
 thing but that which wee could conceyue, and which myght seeme
 ryghtfull in our eyes. The matter therfore concerneth heere the reue-
 rencing of Gods secrets which are incomprehensible too vs, & with-
 out wee too so, wee shall neuer taste the principles of sayth. For wee
 knowe that our wisdome ought alwayes too beginne humbly: and
 this humilitie is as much too say, as that we must not fall too weying
 of Gods iudgements in our owne balance, nor take vps vs to be iudges
 and determiners of them, but that wee must bee sober, by cause of the
 weaknesse of our wit, and that forasmuch as wee bee grosse and dull,
 wee must magnifie God, and say as wee bee taught by the holy scrip-
 ture, Lord thy determinations are as a great deepe, and no man is a-
 ble too reckon them by vntoo thee. Per see then, that the cause why
 some men fynd this doctrine hard and vnsome, is for that they bee too
 much wedded too their owne opinion, and cannot submit themselves
 to Gods wisdome, to receiue his sayings soberly & modestly. And truly
 we ought too take warning by that which S. Paule sayeth; namely
 that man of his owne mocher wit vnderstandeth not Gods secretes, but
 taketh them too bee starke foolishnesse. And why? For wee bee not of
 his counsell, but must haue things reueled too vs by his holy spirit, o-
 else we should neuer knowe them: & we must haue the in such measure as
 he giueth off vnto vs. S. Paule speaketh therof of the things that wee
 knowe by experie: that is to wit, that we be Gods chyldre, that he go-
 uerneth vs by his holy spirit, that he comforteth vs in our aduersities,
 & that he strengtheneth vs throught patience. We should not conceyue
 any of all these things, vntill we were inlightened by his holy Ghost.
 How then shall wee vnderstand the thing that is much higher, namely
 that God choze vs before the making of the world: with the case stand-
 erty

Psal. 36.
b. 6.

1. Cor. 2.
d. 15.

wee shal learne too put away all that wee conceive of our owne
brayne, & too lay it under foot, and let vs receive whatsoeuer God say-
eth too vs, discharging our selues utterly of all selfweening, and asser-
ting our selues that wee cannot bring any thing of our owne syde but
beet beastlynesse. Thus pee see what wee haue too heare in mynde.
And in good sooth wee see how S. Paule exhorteth vs to come too the
same point. Who art thou a man? sayeth he which standest in con-
tention with thy God: After he had set before many replyes which we
be wont to make, he sayeth, who art thou a man? By the word man he
meant to make vs perceiue our owne frailty: for we be but wormes of
the earth and rottenesse. Now then, what a malapertnesse is it too open
our mouthes to dispute with God: Is it not a peruertering of the whole
order of nature? Is it in our power too plucke the Sunne out of the
skye, or too lanch the moone betwixt our teeth, as they say: much lesse
is it laudful for vs too contend with God, and too alledge reasons too
control his iudgements, which wee cannot comprehend.

There are that will graunte this doctrine of Predestination too bee
creta, wherof S. Paule treateth heere: but yet they would it were so bu-
rped, as is myght neuer bee spoken of. Yea, but they shew themselves
too bee but foolkes in controlling the holie Ghoste, which spake it by
the Prophets and Apostles: yea and euen by the mouth of Gods only
sonne. For when our Lord Iesus intended too assure vs of our saluati-
on: he sendeth vs too this eueralasting election, and lyke wise when he
descendeth too magnifie the gift of sayth, the one in the tenth of Iohn,
and the other in the sixth. And therefore these kind of folke come too
late too put God too silence, and too wype the things out of the holys
scriptures which are shewed there. For all the whole scripture is pro-
pheticke. S. Paule spake that of the Lawe and the Prophets. Therefore
wee also may conclude, that there is no superfluitie in the Gospell, nor
any thing which serueth not too good purpose, and wherby wee may
not bee eueryed both in faith and in the feare of God. But this doctrine
is conteyned there, and the holie Ghost speaketh it loud and thirle.
Therefore they must needs bee Hereticks which intend too nip and
gild the Gospell. For looke what lyketh not them, they did set it aside,
and forged a Gospell of diuerse peeces, allowing nothing but that
which they themselves thought good of. Now if such manner of Here-
tikes haue shewed a cruelly stubbornnesse against God, in separating
the things which ought too go toogether in vnseparable bond, then are
they

Rom. 9.
d. 10.

Psal. 103.
c. 4.

Iohn. 6.
8. 70.

Iohn. 10.
c. 14.

2. Tim. 3.
d. 16.

they malicious and froward also, which would not a dapes haue the doctrine of election kept in silence. For they woulde ouerrule God if it were possible, & stop his mouth as oft as he uttereth any thing that lyketh not them. Agein, a man may evidently see their beastynesse, in that S. Paule had not a better prooffe whereby too magnifie Gods goodnesse, than this. Then if there were none other reason, yit were it better that the whole world should go too confusion, than that this doctrine should bee suppressed with silence. For is it reason that God should set the infinite treasures of his mercies before our eyes, and yet that they should not be spoken of, but bee thrust under soote? But there are yit twoo reasons mo, which shewe that this doctrine is most needfull too bee preached, and that wee reape so great profit by it, as it had bin much better that wee had neuer bin borne, than too bee ignorant of the thing that S. Paule sheweth here. For there are twoo thinges wherat wee most chieflly ame; and wheruntoo it behooureth vs too apply all our wittes and induers, and they be the very summe of all the thinges which God teacheth vs by the holy scripture. The one is the magnifying of God as he deserueth, and the other is the assurednesse of our saluation, that wee may call vppon him as our father with full libertie. If wee haue not these twoo thinges; too worke vs, for there is nother sayth nor religion in vs. All ell may wee talke of God, but it shal bee but a leaying. As touching the first point, I haue tolde you alreadye that Gods grace is not sufficiently knowen but by setting Gods election as it were before our eyes. For put the case that God create all men alyke, and that such as intend too obteyne saluation, must come of their owne free will and setting out: if it be so, then is it certeine that wee deserue too bee receyued at Gods hand, and that he should handle euery man accordyng too his worthynesse. But wherin shall Gods goodnesse bee magnified? Euen in this, that he presenteth vs of his owne mere free good wil, and loueth vs neuerthelesse without syding any thing: eyther in vs or in our doones why he should loue vs. If this bee true, then must there needes bee election, for as God must take the one part because he thinketh it good so to doo, & leaue the other. Thus ye see it is a most assured point, that Gods glory doth not appeere & thynke forth as were requisite, except it be knowen that he sheweth forth his goodnesse and loue where it pleaseth him.

I sayd euen now that the preaching of his word is a singular benediction too vs. And that is the cause why it is sayd so often in the lawe & the

Rom. 8.
c. 15.

the Prophets, that God hath not delt so with any other nation, as he
 delt with the lineage of Abraham, in that he vouchsafed too chooze & adopt
 them, whereof the same was a sure record. So then the children of Is- Dout. 4.
 rael were exhortet too prayse God, because he had vouchsafed to gyve a. 7.
 them his law; and in the meane whyle had let the poore Gentyles a-
 lone as folk that perteyned not too him at all. But it is yit a farre grea-
 ter and specialler pmiuledge, when he maketh vs too fare the better
 by that woord. For it is certeyne that our eares myght bee beaten
 deaply with the things that should bee told vs; and wee bee neuer the
 better for it, untill God speake to vs by his holy spirit within vs. Then
 in this matter God sheweth a double grace. The one is when he rap- 2. Cor. 2.
 seltch by men to preache the Gospell too vs: for no man is meete & suf- d. 16.
 ficient too doo it of himselfe. Needes therefore must they bee of Gods
 sending, which doo call vs too him, and offer vs the hope of saluation.
 But yit for all that, let vs marke well that wee cannot beleewe, except
 God reuele himself too vs by his holy spirit, and speake too our hartes
 by the holy Ghost, as well as he hath spoken too our eares by the
 mouth of man. And that is the cause why the Prophet Esay sayeth, Esa. 53.
 who hath beleued our doctrine: & too whom is the arme of the Lord a. 1.
 reueled: He sheweth that there is no sayth in the world, till God haue
 brought in inward lightes and hartes by the power of his holy spi-
 rit. And for the very same cause also dooth our Lord Iesus say, that Iohn. 6.
 no man cometh too him except he bee drawen by the father: but who- c. 44.
 soever hath learned of my father (sayeth he) the same submitteth him-
 self too mee. Too be short, wee see manifestly that God sheweth him-
 selfe pitiful too vs, when he vouchsafeth too inlyghten vs by his holy
 spirit, too the end wee should bee drawen too the sayth of his Gospell.
 If the same were doone commonly and indifferently too all men: yit
 should wee haue cause too magnify God. But now when wee see that
 some are hardened, and other some inconstant: and that some go their
 wayes without taking any profit by the things that they haue heard,
 and other some bee altogether blockishe: it is certaine that the same
 maketh Gods grace more apparant too vs, according as S. Luke Ag. 19.
 sayeth, that at S. Pauls preaching, as many beleued as were or- 8. 48.
 deyned too saluation. Certeily the number of people was great that
 herd S. Pauls Sermon: and out of all doubt he on his side had so
 great grace, as ought to haue moued even the very stones. And yit not-
 withstanding, a great sort continued in their vobeleefe and stubborn-

nelle, and other some beleueed. Now S. Luke sayeth plainly that the
cause thereof was not for that the one sort were more forwarder folke
than the other, or for that there was any towardnesse of vertue more
in the one than in the other: but for that God had foreordained them
to saluation. Therefore at one woord, wee see that all mannes de-
seruing must cease and be layd vnder foote, or else God shall not haue
his deserued praise. Yea and wee must vnderstand, that sayth com-
meth not of our selues: for if it did, then should there be some worthi-
nesse in our woordes. Trew it is, that by sayth wee confesse that there
is nothing but wretchednesse in vs, that wee bee damned and accursed,
and that wee bring not aught with vs but onely an acknowledgement
of our sinnes. But yet should our sayth serue for some desert, if we had
it of our owne breeding. Wee must therefore conclude, that it is im-
possible for men too beleue, vntill it bee giuen them from above.
And surely S. Paule declareth heere a thing well worthie too bee
marked, when he sayeth, blisled bee God. And for what cause? Euen
for iuriching vs in such wise in Iesus Christ, that our life is happie
and blisled. And afterward he addeth, according too his choozing of
vs. Is not sayth comprehended among the spirimall riches whercof
S. Paule maketh mention? Yes, and which is more, it is the chiefe
of them. For it is by sayth that wee receiue the holy Ghost, it is by
sayth that wee become patient in our aduersities, it is by sayth that we
become obedient too God, it is by sayth that wee bee sanctified to his
seruice. Too bee short, sayth continueth alwayes chiefe of the spiri-
tuall benefices that God bestoweth vpon vs: Now let vs remember
well S. Pauls order. He sayth that God hath giuen vs sayth as well
as any of all the rest, according too his choozing of vs. Let see then
that sayth dependeth vpon Gods election, or else wee must make S.
Paule a lyer. And so as touching the first poynt, yee see that all such
as cannot abyde to haue predestination plainly and openly spoken of,
are deadly enemies of Gods grace, and wauld deface it too the bett-
most of their power. For (as I sayd afore) the byping thereof were the
ouerthrowing of all religion.

The second poynt is the assurednesse of our Saluation. The Pa-
pists say wee must doubt of it, and that wee cannot come vntoo God o-
therwise than with an opinion that he will receiue vs: but too assure
our selues of it, that ought wee not too doo, for that were too great a
presumption. But when wee pray vntoo God, wee must call
him

John father, at least so if we be the scholars of our Lord Jesus Christ, for he hath taught vs so too doo. Now, doo wee call him father at all assurance? or are we sure of it in our selues that he is our father? If not, then is there nothing but hypocrisy in our prayers, and the first word that wee utter shal bee a stark lye. The Papistes therefore neuer tell what it is too pray unto God, seeing they say that they ought not too assure themselves of their salvation. But (as wee shall see in the third chapter specially) the scripture sheweth that if wee will pray too God rightly, wee must haue beleeve in Jesus Christ, which giveth vs credit, & oppon that trill wee by and by conceive boldnesse. Then howe soeuer the word go, wee must not bee in a mannering nor yet doubt, but wee must be thoroughly resolved & perswaded in our selues, that God acknowledgeth vs as his choyzen. And how may that bee but by touching his mercie thyngh sayeth, as he offereth it vs in his Gospell, and by affirming our selues also that wee bee grounded in his everlasting election? For if our sayth should depend vpon our selues: surely it would shake slip from vs; and it might bee shaken of, if it were not manerly too fast from above. And although wee bee kept in preseruation by sayth as sayeth St. Ierem: yet is it God that keepeth vs in preseruation. When if our sayth were not grounded vpon Gods eternall election, it is certain that Satan might plucke it from vs every minute of an houre. Though wee were too day the constant in the world, yet might wee faile too morrow. But our Lord Jesus Christ is the firme too strength vs against all temptations, in that he sayeth, you come not too mee of your selues, but the heavenly father bringeth you too mee. And so much as I haue taken you into my keeping, I see no more to say, for I acknowledge you for the inheritance of God my father, and he that hath given me the charge of you and put you into my hand, is stronger than all. Wee see then, that besides the setting forth of Gods glory, our salvation also is warranted by Gods eternall predestination: which ought too bee sufficient cause too more vs too conduct what St. Paule treateth of it in this place.

Now it is (as I haue toucht alreadie) that many men sticke at it when they heere that God hath chozen whom he thought good, and refused all the rest. For wee see that the number of them that come unto God is very small and why that hath he refused the rest? Truly as I haue said say this Gods will ought not too stand in a rule too bound vs. It becometh vs to marke, that God is not bound at all vnto

any person. For had wee once that foresaie at his hand, that he were
 neuer so little beholden vnto vs: then we might well go too laze with
 him. But forasmuch as he on his side is nothing at all bounde vnto
 vs, but wee altoogither vnto him: let vs see now what wee shall win
 by our consenting with him. For if wee will needes constrayne God
 too deale alke with all men, he should haue lesse liberatie than mortall
 creatures. If a man bee riche, he may doo what he listeth with his
 owne goode: if he bee liberall too some one, is it reason he should be
 sewed at the Lawe for it, and that euery man should demand the like
 summe of him? Behold, a man of his good will aduanceth one whom
 he loneth: now if all poore folke should come and require him too doo
 as much for them, as it were of bounde deuitie, were it not a fowle thing?
 Verily a man may adoopt the furthest stranger in the world too be his
 chyld and heire, and it is free for him too doo. Behold, God is libe-
 rall too all men: for he maketh his sunne too shyne both vpon good
 and bad. Only he reserveth a certeine part of men on whom too be-
 stowe the priuiledge of adoopting them too his children. What shall
 wee now saye by murmuring agaynst him? If any man say, that
 then he should choose too bee an acceptor of persons: Why, it is no lesse
 for he chooseth not the riche, and letteth the poore go: he adoopteth not
 noble men and gentlemen, rather than men of no estimation and bare
 degree. And therefore it cannot bee sayd that there is any accepting of
 persons before God. For in choosing those that are uncomely, he
 hath no respect but only too his owne more goodnesse: neither passeth
 he whether one bee more worthy than another, but he taketh whom he
 listeth. What would wee more? Then is it good reason that he should
 hold our selues contented with Gods will, and bryble our selues, and
 let him chooze whom he listeth, because his will is the soueraine rde
 of equitie and right. And to persee the mouthes of all the world stop-
 ped. And although the wicked and heathenish foredoe grudge and re-
 pyme at God, yea at blaspheming him for fawouring: yet is he myghtie y-
 nough too maynteyne his owne righteousnesse and infinite wisdom: and
 when they haue chattered their fill, yet must they bee confounded
 in the end. For our part, wee see what he saith: he saith heere: for it is
 no parte of doctrine when he saith that God hath chosen vs. Verily
 inasmuch as he hath chosen vs, with the sanctifying of the Gospell by
 his holy spirit, and made vs partakers of the good of our Lord Iesus
 Christ: euen thereby (sayeth he) hath he shewed that he hath chosen vs
 before

Math. 5.
8. 45.

Coloss. 1.
d. 15.
2. Cor. 1.
a. 16.

Rom. 1.
e. 19.

before the making of the world. And therefore let vs understand, that too magnify Gods grace aright, wee must (as I sayd afore) come too this welshing and originall cause, that is too wit, vntoo Election.

Now haue wee too passe further: for soo the intent the better too exclude all respects and woorthyneffe which men myght pretend, inas-
much as wee bee inclined too challenge alwayes somewhat too our selues, and cannot abyde too bee brought to nothing: the sapeth, before the creation of the world. So then forasmuch as through such magni-
fication wee think our selues too haue that which wee haue not: it was requisite that so. Paule should heere beate downe all such fantasticall fondnesse. And for that cause he sapeth wee could put our selues fore-
ward when wee were not yet borne. May verily, God chose vs before the making of the world: and what could wee then bring vntoo him? In
deede the Papists haue a little shift in this behalfe: for they say that God chose such vntoo saluation, as had not yet deserued it, but yet he chose such as he foresawe shoulde deserue it. Thus confesse they that no deseruing at all, went before election, eyther in order or in
tyme; and that God (as too whom all thinges are open) knewe who shoulde bee worthy of it. After that maner doo the Papists speake of it
in as they deny too Gods election. And sanctly to shewe that these
pught packs, which nottadayes cannot abyde too haue it spoken of,
are as diuels incarnate, and maye wyne a more outrageous and vi-
lacious wickednesse, than the Papists do: wee must note that the Pa-
pists confesse God to haue chosen and predestinated whom he thought
good, yea before the making of the world. They stand vntoo that
which thinge the diuels deny, and would haue God make the better
deserd, by overthrowing his ordinaunce after that maner. The Pa-
pists at least wyne such of them as haue walked uprightly, & I speake
end of the very Honks and Streers which are called schole diuines)
grants too sayes, that this election of Gods is free, and that he chose
not any man for any other respect, than for that he pleased himselfe: but
yet by and by after, they mingle and confounde it: for they say that wht
God chose whom he listeth, he did it too make them deserue it. And
theruppon doo they ground all their merites, inas much as they con-
clude that men may win the kingdome of heauen by their owne po-
wer. They ground in deede vntoo touching election, it is a free gift:
but alwayes they returne too that it is a free gift, that God by re-
saw he should not ground. But how should he be so after that which could
not

not bee: For we knowe that all Adams offspring is corrupted, & that we haue not the skill too thinke one good thought of doing well; and much lesse therefore are able too doo well in deede. Although God should carie for vs a hundred thousand yeers, if we could continue so long in the world: yet is it certaine that we should neuer come hither him, nor doo any thing else than increase the mischiefe continually too our olme condemnation. Too kee short, the longer that men lye in the world, the deeper doo they plundge themselves in their damnation. And therefore God could not forsee the thing, which was not to be, before he himselfe did put it intoo vs. How then come wee vnto God? How obey wee him? How haue we a quiet mynde that yeeldeth it selfe accordyng too his sayth? All these things come of him. And so it followeth that he is sayne too doo all himselfe. Wherfore let vs consider, that in saying that God chose vs before the creation of the world, S. Paule presupposeth the thing that is true: namely that God could not see any thing in vs, save the euill that was there: for there was not one droppe of goodnesse for him too fynd. So then, saying he hath chosen vs, wee see it is a very manifest recock of his free goodnesse. And for the same cause, in the mynde too the Romanes where he speaketh of the twoo twines Jacob and Esau, at such tyme as they were yet in their moother's womb, before they had done byther good or euill, too the intent that all shoulde come onely of the caller, and not of the worker: it is sayd, that the elder shoulde serue the yonger. All these then how S. Paule declareth there more at large; the thing that he toucheth here briefly: that is too wit, that where as God chose vs before the creation of the world, therein he sheweth sufficiently; that one man is not more worthy or excellent than another, that he had not respect too any deseruyng. Therefore saying that the putting of difference betweene Jacob and Esau, was before they had done eyther good or euill: it came not of the woorkes, but of the caller. The more will maye bee yeelded vntoo God, and nothing at all bee referred too man. And so wee see yet once agayne what wee haue too much here, talke as S. Paule sayeth that wee were chosen before the making of the world.

He confirmed the thing yet better in that he sayeth, that as he same was doone in Iesus Christ. If wee had bin chosen in our selues; it myght be sayd, that God had found in vs some secret vertue inchoosed too man. But saying that he hath chosen vs (that is too saye, chosen vs)

Rom. 9.
c. ii.

without of our selves: what shall wee reply too that: If I doo a man good, it is because I loue him. And if the cause of my loue bee louge for, it will bee for that wee bee lyke of conditions, or else for some other respect. But wee must not imagine any lykenesse in God, and thus to doo expressly heere: for **S.** Paule sayeth that wee were chosen in Iesus Christ. Had God then an eye vnto vs when he vouchsafed too loue vs: No: for then should he haue utterly abhorred vs. It is true that in respect of our miseries he had pitié and compassion vppon vs too releue vs: but that was because he had loued vs already in our Lord Iesus Christ. Then must God needes haue had his patterne and looking glasse before him to herin too behold vs, that is too say, he must first haue looked vppon our Lord Iesus Christ, before he could chooze vs and call vs. And so, too bee short, after **S.** Paule hath shewed that there could not being any thing vnto God, but that he preuented vs of his alone free goodnesse, in choosyng vs before the creation of the world: he addeth yet a myke certeyner prooffe: namely that he did it in our Lord Iesus Christ, who is as it were the trew booke of record. For Gods vouchsafyng to chooze vs, that is to wit his vouchsafyng too doo it before all euerglastyngnesse, was as it were a registryng of vs in wytyng of Record. And the holy scripture calleth Gods election the booke of life. As **S.** Iohn sayeth, Iesus Christ serueth for a registryr in whome ther bee ingraued, and in whom God acknowledgeth he for his chyldren: Seeyng then that God had an eye vnto vs in the person of Iesus Christ: it followeth that he fyndeth not any thing in vs, which we might lay before him, too cause him too elect vs. This in effect is the thing that wee haue too remember further.

¶ It followeth afterwarde, that it is too the end we should be pure and vblamable before God, namely in Loue. This word Loue may bee referred vnto God: as if it were sayd, that wee shall fynde none other reason why God vouchsafed too take vs for his chyldren, but only his owne free loue. Or else (as it is verie lyke) **S.** Paule sheweth heere what the trew soundnesse and perfection of the saydfull is: namely too walke in all rightuousnesse before God. Wee cannot laye forth the whole as now, but it shall suffice too tell breely whertoo **S.** Paule had an eye. For he sheweth heere that although Gods election bee free, and doo beate downe and put away all the unworthynesse, unworthynesse, and betternes of men: yet notwithstanding it serueth not to giue vs leaue too doo rill and too lead a disorderd lyfe, or too runne

at

at routers, but rather too withdraw vs from the evil wherein wee were plunged. For naturally wee can doo nothing else but provoke Gods wrath, wickednesse will alwayes reigne in vs, & wee bee hild downe under the bonds and tyranny of Satan. God therefore must bee sayne too woork, & too change vs: for all goodnesse cometh of his election, sayeth S. Iuane. Wee see then that the thing wherunto he ment too bying the saychfull, was to make them knowe, that lyke as God chose them of his owne free goodnesse: so he gyueth them not leaue too peeld themselves to naughtinesse, but intendeth too keepe and preserue them undefiled too himselfe. For Gods choying of vs and his calling of vs therewithall unto holynesse, are things matched inseparably together: accordingly also as S. Iuane sayeth in another text, that wee be not called to uncleannesse & filthinesse, but to be dedicated too God in all goodnesse and holynesse. Now forasmuch as we cannot lay forth the whole at this tyme, let vs looke too make our profit of this Lesson. And seeing wee bee now about too prepare our selues to the receyving of our Lord Iesus Christs supper, which is a patene vntoo vs as well of our election as of the hope of our saluation, and of all the spirituall benefytes that come forth of this wellspring and fountaine of Gods free goodnesse: let vs consider that there he uttereth his riches vntoo vs, not too the end that wee should abuse them, but rather of purpose too be glorified for them at our hands, not only with our mouthes, but also with our whole luyes. And forasmuch as wee hold all things of him: let vs also learne too bee his, and too giue ouer our selues too the obeying of him, that he may inioy vs quietly. And let vs alwayes shooce at this mark, namely too get a sure warrant that he taketh and auoweth vs for his children, by bearing his marks, & by shewing in very deede that wee bee rightely gouerned by his holy Spirit, in calling vppon him as our father. Thus yee see in effect what wee haue too marke in this text till the rest yet may followe.

Now let vs fall downe before the maiestie of our good God with our knowledgment of our faulces, praying him too make vs feele them in such wise, as wee may continually profit in his feare, and be strengthened more and more in the same: & in the meane whyle so to beare with our weaknesse, as wee may alwayes inioy his grace, even till he haue set vs in possession of all things, at such time as he shall haue doone away our sinnes, and blotted them quite out for our Lord Iesus Christs sake. And so let vs all say, Almighty God heaumently father. &c.

The

The third Sermon vppon the first Chapter.

4. God hath choozen vs in Christ, before the foundation of the world: too the end vvee should bee holy and vnblamable before him, in Lode.
3. VVho hath predestinated vs too adopt vs too himself by Iesus Christ, according too the good pleasure of his vvill.
6. Too the praise of the glory of his grace, vvhetherthrough he hath accepted vs in his vvellbeloued.



Negan too thewe you this morning that it is not lawfull for vs too take libertie too loosenesse, vnder colour that God hath choozen vs before the making of the world: as though it were meete for vs too giue ouer our selues too all naughtinesse, bycause wee cannot perishe, seying that God hath taken vs for his children. For wee must not put the thinges a kinder which he hath cruppled toogether. Seying then that he hath choozen vs too bee holy, and to walke in purenesse of lyfe: our election must bee as a roote that peethereth good fruites. For so long as God letteth vs alone in our owne kynd; wee can doo nothing but all manner of naughtinesse, bycause there is so great corruption and frowardnesse in mannes nature, that all that euer they thinke or doo, is contrarie too Gods rightuousnesse. Therefore there is none other shift but too bee chaunged by God. And whence commeth this chaunge, but onely of the grace that wee spake of, namely for that he did elect and chooze vs for his children, before wee were boorne into the world: Herewithall wee haue too marke further, that God letteth his choozen ones go for a tyme, so as they seeme too bee strayd away & utterly lost, & yet bringeth them home againe too his flocke when it pleaseth him. And that serueth too humble them the more, and too make his goodnesse and mercy so much the better knowen too the whole world. If God should make all his choozen ones too walke in perfectnesse of conuersation euen from their berthe chyldhood: it should not bee so well discerned, that the same cometh of the grace of his holy spirit. But when wretched folke that

Math. 16.
26.

lyued looely, and were giuen too all naughtinesse for a tyme, are quite chaunged: that cannot come too passe without Gods woorking & putting too of his hand. This yee see that the cause why God delayeth the calling of those whom he had chozen, is (say I) too touche them too the quicke by his holy spirit, that he may make them too walke in his obedience. For when wee see them resourued vpon the suddayne, and beyond the common expectation and opinion of men: therein wee perceyue that God hath vttered his power in them, as I sayde afore. And againe on the other part, euery of vs is conuicted by experience, that wee bee beholden too God for all the good that is in vs. For when wee bee naturally inclyned too any vyce, and afterward the same is corrected: wee perceyue well that God hath looked mercifully vpon vs. Yee perceyue then that wee haue too much the more cause too humble vs, Ieuyng wee were in the way of perdition, till he had shaddened vs out of it. And if standeth vs in hand too mark that well: For there are some samitlicall heades, which imagin that God dooth so guyde his chozen ones by his holy spirit, that they bee sanctified aforehand, eue from the tyme that they bee bozne intoo the worlde, as soone as they come out of their moothers wombe: but the contrarie appeereth. And in good sooth wee see how S. Paule by another text speaking too the

Rom. 1.
d. 29.

saythfull, sayeth, some of you were phubged in couetousnesse, some were giuen too crueltie, some were scorners, some were whoyemongers and looce lyuers, and other some were gluttons and drunkardes: and too bee short, yee were full of all unclenenesse: but God hauyng chaunged you, and made you cleane from such filthinesse and infection, hath dedicated you too himselfe. Again he sayeth too the Romanes, you ought too bee ashamed of the lyfe which you led before he drew you too himselfe. So then, whereas it is sayd in this text, that God choze his seruantes to make them walke in holinesse of lyfe: it is not ment that he is bound too gouerne them with his holy spirit eue from their chyldhood forth. For (as I haue sayd afore) experience sheweth that he letted them tume astray, all conuenient tyme bee come for too call them. But yit must wee alwayes beare in mynd, that Gods choozing of vs, was too the end too call vs too holinesse of lyfe. For if he should let vs alone still as wretched castaways: surely wee could doo nothing but all manner of naughtinesse, accordyng too the corruption that is in vs. The good then proceedeth of his free bestowed mercy, which he hath used afore towards vs before wee were bozne, yea and

and before the world was made. Thus pee see in effect what wee haue too marke vpon this streyne. And so the blasphemies of such as would deface Gods praise are repressed, which make a iarre, and as it were a diuorice betweene Gods free election, and indewer of dooing well. Prea. say they, Hath God chozen vs? Then let euery of vs doo what wee list, for wee cannot perishe. And what shoulde wee passe of dooing eyther good or euill, seying that our saluation is grounde d vppon Gods mere grace, and not vppon any vertew. The answer hereuntoo is easie: namely that if Gods election were not, looke howe manie thoughtes and appetites there are in vs, so many rebellions shoulde there bee against all ryghtuousnesse: for wee tende all of vs bte in euill, and wee bee not only inclyned too it, but wee bee as it were seething hot with it, and wee runne too it with frenk headinesse, bycause the diuell possesseth all such as are not reformed by Gods holie spirit. And so we must needes conclud, that our giuing of our selues too doo good, is for that God guydeth and leadeth vs theruntoo by his holy spirit, and all bycause of his election. Therefore (as I sayd erewhyle) wee must not separate the things that God hath ioyned toogether. For wee bee not chozen too take leaue too doo what wee list, but too shewe by our deeds that God hath adopted vs too bee his chyldren, and taken vs intoo his keeping, too the intent too dwell in vs by his holie spirit, and too knyt vs too hymselfe in all perfection of ryghtuousnesse.

Herewithal let vs mark also, that although God haue reformed vs, and sette vs in the good waye, and made vs too feele that he hath thought in vs alredie, to subdew vs to his word and to make vs serue him obediently in all things: yet doth it not therfore follow, that we be fully reformed at the first day, no nor yet in all our whole lyfetyne. S. Paule sayes not that God bringeth his chozen and fapthfull ones to the full poynt of perfection, but he sayes that he draweth them towards it. And so are wee but in the way thitherward euen untill our death. Therefore as long as wee line in this world, let vs learne too prouide & go forward more and more, assuring ourselues that there is still alwayes somewhat amisse in vs. For they that imagin anie perfection, are as good as bewitched with hyppocrisie and pryde, or rather haue no feeling nor feare of God in them, but mocke him flatly too his face. For he that examyneth hymselfe, shall alwayes fynd such store of vyces, as he shalbee ashamed of them, if he consider them well

Rom. 7.
d. 24.

well. They then which say that wee can come too anie perfection: whyle wee dwell in this mortall bodie, doe well shewe that eyther they bee bitterly blinded with diuelishe pryde, or else that they bee heathenish folk voyd of all religion and godlinesse. As for our part, let vs mark (as I touched afore) that God hath choyen vs too the end wee should bee blamelesse: Howbeit, that wee bee not able too bee so, till wee bee quite rid of all our infirmities, and departed out of this prison of sin, wherein wee bee hild fast as now. And therefore when wee seele anie byces in vs, let vs fyght manfully agaynst them, and not bee out of hart, as though wee were not Gods chyldren, because wee bee not yet faultlesse before him, but that our sinnes are alwayes before our eyes, which make vs guiltie. Although then that wee fynd neuer so manie miseries in ourselues too thurst vs out of the way: Yet let vs go on still, assuring our selues that as long as wee liue here beneath vpon the earth, our waye is neuer at an ende, but wee must alwayes go still forward, and wee can neuer come too our resting place. I knowe the saydfull ought too harden and strengthen themselves, although they bee not perfect. And let the same also cause vs too growe and ligh under the burthen which wee bee vnder too feele. For the perfection of the saydfull and of Gods chyldren, is too acknowledge their owne weaknesse, and too pray God not onely too amend all their misdoings, but also too beare with them of his infinite goodnesse, and not too call them too account with extremite and rigor. See then that the thing wherein too wee must reioyce for succour, is Gods mercy, whereby he couereth and burpeth all our sinnes, because wee haue not yet attayned too the marke wherunto he calleth vs, that is too wit, too a holy and faultlesse lyfe. But howsoeuer the world go with vs, let vs go forward still, and take good heede that we step not out of the right way.

If the word Loue bee referred too men, then St. Paule ment too betoken the trew righteousnesse of Christians, that is too wit, to deale faithfully and vprightly. For wee knowe that the hypocrites would content God with ceremonies and Cerogabors, as men terme them: and in the meane whyle some of them shalbe giuen too catching and stratching: some shalbe full of enuie, malice, crueltie and treason: some shalbe drunkards, and oother some shalbe whoremongers and loose liuers, giuing themselves the hyde too all naughtinesse. And yet for all this, they thinke al is safe, if they may make a selue moppes & mowes,
and

and pretend some countenance of holinesse by doing a fetter Ceremonies. **S.** Paule too cut of all such fluffe, sayeth chariternall walke in loue (which is the bond of perfection and the fulfilling of the Lawe) if wee intend too haue our life assured of God. And so pee see what wee haue too marke vpon that streyne.

Furthermore let vs marke, that in this place **S.** Paule exhorteth vs too acknowledging our selues beholuen to God for all the bestow and goodnesse that is in vs. As for example, if wee haue any good zeale, if wee fight against our owne byres, or if wee walke in the obedience of God: whence cometh it? Euen of this wellspring, that he purposed it, that is to wit, that he choze vs aforehand. Then let vs consider, that the prayse thereof is due vnto him; and let vs not defraud him of his right. For although wee be as perfect as Angels: yet if we were so fond as too thinke that the same cometh of our owne free will and selfmouing: wee misse the chiefe poynt of all. For wheretoe serue all our good workes, but to glorify God withall? And if we take them too spring of our selues, wee see they bee marred by so dooing, and are turned into byres, so as they be nought else than dark vaine glory. Wee see then that the thing wherat **S.** Paule aimed in this sentence, is too hying vs allwayes backe too Gods free election, that wee might know how all goodnesse dependeth therevpon.

We addeth immediately that wee be predestinated in adoption in himself, through Iesus Christ, according too the good pleasure of his owne will. Whereas he sayeth that God hath predestinated vs to adoption: it is too shew that if wee bee Gods children, it is not through nature, but through his onely grace. Now, this onely grace is not in respect of any thing that God foresaw in vs (as I touched this morning:) but bycause he has erst marked vs out and appoynted vs too such adoption, yea euen in such wise as the cause thereof is not too bee soughtt elsewhere than in himselfe. And that is the cause why **S.** Paule addeth immediately, that he doo it in himself, and according too the good pleasure of his owne will. Also he repeateth the same thing that I declared this forenoon, namely that all was done in Iesus Christ. Wee see therefore that the thing which wee haue too marke in this sentence, is, that none other cause maketh vs Gods children, than onely his choosing of vs in himselfe. For we haue no such prerogative by birth or inheritance, neither cometh it of desyre and blow, as it is sayd in the first chapter of **S.** Iohn: in such that at that euen

can bee bought in our owne felues, is utterly excluded and abolished. And that is too theve vs, that if men bee let alone in their former plyght, they haue no intercommuning at all with God, but are utterly cut off from his kingdome. Yet it is that our first father Adam was created after the image of God, and that he was excellent in his first state: but after the coming in of sinne, wee were all utterly forlorne. And so much that euen Adam had not any stay of himselfe, and his free will that was giuen him, serued him too none other purpose, but too make him the more inexcusable: For he fell wilfully and through his owne malice. But hereby we see what manner of constancie he had in him, sith he was no longer made, but he by & by fell & drew vs downe into his fall with him. When as now wee see all of vs borne the children of wrath, and are cursed of God.

Eph. 1.
2. 3.

And so, as long as wee adorne in our former state and plyght, there is nothing but endless death in vs. Therefore God must see layne too call vs home to him. For we see that too purchase such mercie & grace: Where is the good of sinne too buy it withall? Well ere are the vertewes wherewith to recompence God for so great and excellent a pynledge: Too bee those (as is sayd adreſſed vpon this sentence) to commendeth our flesh, not of him, that is too say, it commendeth not of any thing that wee can fynd in this world: but alonly of Gods adoption. For the word which S. Paule vseth, berokeneth an appoynting of chyldren: lyke as when a man adopteth a chyld, he chooseth him too bee his heire, and all the goods that he hath afterwar, too passe vnder that tye. Euen so are wee heires of the heauenty lyfe, by cause God hath adopted and chozen vs for his chyldren. Yea, but S. Paule is not contented too haue magnified Gods grace so faire forth: but he sayeth moreouer, that God had also predestinated vs, and appoynted the thing aforehand. Wee see then that S. Paule gathereth toogether all the things that may beate downe the fond imaginations, which wee myght conceiue of bringing ought vnto God, or of auancing our selues towards him, too make our selues acceptable vnto him. Therefore all such thinges must bee layd awate, so as Gods only grace may bee acknowledged in that behalfe. And that also is the cause why he reſereth, through Iesus Christ. When if it bee demanded why and how wee bee predestinated of God too bee his chyldren: it is by cause he would haue too looke vpon vs in Christ: for (as I haue sayd afore) he is as it were the register, wherein wee

bee

bee written too attaine too the heritage of Ipe and saluation. For although God pittie our miseries yet should we alwayes be hateful in his sight. If Iesus Christ came not before him, bycause that all of vs which are beloued of Adam, are all of one mould and making, and there is none better than other among vs. Now then the one forte is forsaken: and why is that, but bycause God looking vpon them in their miseries dooth mislike them? But he chooseth vs in our Lord Iesus Christ, and looketh vpon vs there as in a glasse that he lyketh well of. And so yee see wherof the difference proceedeth. Now bee ye to appelle the thing yet better he saith that Gods choosing of vs was in himself. Cretu it is that God dooth all good of himself. But heere S. Paule ment too set out the thing which is not seene in all the ordinarie workes of God: that is to wit, that none other cause moued him too choose vs, than his owne will. S. Paule therefore taketh away all respectes, when he saith that God chose vs in himself. If he had found any defect or weaknesse, if he had found any disposition (or foebadnesse,) if he had found any goodnesse or vertue, or too be loath if he had found any one drop of aught that he myght like and also loath, he had not chosen vs in himself, but wee our selues should haue had some partnership with him. Saying then that S. Paule looketh vpon all thinges in Gods purpose which belongeth too our saluation, and saith that our election also is met by there: it is all one as if he should say, that men doo to wylly overshoot themselves, when they take vpon them too see any thing woorth, or too haue bin furtherers or mediators of themselves too the receyving of such grace. Therefore wee must bee carped by aloft, if wee will knowe wherevpon our saluation is grounded, and what is the very originall wellspring and the chiefe and only cause of the same. And so yee see what is ment by this saying, that God did it in himselfe.

But S. Paule addeth yet further, according too the good pleasure of his owne will. If he had set downe no more but onely the woordes wyl, it had bin enough; accordingly as wee haue seene heretofore, & as was declared vpon Sunday last, that S. Paule was chosen according too the will of God. And why so? Bycause he was nother fit nor woorthie to haue such a prerogative, but that it pleased god too chose him. S. Paule therefore bragged not that he had gotten the Apostleship, but hath all mylkenesse acknowledged it too bee the free gift of God. Thus yee see what the woordes will betokeneth, and that not in

C. ii.

any

any one place only, but throughout all the whole holie scripture. There-
fore whensoever Gods will is mentioned, it is to shew that men cannot
bring ought of their owne. Neuer thelesse S. Paule setteth downe
heere a woord of ouerplus, and sayeth, according too the good plea-
sure. As if he had sayd, truly seing that Gods will is the cause of our
saluation, wee should not fleece too and tooo, and seeke other reasons &
meanes therof: Doubteit: forasmuch as men are so vnhankefull and
malicious, that they would alwayes darken Gods glory: & so puffed
up with fond ouerweening, that they continually chalenge more too
themselves, than belongeth vnto them: therefore if they be not sufficiently
perswaded of Gods will, let them vnderstand that it cometh of the good
pleasure of his will: that is too say, of a free inclined will which depen-
deth not vpon any other thing (than it selfe,) nor hath any respect one
way or other, but doth as it too chooseth vs freely, by cause it is by itselfe
to too doo. Now then wee see that such as seeth out the cause
why God hath chosen vs, would (if it lay in them) overthrow his e-
lectifying ordinance: for the one is vnderstande from the other. If
God haue chosen vs as it is shewed vs heere: then can nothing hang
vpon our defects, nor bypbe aught that wee myght haue too comney,
but God too chooseth us according too his owne free inclination, and
foundeth not any other reason (or more than theese) than his owne good
pleasure. If any man thinke this to be strange geode, it is by cause they
would be haplesse fellow with God. And heerein appeereth too plainly
manifestly, that they cannot suffer God to raine freely, as the thing
that he by which myght bee be applyed as good, iust, & righteous, without
geynsayng. But let such tolke that he by the booggs as much as they too,
yet is this sentence definite vnable too bee repeated, which the holie
Ghost hath vttered heere by the mouth of S. Paule: namely that it
is not for vs to searche any further cause of our election, than the good
pleasure of God: that is too say, than his owne free inclined will, wher-
by he hath chosen vs, though we were not worthy in none other respect
than for that he liked too say, so it pleaseth me. And so yer see the effect
what wee haue too gather vpon those woords of S. Paulus.

Now he sayeth immediately, that it is too the prayse of the glorie
of his grace. Heere he sheweth the small cause that God looked at in
choosing of vs: namely that his grace myght bee prayled by it, and that
not after a common and ordinary manner, but with a certeyne glorie:
for he hath rippled those two things together, to the intent we should
see

See rather by when wee see how God hath broken vs out of the bosom
of hel, too open vs the gates of his kingdome, and too call vs too the he-
ritage of saluation, where wee see picture the thing that I created
of this morning: namely that all such as would put away Gods pie-
destination, are loth too heere it spoken of, too therein shewe them-
selues too bee mortall enemies of Gods prayse. Too their seeming
it lyeth & banisheth away. Yea, but who is the competent iudge ther-
of? Think they themselues wiser than God, who hath spoken the
clear & contrary too that which they alledge: (say they) that were the
next way to open the mouthes of many me to blasphemie God. Sure-
ly as for the wicked, it is certeyn that they will alwayes stand whet as to
raile, and they cannot be letted so too soo. But yet for all that God shall
haue enough wherewith to suffice himself, and all they that too so spyre
hym & his righteousness, shall bee confounded. Howbeit the more
said, it is not without cause sayd heere, that God is then verily glo-
rified, and his prayse maynteyned, when wee acknowledge that he hath
freely chosen whome he listeth, & that there is none other cause of dif-
ference betweene man and man (than only his will:) so that they who
he hath refused too perithe, by cause they be unworthy of it, and they
whom he callith too saluation must not seeke the cause thereof elsewhere
than in the sayd free bestowed adoption.

Furthermore by those two words, S. Paule ment also too stirre
vs by too a greater and feruenter earnestnesse of praying God. For it
is not enough for vs too confesse coldly, that our saluation springeth of
Gods more good will: but wee must bee as it were inflamed too
glue our selues wholly too his prayse, as if wee were wholly wedded to
it, accordingly as S. Peter sheweth, that so much as wee bee draw-
out of the darknesse of death, it is good reason that wee should be spea-
king of the inutterable prayles of God. And hereby he dooeth vs too
understand, that when the saythfull haue streyned themselues too the
schemm, too discharge themselves in praying Gods goodnesse: yet
they shall neuer compasse it; by cause it is a thing incomprehensible.
Marke well therefore what wee haue too beare in mynd. And so when
this goodnesse or grace wherof he speaketh, it becometh vs too gather
that men shall neuer peece God his dew glory; till they bee utterly a-
wakened, so as there remaineth no any thing at all in them for the glory
of. Let vs put the case that Gods election were neuer wrought of
should he thereto cause us too prayse him: but he should haue

Rom. 3.
a. 4.
Psal. 51.
a. 6.

1. Pet. 1.
b. 7.

Psal. 107.

Luke. 17.
b. 10.

Math. 5.
8.45.

Some piece of his praise still. For if men should say no more, but that
God couldeth his daydrame too thine vpon them, that were a con-
fession to praise him. And when we open our eyes too looke vpward and ad-
ward vpon the wonderfull mooues that be therein vs, the same is a
large prouocation too exercise vs in his praise all our lyfe long. After
ouer, when his Gospell is preached vnto vs, there also wee haue
whereof too praise him, though no meritation at all bee made, of his elec-
tion: I say there is y enough as in respect of vs, but then should haue
robbed of his chiefe praise, and wee should yield him but a peece of
that which is due to him. And why so? For the faithful should thinke
that they haue sayth of their owne selfknowing and free inclyned will.
I tolde you this morning, that sayth is a fruite of election. For there is
none other odde betwene vs and the unbeleeuers, but that God re-
ached vs his hand, and gaue vs too him by a free merite, in such
time as wee turned our backs vpon him, and were straggling from
him. Too bee short, it is not for naught that S. Paule sayeth here,
that Gods praise shall neuer bee glorified as it ought too bee, till wee
acknowledge his election too bee the cause of all the benefices which
be bestowed vpon vs, and that if he ad his infinite mercy shewd not
not of set purpose from meriting. Wee should haue a peece of the
praise too our selues which is betwene vs. And in should haue been
diuulshes and abridged of so much of his right. Too bee short, wee
see well ynough how it is sayd here, that men must bee utterly aban-
ced, too the end that God may haue his right, and thus maner we
copartner with him, but all men confesse that he is both the begin-
ner and the accomplisher of our saluation.

Rom. 5.
b.10.

Also wee must marke well how S. Paule adueth, that of his owne
grace he hath accepted vs in his vvelbeloued. By this he sheweth
yt much better, why our saluation is grounded vpon Gods mere e-
lection and free bestowed goodnesse. For men will neuer give ouer
their foolishnes meriting, if they bee not so vanquished as they haue
not one worde more too reply. S. Paule therefore too bying vs too
such reason, telleth vs that wee bee damned & lost in our selues. Now
when such a thunder bolt lighteth vpon our heades, it is not for vs too
stand checking any more. Then if men will bee so foolish as still too
hunt about with myndes too haue somewhat alwayes belonging
and referred too themselves besides the onely grace of God: there
needeth no more but this saying too turne them from it, namely that
wee

Woe were not in Gods favour, till wee were in Iesus Christ, by cause
wee were utterly damned and accursed in our owne felicitie. This matter
was sufficiently declared already, if wee were not ourselves in con-
sidering the thing that is so needfull, and which ought to be so cleere
unto vs. And in good sooth, such experience ought to teach vs in
this behalfe. And surely if hypocrites blinded be not too much,
wee should well perceiue that there is nothing but wickednesse
in vs, and Gods wrath would strike vs in such sort, that wee should
bee as our wickedness and wish it. But God must bee sayne too, compass he
our obedience by strong hand, or else wee cannot find in our hearts to
give once all praise vnto him. Therefore let vs nether well what is
meant by this speeche, where it is sayd that wee were taken too fauour
in Iesus Christ; because he is the wellbeloued. And why is Iesus
Christ called Gods wellbeloued, according as he is termed in the psalm
of Asaph; and in other places, and also is termed too bee so in the
prophet Ezechiel? There is it shewed vs, that God much more hate
and abhorre vs, so long as wee staye in our vniuersall plight. For
if that were not peculiar too Iesus Christ, then was it sayd in
Romans: This is my wellbeloued sonne in whom I am well pleased. But
it will be peculiar too Iesus Christ, then can some other creature claime
it in as much that although God doo his Angels, yet can they not bee
thought of beloved of him, but by the meane of Iesus Christ. And as
sayd, there is a sure other respect: For (as I haue sayd already) wee
bee debased; and Iesus Christ is the mediator or spokesman too for
the Angels in bee with God, in as much that there should bee no fieri-
fastnesse nor constancie in them, if they were not upheld by him. And
because that such rightiuousnesse should not bee perfect, but that they
bee blessed and chozen in him. Let that serue for one point.

As for vs, being too bee estranged from God through sinne: he
must needs take vs as his enemies, and be an aduersarie too vs. Ie-
sus Christ therefore is the onely wellbeloued among men; and as for
all the rest of vs, God wisely and wisely hath vs, peauen
to shew, that he hath by repentance him that he made man. Which
saying of his impotency that hee bee not worthy too bee of the name
bee of Gods, Dogges, and other bestiall. For they continue still Gods
creatures in the same plight that he made them: but we bee so led away
and estranged, therefore deserve to bee rapen too; and our hearts be
unstable, and our minds full of confusion.

C.iii.

and

Math. 17.

25.

Mat. 4.

24.

Luke. 3.

22.

Coloss. 1.

20.

Gen. 6.

b. 7.

and boast and forke armes too wretched, our fathers for tyme the holo the
holy Ghost disgraceth all such as thinke themselves too bee might
worthy. Wherefore let vs consider that if wee bee enemies vnto God,
wee bee unworthy taking them if wee had neuer ben created.

Heriupon the same telleth vs, that God hath accepted vs in his
welbeloued. Seeing then that our Lord Iesus Christ is receyued of
God his father too bee the beloued, not only in his owne person, but
also in respect of the loue that is extended too all the members of his
body: by that meanes wee bee called home againe, and God embraceth
vs for his children, whereas erst wee were his enemies and utterly ha-
ted of him. But howeuer the world go, wee must alwayes come
backe too the election that wee haue spoken of before. For the grace
that is communicated too vs by our Lord Iesus Christ, dothe illu-
mine vs to our owne same spring. Heriupon going forward with
the matter that I haue touched already, he sheweth vs howe greates
needes wee haue too bee welbeloued in Iesus Christ. For if it were not
granted too our faces, wee woulde neuer graunt (I meane undoubtedly)
that wee bee beholden too God for all things. For wee bee alwayes
laboring too aduance our selues some way or other, and every of us
seeketh howe he may reuerse for what too himselfe, though it bee but
the maintenance of a pines poppe. But contrarywise, he sheweth
letting, that God must be sayne too loued out of our selues; and that
if he like well of vs, it shall not bee in respect of our owne felicitie. And
why? For wee bee prisoners and bondslaves of sin; wee bee his capti-
ues by the pike and yowle of such an, and finally wee bee set up in
the bondage of death; till wee bee redeemed by our Lord Iesus
Christ. Now then wee see that the nature of this lesson is, that men
are admonished too depart out of themselves, and too seeke their sal-
uation in Gods only goodnesse; euen by holding the meane that is
themed here, which is too relye too our Lord Iesus Christ. For
there ariseth such extremities wherof wee must beware. The one is,
that in comparing too our Lord Iesus Christ, wee must not exalt in
that there is any thing better in vs; why he should make vs parta-
kers of his benefices. And how may that byre bee corrected? Euen
by bringing too Gods free election. For the verie cause why men
presume too much vpon their owne free will, and the very ground also
whereon they build the opinions which they haue conceived of their
glories, felicitie and such like, is that they knowe not how they bee won-
thing

Math. 8.
a. 8.

thing in any other respect, than for that God hath accepted them of his own mere free goodnesse, because he had chosen them afore in his eternall everlasting purpose. Therefore wee cannot by any means rather the beginning of our saluation happen on God, except wee confesse that which is shewed vs here, namely that wee were utterly damned and accursed at such tyme as he adopted vs, & that the verie originall cause of his adopting of vs, is for that he had predestinated vs before birth, yea, even before the making of the world. Marke that for one point. The other euill extremitie wherof wee must likewise beware, is hypercalgon. Many fantastick folke talke say, As for mee I shall neuer knowe whether God hath chosen mee or no, and therefore I must be content to abide still in my destruction. Yea, but that is for want of comparing too Iesus Christ. How knowe wee that God hath chosen vs before the making of the world? By beleeuing in Iesus Christ. I saye I am a Christian, that is faithfull, and is the fruit of it, which he hath thus the more is his true witness. He then that beleeueth, is thereby assured that God hath wrought in him: and such is he that we see the people of counterpane which God delineth vs of the originall register of our adoption. God hath his everlasting purpose of eternall election, and as he keepeth alwayes too himselfe as a chiefe preserue of originall election, whereof he speaketh vs in scripture by faith. I speak thus after the manner of men, for wee knowe that God speaketh neither paper nor parchment too ingrore vs in: and I haue told you already, that we speake properly, the register wherein wee bee enrolled, is our Lord Iesus Christ. Neuertheless God reformeth too himselfe the register of our election, as a painter would too an originall picture of a gallerie, in the end; but yet he giveth vs copies of counterpane of it, which he putteth in such a way that he imprinteth it in our hearts by his holy spirit, that wee bee his children. We see then that the faith which he hath in our Lord Iesus Christ, is yough too warrant vs our election: and therefore what seke wee more? I tolde you euen now that Iesus Christ is the looking glasse wherein God beholdeth vs, when it is his will to be well of vs. Likewyse also on our side he is the glasse wherupon wee must cast our eyes and looke; when wee mynde too come too the knowledge of our election. For whosoever beleeueth in Iesus Christ, is Gods childe, and consequently his heire; as I haue declared before. Then dooth it followe, that if wee haue faith, wee bee also adopted, for what else doth God giue vs faith? Euen by cause he choze

Iohn. 1.
b. 12.
1. Iohn. 5.
c. 15.

chose vs before the creation of the world. This therefore is an infallible order, that inasmuch as the saythfull receiue Gods grace and embrace his mercy, holding Iesus Christ for their heaue, too the intent too obtayne saluation by his meanes: they knowe assuredly that God hath adopted them. Certe it is that election is of it selfe secret: it is so deepe & hidden a determination, as it becometh vs to honoꝝ it. Yet notwithstanding God sheweth it too vs so farrefoorth as is requisite, and as he knoweth it too bee for our benefite and welfare: and therefore he taken he imphighteneth vs with the beleefe of his Gospell. Thus yee see why that after S. Paule had spoken of Gods eternall election, he setteth forth Iesus Christ, as the partie too whom wee must resort, too bee assured that God loueth vs and auoweth vs for his children, and consequently that he had adopted vs before wee knewe him, yea and before the world was made.

Doe ouer we haue to gather vpon this sentence that the doctrine of predestination serueth not too carie vs away into wondering speculations: but to beate downe al pynde in vs, & the fond opinion which wee conceiue alwayes of our owne worthinesse, and of our strength: and too shewe that God hath such free power, might, and soveraigne dominion ouer vs, that he may refuse to heare the liuest, and chosse whom he listeth: and that by that meanes wee bee led too glorifye him, and therewith too acknowledge that his choosyng of vs is in Iesus Christ, too the end wee shuld bee bilt fast vnder the sayth of his Gospell. For if wee bee his members and take him for our head, according too the couenant and holle vnion that is betwixt him & vs, which can neuer bee broken so long as wee beleue his Gospell: wee must repayre too him too be made sure of our saluation, by cause we see and feele by experience, that God had adopted and chozen vs, and that he presently calleth vs, & telleth vs that the assurance which he hath given vs and daily giueth vs by his Gospell, namely that he will bee our father, & specially his ingrauing of it in our harts by his holy spirit, is no deceyffull thing. For the Gospell may well bee preached too all men, yea even too the castawayes: but yit for all that God is not so graciouse too them, as too touch them too the quicke. Therefore when wee haue Gods adoption ingrauen in our harts, then (as shalbee declared further herafter) wee haue a good and inderepuable gage, that God will graue vs vntoo the end, and that sich he hath begonne too lead vs vntoo the waye of saluation, he will bring vs too the perfection wherunto

and he saith vs, hereby because that without him we could not continue so much as one day.

Our sinnes be vs fall downe before the maiestie of our good God, with a sinfull conscience of our fautes, praying him too make vs perceive them more and more, that being bitterly ashamed of them, we may hate our byres, and al our whole lyfe, with the naughtynesse and frowardnesse therof, & resort to him who alonly is able to remedie the same, & not fowere one way or other from him, as he communicateth by promise too vs in our Lorde Iesus Christe: but keepe on right forth too hym, acknowledging that as we be chosen in hym, so also wee bee mainteyned and preserued for his sake, and that he will utter his power more and more in vs, untill wee haue finished our race, and bee come to the heavenly heritage, wheruntoo wee bee going: beseeching him that although we be yet farre from it, yet he will vouchsafe too give vs a strong and invincible strength to hold out continually, till we have fully overcome the world, & being quite confirmed in our selues, be so conuincet in the image of God, as the same may shyne perfectly in vs, but wee bee made partakers of the glorious immortalitie, which he hath bought us dearly for vs. That it may please him too graunt this grante, not only too vs, but also too all people and nations, &c.

And thus we praye for our selves and for all people.

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The fourth Sermon vpon the first Chapter.

God hath accepted vs in his welbeloued.

7. By whose blud vve haue redemption, that is too vvit, forgiveness of sinnes, according too the richesse of his grace.
8. Whereof he hath shewed out abundance vpon vs in all wisdom and vnderstanding.
9. By making vs too knowe the secrete of his vwill, (according too his good pleasure which he purposed in himself.

10. Too

Chap. 1. Ioh. Calam vpon the Epistle

10. Too the intent too deale it foorth vwhen the tyme wold forth come,) that is too vvit , too gather all things toogether byt Christ, as well the things in heauen, as the things on earth, in the selfsame,



Iohannes declares alreedy that we cannot bee beloved of God, but by the meares of his onely sonne. For if the Angells of heauen bee not wroth wth too bee taken for Gods chyldren ; but by the meares of a heathen mediator : what shall become of vs, that cease not too prouoke Gods wrath wth by our wicked dooings, as felle thannes in derre fight agaynst him, & so they must bee fayne too looke in upon vs in the person of his onely sonne, as vlls he must needs hate vs and abhorre vs. Too bee shew, and fynes too for God and vs is farre at odds, that we cannot so soone come to know him, bte by and by we seele his maiestie wthly agaynst us, and as it were armed too put vs too wth confusion. But howe much more see, how God receiveth vs into his favour by means of our Iohannes Christ. That is the thing which Sather Pauls meantly in adding, that in him vvee haue redemption through his blood, that is too vvit , forgiuenesse of our sinnes, according too the riches of Gods grace. Heere we bee first of all doome too wnderstand, that the enmitie which God beareth vs , is not in respect of our nature , but in respect of our corruption. I say, it is not in respect of nature : for as in respect that God hath created vs , it is farragene that he cannot hate vs. But inasmuch as mankynd is wthly marred and gyven over too all naughtynesse, God must needs bee as a mortall enemy too vs, and as an aduersarie agaynst vs , till the remembrance of our sinnes bee buried out of his sight. For wee bee subiect too everlasting death, till wee bee restored agayn : by reason whereof, God being the fountaine of all iustice and rightynousnesse , dooth wthly hate and abhorre the euill that he seeth in vs. Therefore untill such tyme as our sinnes bee blotted out , it is impossible for vs too hope that God should eyther fauour or loue vs. But let vs marke heere how S. Paule steth too wth too, too speake how wee bee reconcyred too God. First, he steth downe the Rayson of Redemption, which is all one :

the; and aduertise us the forgueneſſe of finnes. Howe cometh it then too paſſe that Gods wrath is pacified; that wee bee made at one with him; yea and that he accepteth and auoucheth vs for his children? It is by the pardoning of our finnes, ſayeth S. Paule. And furthermore, by cauſe redemption is requiſite thereuntoo: he matcheth that wrath is alſo. Tere w it is, that as in reſpect of vs, God wyppeth away our finnes of his owne free goodneſſe, and ſheweth himſelfe altoogether beneuolent of himſelfe, without reſpect of any recompence for it at our handes. And in good ſoother what man were able too make amendes for the leaſt fault he hath committed: Then if euery of vs ſhould imploy his whole life in making ſatisfaction for any one fault alone, and by that meanes ſeek too winne ſauour at Gods hande: it is certeine that the ſame dooche farre ſurmount all our abilities. And therfore God will not ſaynt too receiue vs too merry, without looking for any recompence or amendes at our handes. But yet for all this, the attonement which is freely beſtowed as in reſpect of vs, did coſt the ſonne of God very deere. For he found none other payment, than the ſhedding of his owne blood, in ſomuch that he made himſelfe our buyroue both in body and ſoule, and answered for vs before Gods iudgement, too get us all diſcharge. Our Lord Ieſus Chriſt (ſay I) imployed himſelfe wholly both body and ſoule. For it had not bin enough for him to haue ſuffered to cruell and ſhamefull a death in the ſight of men: but he beſoued him alſo too abyde ſuch horrible anguiſhe in himſelfe, as if God had bin before a iudge too him: for he came too that poynt, that he ſubſtituted the perſon of all ſinners too make full amendes for them all. And ſo wee ſee why S. Paule hath matched thoſe twoo wordes toogether in this ſcrype.

Therfore wee haue too marke firſt of all, that wee can obteyne no fauour at Gods hand, nor be receiued of him, till our finnes bee wypped out, and the remembrance of them cleane put away. The reaſon whereof is (as I ſayd afore) that God muſt needes hate ſinne whereſouer he ſee it. So then, as long as he conſidereth vs as ſinners, he muſt needes abhorre vs: for there is not any thing in our ſelues, nor in our owne nature, but all maner of naughtineſſe & confuſion. Then are wee enemies and aduerſaries untoo him, till wee come too the remedie that S. Paule ſheweth vs heere, which is, too haue our finnes forgiven. Hereby wee ſee that no man can bee loued of God for any good which he doeth that is in himſelfe. For wherein lyeth the loue that God beareth

beareth vs: I haue tolde you already, that he must bee sayne too redde
 his eye vpon our Lord Iesus Christ, & not too looke a whit at vs. But
 yet therewithall it is declared further, that God dooth neuer like to all
 of vs, till he haue released vs our bettes, and adopted vs too hys
 children, notwithstanding that wee bee woorthy of death before him.
 Thus yee see that the assurance of our saluation (as is sayd in the song
 of Zacharie) is that God bee mercifull too vs and forgive vs our sinnes
 Luke. i. wherby wee were become his enemies. Howbeit, let vs also beate
 .77. in mynd, that the cleere release of our sinnes through Gods free good-
 nesse, is not doone without the ransome that was payd by our Lord
 Iesus Christ, not in golde nor silver (as sayeth S. Peter in his first E-
 pistle) but in such wyse that he which was the vnspotted Lamb, was
 sayne too serue that turne his owne selfe. Therefore whensoeuer wee
 intend too seeke Gods fauour and mercy, let vs fasten all our desires
 vpon the death & passion of our Lord Iesus Christ, that we may there-
 fore wherewith too appease Gods wrath, And furthermore saying that
 our sinnes are done away by such payement and satisfaction: let vs vnder-
 stand that wee cannot bring anyght of our owne, for the which wee
 should bee reconcyled vnto God. Wherin wee see how the myghty hand
 by his rightes cut of all hope of saluation from the wooley, by hearing
 men in hand that they must euerie man ransome himselfe, and make
 his owne attonement with God. And that is the very thing which men
 call good woorkes, merites, and vertues in Papistrie. For too it hat
 ende tend all the intentions which they haue forged: Why marre
 they themselves after so many fashions, so as men neuer make an end
 day nor night, but are euer still making of new expoliates and righ-
 tes: The marke that all these things ame at, is too pacifie God, And
 to all the good woorkes which are so counted in Papistrie, are nothing
 else but meanes wherby too make amendes for sinne. Howbeit that
 is but a defacing of the ransome wherof S. Paul speakech here.
 For there is (as yee would say) an inseparable bond betwene these
 twoo things, namely that God putteth our sinnes out of his remem-
 brance, and dooth them in the bottom of the sea: and moreover recei-
 ueth the payement that was offered him in the person of his only sonne.
 Therefore wee cannot attayne the one without the other. Therefore if
 wee intend too haue Gods fauour, let vs consider that wee bee his ene-
 mies till he haue pardoned all our sinnes of his owne free goodnesse:
 and yet notwithstanding, that our Lord Iesus Christ must bee sayne
 too

too step in betweene him and vs. For the sacrifice of his death serued
 too purchase vs an euertlasting attonement, so as wee must alwayes
 see further for refuge. Trew it is that the whole lyfe our of Lord Je-
 sus Christ is become our ransome: for the obedience which he yel-
 ded too God his father in this world, was too make amends for A-
 dams offence, and for all the iniquities wherthroughee wee bee roume in
 arrerages. Howbeit S. Paule speaketh heere purposely of his blud,
 by cause it becometh vs too resort too his death and passion, as too the
 sacrifice which is of power too blot out all our sinnes. And for that
 cause had God represented in figures vnder the lawe, that men could
 not bee reconcyled vntoo him but only by that meane. Now it is trew
 that Iesus Christ did not only shed his blud, namely at his death: but
 also feele the feare and terroure which ought too haue yghened vpon vs.
 But S. Paule dooth heere vnder one parcell comprehend the whole
 offer the ordinarie manner of the holy scripture. Too bee short, let vs
 reioyce all our rightuousnesse in Gods shewing of him selfe mercifull
 towards vs of his owne free goodnesse: and let vs not presume too
 face him with any merite of our owne, thereby too bynd him vntoo vs:
 but let it suffice vs that he receyue vs vntoo his fauour, freely without
 any deserct of ours, onely by cause the remembrance of our sinnes is
 turneth out of his sight. And againe let vs vnderstand, that the same can-
 not bee done but by the death and passion of our Lord Iesus Christ,
 and that that is the thing wheruppon wee must wholly rest.

Whereuppon S. Paule addeth, that all is done according too the
 richesse of Gods grace. Not without cause dooth he heere magni-
 fy Gods merite which he uttereth in receyuing vs too fauour. For
 wee see on the one syde how men doo wilfully ouerthooe themselves
 through their foolish ouerweening. For most men haue alwayes i-
 magined, that they myghe make their attonement with God by their
 owne satisfactions, and I wote not what shiftes besydes. Seeing
 then that men are so farre ouerleene in their owne imaginations, S.
 Paule too exclude all such dealing, sayth that wee must bee rauished
 in loue with the richenesse of Gods goodnesse. We could haue sayd
 simply that God dooth all according too his grace. but he setteth downe
 heere his greatesse treasures, too the intent that men should not bee so
 fond, as too bring as it were but a farthing, for the discharge of ten
 hundred thousand crownes. And truly when the Papists prattle of
 their satisfactions, they say not that they bee able too doo it throughe
 in

in all payntes: but they are of opinion that with the death and passion of our Lord Iesus Christ, they also are able too bring somewhat of their owne, and too doo so much by patches and peeces, that God shall bee satisfied and contented. Thus yee see what a diuellish opinion reigneth in papistrise, for they will needs found masses, they will needs hable many prayers, they will needs gad on pilgrimage, they will needs keepe this feast and that feast, they will needs performe A wot not what deuotions, they will needs weare sackcloth next their skin and all too help forth the death and passion of our Lord Iesus Christ: as who should say, it were not sufficient enough of it self. But S. Paule telleth vs that Gods goodnesse as it is shewed vs in Iesus Christ, is so greate a treasure, that all other things must needs giue ouer and be thrust vnder foote. And seeing that God vseth so greate bountyfullnesse as wee ought too bee wholly rauished at it: is it not too outrageously a presumptionnesse, when wee will needs bring our owne pelting trash, as though our going on pilgrimage, & our dooting of some other deuotions were of any balew or estimation: Is it not al one, as though the blud of Iesus Christ were not a sufficient pyre, I say a sufficient pyre and ransome for our saluation? Yee see then on the one syde, how S. Paule ment heere too cut of all occasions of the fond imaginations that men conceiue in furnishing themselves able too pacifye Gods wrath by their owne satisfactions and paymentes: and on the other syde how he purposed too succour our feeblenesse. For although wee bee giuen too beleue wonderous well of our owne vertuousnesse, and too beare ourselves in hand that God is greatly beholden vnto vs: yet notwithstanding, when it cometh too the calling vpon God in good earnest, and too the putting of our trust in him: then if Satan egge vs too despayre, and that wee bee tossed with tribbles and temptations: we be so dismayed, that all the promises of the holy scripture, and all that is said vnto vs of the death and passion of our Lord Iesus Christ, cannot make vs too haue any hope. S. Paule therefore too remedie this kyce of unbeliefe which is too deeply rooted in vs, doth heere set before vs the greate treasures of Gods goodnesse, too the end that all the distaste which wee can conceiue, may bee as it were swallowed vp, seeing that God bountyfully too vse so greate bountyfullnesse towards vs.

And heere vpon he addeth, that he hath made the same grace too abound towards vs in all wisdom and vnderstanding. By these wordes

too; as he doth vs too wit by what meanes wee come by the thing that he had specified afoze. Behold, all our happinesse and all our souerain wellfare consisteth in being at one with God, so as he may take vs for his children, and it may bee laudfull for vs too call vpon him as our father with full libertie. But how shall wee obteyne that thing, from which we be so farre wode? It is sayde, that although wee bee naught woorth, ne naught can doo: yet wee shall finde all thinges in Iesus Christ which are wanting in our selues, and that his death & passion will bee a sufficient sacrifice, too put away the remembrance of all our misdeedes. Doubteit dooth it followe therefore, that all men are partakers of this benefite which is purchaced for vs by our Lord Iesus Christ: No: for the unbeleeuers haue nother part nor portion in it. Then is it a speciall priuiledge for those whom God gathereth too himselfe. Also S. Paule sheweth, that eyther wee must haue sayd, or alle Christ shall not boote vs at all. Although then that Christ bee generally the redeemer of the whole world, yet dooth his death and passion aduantage none but such as receiue the thing that S. Paule sheweth heere. And so wee see that when wee once knowe the benefites that are brought vs by Christ, and which he offereth vs dayly by his Gospell: we must also bee knyt intoo hym by faith. For the Turkes, Jewes, and Papistes, and all other lyke are cut of and estranged from Christ, & rot away in theyr owne filth, by cause they presume to worke wonders of themselves. For it is a common principle among the papistes, Jewes, Turkes, and all the Heathen men that euer were, that they must appeale Gods wrath. And how? By a great sort of meanes of their owne deuising, and of euery mans imaginynge in his owne brayne. Such men therefore haue no part in Christ. Wherefore if faith be the key that openeth vs the doore to introy the treasure whereof S. Paule spake euen now: then is that the next way too make vs riche, so farre forth as shalbe requisite for our saluation, so as we shal not want any thyng, if wee bee knyt intoo Christ by faith.

Notwithstanding, it is not for nought that S. Paule hath heere set downe this twoo wordes of wisdom and vnderstanding. For they doo vs too wit, that the lerning of the Gospell is ynough too bring vs to all perfection, and that whatsoeuer is added moreouer, is but dung, filth, and rottenesse. Too be short, S. Pauls intpyling of the Gospell with those twoo honorable termes, is too the ende that euery man should quietly giue eare to the thinges that God teacheth him by the

D.

meanes

Chap. I. Ioh. Caluin vpon the Epistle

meanes of his only sonne, and that wee should peeke our selues so teachable vnto him, as not too take vpon vs to know aught, than that which commeth out of his mouth, but simply receyue whatsoever he speaketh, and continew in the same to the end, though the whole worlde despyze vs, and all men set themselves agaynst vs, and not passe for all the slepyghts of the worlde, as many men doo, who haue itching eares and are alwayes desirous too heere somme new thing. Too the end therefore that wee bee not so wauering, nor ouerled by foolish desyre of knowing more than is lawfull for vs too knowe: let vs marke well howe S. Paule sayeth here, that if we haue once professed thoroughly in the Gospel, we shall find there all wisdome to the full, so as we may reiect all other things, not only as needlesse, but also as noysome, by cause that by them wee shall bee turned from the pure doctrine, wherby it is his will too haue vs knit vnto him. Too bee short, S. Paule ment to shew heere, that God dooeth vs an inestimable good turne, when he bountifuleth to call vs too the knowledge of our Lord Iesus Christ his only sonne, and that when we haue him, wee must dispyze all other things, and not bee troubled with a foolish desyre of knowing this or that, by cause that (as I haue sayd alreedy) the full perfection of all our knowledg is there, that is to wit, in our Lord Iesus Christ. And here pee see also why it is sayd to the Colossians, that he has bin a faithfull teacher, yea euen too bring men too the perfection of wisdome. In deede he confesseth that he was rude and homely of speech, and that he had nother the wisdom nor the eloquence that was hyghly commended in the worlde: but yit he declareth, that if his doctrine were receyued, there should bee found a full substance in it for the full nurrishment of mens soules, and that there needeth not any more too be added vnto it. When we heere these things now adayes, we must take warning to bypde our selues, & to repressle the fond ouer curiousnesse that is rooted too deeply in vs, that wee may hold vs too the pure doctrine of the Gospell, & rest wholly thereupon. Thus pee see in effect what wee haue too gather hypon that streyne.

Heerewithall let vs marke the thing that I haue touched alreedy: namely that as oft as the Gospell is preached, so oft is Gods grace spred out vpon vs. If we acknowledge his goodnesse and liberalitie, which he maketh vs too perceyue by his moystening of the earth, too the end it should peeke vs fruite too the sustenance of our bodies: much more may wee vnderstand, that when God sendeth vs the woord of saluation,

Coloss. I.
d. 25.

2. Cor. II.
b. 6.

saluation, he not only watereth vs too the welfare of our soules, but also giueth vs so largely therof too drinke, as wee may bee thoroughly satisfied therewith. For S. Paule thinkes it not ynough too say, that incheras wee bee barren wee haue some refreshing by the Gospell: but he sayeth, that it is as if God should poure downe abundance of water vpon vs, and that wee myght bee so watered and refreshed with it, as wee myght gather substance and lustinesse of it too hold out to the end. And so yee see in what wyse we ought to esteeme of Gods goodnesse, when he vouchsafeth too drawe vs too him by meanes of his Gospell, and that therewithall wee enter into possession of the benefites that haue bin purchased for vs by our Lord Iesus Christ, according as he offereth them too vs by his word, and will haue vs also to receiue them by faith.

Nowe for a larger opening of the matter, he addeth immediately, That his so dooyng is, bycause he hath vttered the secretes of his wyll vntoo vs, euen accordyng to his ouer good pleasure which he had purposed afore in hym selfe. Loe heere an other thing which ought to aduance the dignitie of the Gospell yet more: whiche is, that there we haue the secretes which were hydden heretofore in God. And it is not here onely that S. Paule speaketh after this maner: but wee shall see yet a larger discourse of it in the second chapter. And not onely in this Epistle, but also euerywhere els, he sheweth howe wee ought to bee as it were ranshed at the preaching of the Gospell, bycause God vnooth there open the things that were incomprehensible to all men before, and which no man would neuer haue beleueed, or once thought of. For he seemed too haue chosen the onely lyne of Abraham, in such wise as if he had cast away all the world besides. Therefore it was a wonderful chyng when he poured out his grace in common vpon all nations. Yet notwithstanding wee knowe, that at suche tyme as Iesus Christe came into the worlde, the very selfe same people were growen out of kynde: and Gods doctrine was so corrupted, that there was nothing but superstition among the Iewes. It seemed then that all had bin past hope of recouerie, when suddenly beyond the opinion of all men, behold, saluation was offered too all nations. Beholde, Christe whiche had erst bin hiden in deepe darknesse, yea, and in so deepe darknesse, as there was not any hope that euer he should haue come out of it, rise up as the Day starre of righteousness, to giue light to the world. For this cause the sayd Paule sayd, that in the Gospell there was

Rom. 16.
d. 25.
1. Cor. 2.
b. 7. & 4.
a. 1.
Eph. 6.
d. 19.
Coloss. 1.
d. 29.

1. Tim. 4.
d. 2.

D. ii.

made

made priuie too the secrets of Gods wyll. Trewe it is, that at the first sight there seemeth to bee nothyng but simple stuffe in the Gospel. And that is a cause also why many scoffers thinke that the thyngs which are conteyned in the Gospel, doo serue but for idiots: and they beare them selues in hardē, that they are able too deuize many wittier thynges in theyr owne dreames and dotages, than all the doctrine is that concerneth Iesus Christe. But such folke are vntowthy to taste of the thyng that is shewed vs heere: for theyr pride dooth utterly blynde them, and make them starke doltes. Notwithstandyng, how soeuer they fare, yis the sayphull percepue full wel, that there is a diuine maiestie in the doctrine of the Gospel. And for that cause S. Paule doeth giue vs to wyte in this same text, that our commyng thycher must not bee to learne any common thyng, but to lyft vp our selues aboue the world. For we shall neuer bee good scollers to Godward, nor neuer be in any towarde-nesse to profit in his schoole, except we meane about the world, and reuerence the thyngs that God speaketh with his owne holy mouth. To be short, the begumpng and entrance of our sayth, is lowlynesse. But how can men wel humble theselues, vntill they know that the thynges which God telleth them, doo farre surmount theyr owne wytt and capacite: We see then that the thyng wher at S. Paul aimed, is, that wee should reuerence the Gospel, assuring our selues, that it is not for vs to iudge whether God haue spoken well, or ill. For it becometh vs too be fully resolved, that all that euer cometh from hym, is infinite wisedome, yea and such wisedome as is utterly faultlesse. To the end therefore that all gloryng may be beaten downe in our selues, & wee learne to reuerence soberly and modestly the doctrine that is preached too vs in Gods name: S. Paule hath purposely set downe this secret.

And too the end wee should knowe how much wee be bounde vnto God, he repeteth this word, According to his good pleasure, which he had set downe before. And that is doone too put awaye, and too shet out all opinion which men might conceiue of their owne worthinesse. For Gods good pleasure can haue no place, vntill men be barred from al deservyng, and repayre to hym utterly empty. For so soone as wee presume too bying any thyng as all vnto God, surely it is an arrogancyng of our selues too the defacing of Gods grace, so as it may haue no more heauie nor preheminance among vs, as it ought too haue. Too the end therefore that men should forbeare such presumptuousnesse, S. Paule sendeth vs syl backe too Gods good pleasure: & if

If he should say, that there was none other cause of the preaching of the
 Gospell too the world, than the only franke and free goodnesse of God.
 Yet notwithstanding, too repressle all ouerboldnesse of men, he addeth,
 that God had purposed the said ordinaunce, and the said high in-
 comprehensible determination of his wyll aforehand in hymselfe.
 For what is the cause that men take so great libertie of questioningg,
 disputing, and going to lawe with God, but for that (to their seemyng)
 they treade of matters which ought to be open & manifest vntoo them?
 So then, S. Paule perceiuyng vs too bee so foolish & rather, as to
 presume ouer boldly to be inquisitiue of Gods purpose, saith it is a sea-
 led letter, and that God hath his purpose in hymselfe, and that it is not
 lawfull for creatures too moue so high, and that if they doo so, it is the
 next way too cast them downe, and too breake their neckes. Tremble it
 is, that wee may well apply our whole indueer too knowe Gods wyll:
 howbeit, that must bee no further than he hath vttered in his woord: for
 his woord is our light. But if God doo once holde his peace, he will
 haue vs too hyde and as it were too imprison our selues, and not too
 start out any further, for if wee woulde needes knowe more than is
 graunted vs, that is too say, more than wee ought too know, & more
 than is imparted too vs by his woord: it were but an entering further
 and further intoo a maze, or rather intoo the bottomne of hell. Therefore
 let vs marke well, howe S. Pauls meaning in this text, is that whi-
 soeuer God keepeth his purpose to himselfe, it becommeth vs too stoope,
 and too holde our selues contented too bee ignorant of it. For it is a
 cursed wisdome, and such a wisdome as sendeth vs too the pit of hell,
 when wee take leaue too knowe more than God hath taught vs. And
 contrariwise wee bee wyser in our ignorance than all the wyse men of
 the world, when wee take not hypon vs too knowe any thing further
 than Gods woord guydeth and gouerneth vs. Tremble it is that there is
 not any mo than onely one single will in God. Neuertheless he vto-
 reth the same vntoo vs accordyng too our capacitie, and so farre forth
 as is expedient and profitable for vs. As for example, wee haue scene
 that the forgiiuenesse of sinnes is a poynt that wee cannot ouerpasse nor
 forbeare: and therefore Zacharie calles it the knowledg of saluation.
 Agein, it standeth vs on hand too knowe where the forgiiuenesse of our
 sinnes is too bee sought for. For if wee haue not Iesus Christ, wee can-
 taine still enemyes vntoo God, wee haue no agreement nor rest in our
 selues, and Gods iustice must needes pursue vs: but Iesus Christ is

Luke. 1.
 8-77-

our peace: Furthermore, whē we knowe the things that are witnesseth to vs by Gods woord, wee must therewithall reuerence the misteries that are hidden from vs, as hath bin sayd already, and must hereafter be said again; when wee come too Gods election. And S. Paule dooth yet again set downe heere the woord of foreordayning or forepurposing, to shewe that God had predestinated vs before the making of the world, and yet that the same was hidden. Yea verily: but nowe is the same discovered vnto vs, sayeth he. Thus yee see in effect, that the thing which wee haue too heare in mynde, is that wee bee not called too the knowledge of the Gospell by our owne towardnesse, nor for that any of vs putteth forth himself too it of his owne accord, nor for that wee haue bound God vnto vs by any vertue of ours: but for that God of his owne infinite goodnesse listeth too indyghten vs. And he hath not doone it by cause it came suddenly in his mynde too doo it, as men are mooued too doo, who are carped with sodaine braydes: but by cause he had determined the same in his owne purpose, euen from before all tyme. And if our wittes bee ticklish and prouoke vs too bee inquisitive and too say, How so: Had God chozen vs aforehand: And why then did he not better it vnto vs sooner: How happeneth it that it was not perceived ere this: too the ende wee should not so overshoot our selues, S. Paule sayeth that this purpose was after a sort locked vp in God, till it was bettered vnto vs. And so, too bee short, it is not lawfull for vs too knowe any more than is bettered vnto vs in the Gospell: and looke what is shewed vs there, it behoueth vs too reuerence it. And for the same cause it is added, that his so dooyng vvas too let forth the same in the fulnesse of tyme.

Now heerein he sheweth, that men may wel bere themselves, but yet shall they come short of their purpose, and all their wittes & imaginacions shall fayle them, if they go about too knowe more than God hath giuen them leaue to knowe. For if any man demand why God haileth no rather too do it: therein he sheweth that he would be wiser thā God. And is not that a diuelish pride? Is the creature woorthie to go vpon the ground, when it aduanceth it self so hygh: For this cause S. Paule sayeth, that the appoynting therof belongeth vnto God. For if a man may set order after this maner, in his owne house & say: I will haue my folke to fare thus, I will haue them to drinke such drinke, I will haue them too eat that kynd of bread, I will haue them lodged after this maner: how much more ought we too let God doo so: why shoulde

be

he haue lesse priuiledge than woormes of the earth: Therefore let vs
 giue God leaue to dispose of his church, & of the welfare of his chozen,
 as he hath best himself. And as for the tyme, let vs take that for the full
 tyme which it shall please him too shewe vs. For it is not for vs too be
 either iudges or iurors in this case, too measure the tymes, yeares,
 mooneches, or dayes: but it ought too content vs, that God listeth too
 haue it so. Some man will argu the case and say: what, I pray you?
 Behold, some thousand yeeres passed betwene the fall of Adam and
 the coming of Christ: and could not God haue remedied the matter
 by sending the redeemer of the world sooner? See what a number of
 wretched folke wandered away in darknesse: behold the destruction
 of mankynd as a watershed that swallowed by all thyngs: and yet in
 the meane whyle Iesus Christ was hidde. By this a small number
 of men tasted of him, alondy by figures & shadowes. For none but the
 Jewes waied for the redeemer, to obteyne saluation by his meanes:
 & yet even they were faine to vse calves & sheepe & other brute beasts, to
 assertheyne them selues of the forgiveness of their synnes, and that God
 was mercifull to them. If a mā aske how this cometh to passe: let vs
 repaie too that which is sayd here in one word: namely that the time
 was not yet fully come. And why? By cause God had so appoynted it.
 And this is the very selfsame thing that we haue seene already in the
 Epistle to the Galatians, wher S. Paule repressed all the foolish ga- Gal. 4.
 zings, wherthrough men wander away in mounting by hygher than 3.4.
 is lawfull for them to do. Therefore let vs conclude, that it is Gods pe-
 culiar office too appoynt tymes and seasons, and that wee must not
 thinke any ocher too be the deuy, than that which he appoynteth. For
 albeit that winter and sommer bee ordinarie with vs euery yeere: yet
 if sommer come ouer late, wee must bydle our selues, and not grudge
 agaynst God. Wee may well say, alas, if it pleased God too send vs
 heate, it shoud bee well welcome. But yet in the meane while wee
 must fully resolve our selues thus: It belongeth too God too gouerne,
 and all souereintie and authoritie pertyne too him. If wee ought too
 behaue our selues so modestly as in respect of the order of nature which
 is common among vs, and wherein God shewes himselfe familiarly
 vnto vs: what ought wee too doo when wee come too the scanning of
 the heauenty secretes, as of the euerlasting saluation of our soules, and
 of this hygh misterie that the sonne of God is come too set the thynges
 in their state again which were lost and perished: Doth it not become

vs too stoope in that case, and humbly too take in good woorth what soeuer God telleth vs, and too lyke of that which he lyketh: Thus yee see why S. Paule spake heere expressely of the fulnesse of tyme, as if he should say, that wee can neuer profit in the Gospell, till wee yeele Gods so much honour, as too hold our selues contented with his onely will, so as wee step not forth too reply ageinst him, nor face him with our tangling, but glorify him by acknowledging his will too bee the rule of all iudgement, of all ryght, and of all equitie.

And for the better declaration hereof, he addeth immediately, that it vvas too gather all thinges toogether, as vuell in heauen as in earth, by Iesus Christ, in himselfe. As touching this woord gather, S. Paule ment too shewe vs thereby how wee bee all of vs horribly scattered, till such time as our Lord Iesus Christ set vs in aray agein: and this is verifed not onely of vs, but also of all other creatures. Too bee short, it is all one as if he had sayd, that the whole order of nature is: as good as defaced, and all thinges decayed and disordered in the sinne of Adam, till wee bee repayed ageyne in the person of our Lord Iesus Christ. For although wee beholde Gods wonderfull wisdome, power, goodnesse, iustice, and righteousnesse in all creatures: yet notwithstanding there are markes of same both aboue and beneath, and: all creatures are subiect too corruption, and all is disordered by reason that God hateth and reiecteth vs. Rom. 8.
d. 22. Needes therefore must a restorment bee made by Iesus Christ. And that is the thing that is ment by the gathering toogether that S. Paule speaketh of heere, too the ende wee would learne too mislyke of our selues, and too bee ashamed of the disorder that is in our selues, and wherewith the whole world is fylled through our sinfull lyfe: and moreouer learne also too magnify Gods goodnesse so much the more. Then on the one side the holy Ghost warneth vs in this text, that not onely wee our selues are out of order, but also that wee haue brought the whole world too the same point, and too keepe it still at the same stay dayly by our sinnes, and that there is none other remedy thereof, but that Iesus Christ must bee sayne too amend all agein, and make such a gathering and vnion, as wee may bee knit agein too our God. And so yee see the first point that wee haue too marke vppon this text. Truly this thing is spoken in fewe words: but it had neede too bee mized vppon more at length. For it is the thing wheraboutes wee ought too occupie our selues both early and late, that when wee looke intoo our selues, wee myght be iynke vs in
this

his wife: who art thou o wretched creature: for thou seest thou art separated from thy God euen from thy birth: behold, thou art his enemy and inheritor of his wrath: and on the other side there is nothing in thy selfe which tendereth not too naughtinesse and frowardnesse: & thou oughtest not onely too feeble this disorder in thine owne person, but also too perceiue that all thinges else are out of order through the whole world by reason of thy frowardnesse. Therefore let vs sink downe and bee ashamed of it, and therewithall confesse how much wee bee indebted vnto God, for his bountifull gathering vs together in the person of his onely sonne, euen vs that haue so torne a lumber the thinges that he had set in so goodly order.

And for the same cause S. Paule speaketh heere, not only of men, (which were estranged from God afore by reason of sin): but also of all things that are in heauen and earth: wherein he comprehendeth euen the verye Angells. For although Gods glorie shyneth forth in them, and that they were neuer yet separated from him: yet neuertheless it stood them on hand too bee gathered together by our Lord Iesus Christ, and that after two sorts. For albeit that they neuer departed asyde, ne fell from that they were at the first, and that Gods ryghteousnesse doo alwayes shewe it selfe in them, inasmuch that they bee as it were mirrors and paternes of it: yet notwithstanding, if God liked too looke vpon them with rigour, they should fynd themselves farre short of the perfection of ryghteousnesse that is in him, as it is sayd in the booke of Job. Furthermore, there is yet one other reason too bee matched with this: which is, that the Angells should not haue such continuance and stedinesse as were requysite, vntill Iesus Christ had so stablished them as they myght neuer fall. Thus yee see one way how they were gathered together. But this gathering wherof S. Paule speaketh heere, is in respect of their uniting againe vnto vs. For wee knowe that inasmuch as wee were banished out of Gods kingdome, wee were cut of from all hope of saluation, so as the Angells were by and by sayne too become our enemies, and should bee so still, were it not for the attonement which wee haue with them againe, by meanes of the head which is common too vs both. And heere yee see also why that in the ladder that was shewed vnto Iacob, it is said that God stood vpon the toppe of it, and touched both heauen and earth, and that the Angells went vp and downe on it. Now our Lord Iesus Christ is the true liuing and everlasting God which touched both

Coloss. 2. 10.

Job. 4. d. 18.

Gen. 28. c. 12.

both heauen and earth, by cause that in his person God hath knit his owne diuine being (or substance) and the nature of man together. Thus therefore pee see that heauen is open, so as the Angells begin
 Heb. 1. too acquaint themselves with vs, yea and too become our seruants, as
 d. 14. is sayd in the Epistle too the Hebrewes, bycause the care of our soules
 is committed vntoo them, and they (as is sayd in the thirte and foure
 Psal. 34. incamp about vs, and watch vs, and are our keepers. Pee see
 b. 8. then how wee bee vnited agein too the Angells of heauen by our Lord
 Iesus Christ. And that is the cause also why he sayd, from hence forth
 Luke. 21. pee shall see the heauens open, and the soune of man coming downe
 c. 27. in his maiestie with his Angells. Whereby he doeth vs too wit, that
 heauen was shet ageinst vs, and that wee also were vntoochie too
 fynd any fauour at Gods hand, & that yit notwithstanding, notwithstanding that he
 is come too bee our head, and hath made the attonement betwene his
 Coloss. 3. father and vs, and taken vpon him the office of mediator, & is become
 b. 2. the head, not only of the faythfull, but also of the Angells: he hath ga-
 thered all toogether agein in sitch wyse, that inuensas the dyuels make
 warre ageinst vs and practyse our destruction without ceassing: the
 Angells are armed with infinite power too maynteyne vs. And al-
 though wee see them not with our eyes: yit must wee certepnly beleue
 that they watch for our welfare. Otherwise what a thing wold it be: for
 wee knowe that the dyuell is as a roying Lion, and seeketh nothing
 else but too deuoure vs. Wee see what a number of flyghts he hath
 too wynd about vs with. Needes then must the Angells haue an infi-
 nite power too defend vs withall. Also it must needes bee, that wee bee
 preserued vnder the protection of our Lorde Iesus Christ, who is both
 their head and ours too. Thus pee see bryefly that the thing which Sa-
 Paule ment too tell vs in this Text, where he saith that we are gathe-
 red together agein, is, that wee were scattered asunder before, & that
 wee bee not onely reconciled to God by the death and Passion of our
 Lord Iesus Christ, but also now henceforth knye ageyn vntoo the An-
 gells, so as they are become our brethren and fellowes, and God hath
 giuen them charge too guide and mainteyne vs in all our wayes, and
 to watch ouer vs, and to be in continuall battell for the withstanding
 of all the enemyes that make warre ageynst vs, tyll wee be gathered
 all together into the rest of heauen.

Now let vs cast our selues downe before the maiestie of our good
 God with acknowledgme of our fautes, praying him too make vs

So too feele them, as it may by a lye vs too tre to repentance, and make vs to continue the same all the tyme of our lyfe, and that yit notwithstanding wee may not ceasse too trust in him, and too offer our selues boldly in his sight, forasmuch as our sinnes are scoured out by the blud that was shed for the washing of them: and that wee may so frame our selues too this doctrine, as wee may all the tyme of our lyfe acknowledge, that seying he hath purchaced vs so deere, wee ought too giue our selues wholly too his seruice: and that seying he hath shewed himselfe so good a redeemer towarde vs, wee may not doubt but he wyll continue his goodnesse from day too day, too the full finishing of the thing that he hath begonne, and strengthen vs in all assaultes, tyll he haue deliuered vs from the crueltie of Satan and of all his vypholders, yea, and quyte and cleane taken vs out of the world, too make vs partakers of the happie blessednesse whereuntoo he calleth vs. That it may please him too graunt this grace not onely too vs, but also too all people and nations. &c.

The fifth Sermon vpon the first Chapter.

13. You also doo trust in Christ, vpon the bearing of the word of truth, that is too say, of the glad tydings of your saluation, by beleeuing vvhether of you also are sealed vwith the holy spirit of the promise.
14. VWhich is the earnest penny of our inheritance, vntoo the redeeming of the purchaced possession, too the prayle of his glory.



We haue seene heretofore how S. Paule hath declared, that there is none other grounde of our saluation than Gods free goodnesse, and that wee must not seeke any where else for the cause why he choozeth the one and forsaketh the other. For it becommeth vs too holde our selues contented with his onely will, purpose, & vnbchangeable determination. And whosoever goeth any further, must needs shamble intoo such a dungeon through his owne

owne rashnesse, as he shall feele that such as cannot honour Gods man-
 nestie and euertlasting ordinance with all lowlynesse and reuerence,
 must every one of them (say I) come too shame. Therefore whensoe-
 uer we come to the serching of the cause of our saluation, let vs learne
 too father it altoogther vppon God. It is trew that too bee Gods
 children and hetres it behoueth vs too bee of the body of our Lord Je-
 sus Christ, which thing is doome by sayth: but yit can wee not beleue
 the Gospell except God ordeyne vs theretoo by his holy spirit. No-
 we see that he dealeth not alpeke with all men. For he could very well
 indyghten all the world, and bying too passe that there should be no
 beleeuers at all: but wee see the contrary. Therefore let vs assure our
 selues, that he chooseth whom he listeth. For if a man should aske the
 reason why he dooth it: it were too losie a presumptuousnesse, and
 that is the very cause that maketh so many ouertweening folke too
 breake their owne neckes, for that they cannot fynd in their hartes too
 graunt, that God gouerneth men accordyng too his owne will, as of
 good ryght he may full well. Furthermoze also S. Paule hath hereto-
 fore set the Jewes and Gentyles both on one euen ground, and that is
 a thing that requyeth yit longer discourse. For sayng that God had
 chozen Abrahams offspryng, it myght hane bin thought that there had
 bin some woorthynesse in them. Surely if wee haue an eye too the spe-
 ciall fauour that God shewed too the Jewes, they bee well woorthy too
 bee preferred before all the rest of the world. But if a man take them
 as they bee of themselves: he shall fynd them boyde of all ryghtuous-
 nesse. For wee must alwayes come backe too this poynt, that God is
 not bound nor beholden too any man at all: and his recepyng of the
 Jewes by free adoption, is not for that they were better woorth than
 other men, or for that they myght make any maner of vaunt at all of
 themselves. Therefore yre see why S. Paule sayeth expressely, that they
 which beleued in Iesus Christ in tymes past, are comprehended vnder
 Gods election, as well as the others, & that the others cannot boast the-
 selues too bee more woorthy, or too haue deserued more than they, but
 that all must come too this poynt, that as well of the Jewes as of the
 Gentyles God choze whom he lyketh and listeth, too the ende that no-
 thing should bee considered in that behalfe but his onely mercy, and
 that all mouthes myght bee stopped, and no man bee able too alledge
 that he brought any thing of his owne. Nowe it, when S. Paule en-
 tereth intoo this comparisson betwene the Jewes and the Gentyles,

he

he sayeth that if a man haue an eye too Gods accepting of the Jewes for his owne peculiar heritage, they were a holy linage, and he had giuen them his Lawe and promises, by meanes wherof they were in more excellent and hygh degree, than all the residue whom he had forsaken and shaken of. But if wee haue an eye vnto God, all mannes glory must needes bee layd awater. But **S. Paule** in that place speaketh alonely of the forgiuing of our sinnes, and of our imbracing of Gods grace by faith: which things he sheweth cannot bee fathered vpon any other cause, than onely Gods pitying of vs. Also wee haue seene heretofore in the Epistle too the Galatians, howe **S. Paule** Gal. 3. sayd vntoo Peter, wee bee Jewes by nature. For inasmuch as it was c. 5. a common opinion, that the Jewes were a holy linage, bycause they were descended of Abrahams race: very well (sayeth he), howsoeuer the race stande, wee haue none other refuge nor assurance of saluation, but too beleue in Iesus Christ: for he will well that men are betterly fordoone and lost in themselves, bycause they bring nothing with them but Gods wrath and curse. Therefore lyke as in those textes **S. Paule** hath shewed that men begyle themselves, if they imagin that they haue any desert or worthinesse in them: so now for the better confirmation of the same doctrine, and too take away all disputing, and too beate backe all replyngs, he bringeth vs too this wellspring, namely, that God not onely giueth faith too whom he listeth, but also hath electd and chozen vs before the making of the world. Dee see then that the thing which wee haue too marke in effect, is that all men from the most too the least are indangered vntoo God, and there is none so holie or excellent, that can exempt himselfe from that generall state of men.

Nowe herupon **S. Paule** magnifieth Gods goodnesse, in that the Ephesians were gathered together; and made all one with those that were hitd and accounted ashe for Gods people, and for the household folke of his Church. Before the Ephesians beleued the Gospell, there was great diuersitie betwene them, as shall be declared yf more at large in the second Chapter. But notwithstanding that the beleuyng Jewes which had already bin couerted to our Lord Iesus Christ, were as brethren too the Angels of heauen, for so muche as they were members of the head that was common too them both, wheras in the meane while the Ephesians were poore wretches, set out from all hope of saluation, enemyes of God, and plunged in all cursednesse: beholde, God
cooke

tooke away that diuersitie, and raiuedged them both in one aray. Gods goodnesse therefore was so much the more manifest, in that he did so pul them backe which were drowned in the bottome of hel, to match them with his owne children, and too make them fellowes and heyes of his heauenty kingdome. That therefore is the cause why S. Paul hauing spoken of such as had beleued in Iesus Christ afore, telleth vs expressely, that God hath gathered and stablished his Church in such wise, as it wel appeareth that the greatestt depend wholly vpon hym, and haue not any other thing to rest vpon, than his only mercy: and that those which were after a sort caste away, yea and abhorred, haue cause to glorifie hym, seeing he hath deliuered them from the confusion wherein they were. And herewithal S. Paule sheweth, that the thing whiche hee had said afore, is verified vnto vs by the effectes of Gods grace. For (as I haue said afore) our election is a secret thing, yea and incomprehensible. When men haue inquired of it as much as is possible, surely they must needs quail in their owne imaginations, if they mynde to enter intoo the sayd euermourning ordinance of God. And therefore it is not lawfull for vs too seek any further than the Scripture guideth vs, and sheweth vs the way. See then that Gods choozing of vs, is hidden in hym selfe: but yet hee prooueth vs receiues of it by the giftes of grace which he bestoweth vpon vs, as by faith, which is a gifte of the holy Ghost. Marke that for one point.

Nowe, were it but suche a gifte, as when he maketh his Sonne to shyne both vpon good and bad, or as when he couseth the earth to bring forth fruit indifferently for all men: the same ought also too bee reckoned among the giftes and benefices of God. But faith is a singular gifte, which is not bestowed commonly vpon all men, but is reserved of God as a Jewell for those whom he liketh well of. And what is the cause of it? Wee are all of vs the children of Adam, and we are all of one mould. Why then enlighteneth hee the one sort, and letteth the other alone in their blindness? There is none other cause but his owne choyse. So then although we can not conceiue neither by word nor by reason, howe God hath chozen vs before the making of the world; yet wee know it by his shewing of it vnto vs, and experience it selfe auoucheth it sufficiently, in as much as we be enlightened by faith. What is the cause that I receiue the Gospell, and sticke to it, and in the meane while others abyde styll in their beastly blockishnesse, or rather beare a spitefull rancour agaynst the doctrine of saluation? If I

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S. Paul having
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Imagine that it commeth of myne owne foolishnesse, I am a traytoure
too God. For wee must alwayes come backe to that which wee haue
seene already, and say, Who is hee that hath made thee to excel others? 2. Cor. 4.
b. 7.
S. Paule then dooth in that saying pull downe all loftinesse of man, to
the end that no man should aduance hymselfe, nor alledge that he hath
aught of his owne. Wee must not thinke (saith he) that wee haue any
worthynesse of our selues, but that euery whit of it commeth of God.
Therefore in this Text S. Paule sheweth by experience, howe the E-
phesians had byn chozen of God, & that it behoued them to haue their
whole faith grounded thereupon, that is to wyt, vpon Gods free good-
nesse. And for prooofe thereof (saith he) ye haue heard the doctrine of
the Gospell, and beleued it. But how commes that to passe? He sheweth
that it must needs bee that they were confirmed by the holy
Ghost. Now, if they were confirmed, it was of necessitie that the ho-
ly ghost must needs haue wrought beforehand. And so it is to no pur-
pose, to enter intoo so deepe a maze as Gods euerlasting ordinaunce.
For he sheweth vs as it were with his finger, how he hath chozen vs,
at least wise if we play not the churles with hym, but acknowledge the
good that he hath done vs, and bee fully perswaded and resolved in our
selues, that there is none other cause of it, than for that hee had giuen
vs his marke from before all euerlastingnesse: that is too say, for that
he had reserved vs too hym selfe, as his owne chyldren. Nowe then
wee see S. Pauls meaning: and therefore let vs learne too leaue ma-
king of long rammages, when the care concerneth our inputyng of all
things to Gods onely mere mercy. For the faith that we haue, dooth
shew it wel ynough, by cause that (as I haue sayd afore) the same com-
meth not from our owne moother witte, but as a gifte that commeth
from aboue, & such a one as God communicateth not too all men with-
out exception, but onely to such as he lysteth.

Furthermore heere are many wordes well worth the weying. For
on the one syde S. Paule intendeth too magnifie the grace of the holy
Ghost, by shewing that wee can haue no part nor portion in our Lord
Jesus Christ, nor in any of all the benefices that he hath purchased for
vs, except God put vs in possession of our saluation by his holie spirit.
That therefore is one poynt. And yet notwithstanding S. Paule say-
eth not too shew therewithall, the incalculable benefite that wee haue
by the Gospell, in that he termeth it the woord of truth, and the glad-
tydings of saluation. For first of all he ment too assure vs, too the in-
ferre wee myght haue an infallible warrant too call vppon God with-
out

out

Ioh. 2.
f. 32.

out doubting or grudge of conscience. For so long as wee bee in doubt whether God loue vs or hat vs, it is impossible for vs too praye truly vntoo him. And so by that meanes wee see how our saluation is utterly defeated, according too that which is sayd by the Prophet Iosell. And it is a common doctrine in the holy scripture, that wee cannot obteyne saluation, but by fleeing vntoo God with prayer and supplication. But wee should be shet out from that, if wee had not the sayd warrant, as wee shall see more fully in the third chapter. Therefore it stands vs on too be thoroughly assured, that God is our father, and that he accepteth vs for his children. And how shall wee bee warrantid that vntil the doctrine of the Gospell bee so certeyne in all poynts, as it bee not lawfull for vs to bring it in question: That therefore is the cause why S. Paule sayeth that it is the word of truth. No doubt but there are other trutthes also: for euen when God threatneth vs, he dooth it not in lest nor yit in bayne: for as well his threatninges as his promises haue their execution sure and certeyne. Howbeit forasmuch as the present case concerned the correcting of al distrust in vs, as wherunto we be so much inclined: S. Paule hath termed the Gospell the doctrine of truth: as if he should say, my frendes, God is a faithfull witness vntoo you of his owne will: for the Gospell is as much as if he laid forth his hart vntoo you: and therefore settle your selues vpon it. Whoeuer also he saith, that our saluation lyeth inclosed in the Gospell: and that it is too make vs too looue it, and esteeme it. For should we be so witlesse, or rather starke mad, as to holde scope of our owne welfare? But yit notwithstanding he saith, that al this commeth of Gods mere mercy, and of his everlasting electiō, which as in respect of our selues is farre of, and vnknewen too vs, but we haue knowledge of it by the Gospell, which is the meanes and instrument therof. For too what purpose were it that our Lorde Iesus Christ hath offered hym selfe in sacrifice too reconcile the worlde to God his father, vntil wee were made partakers of it by faith? Note, saith is not an opinion of mans conceyving in his owne brayne: but a settled beleefe, that God cannot lye nor deceyue vs, and that it is not to be feared, that our hope shall not come too good end, if wee waite vpon hym. So then, too be shor, S. Pauls intent was to shewe, that if we haue the skyll to make our profit of the doctrine of the gospell, we shall no longer stand in a maiming and perplexitie, but shalbe able to call vpon God with open mouth, acknowledging our selues so bound and wholly indetted vntoo him.

bynd in all things, as wee feare not but that he moueth vs for his childe-
ren, and are accepted at his hande, and that he heareth vs in all the
prayers that wee make untill now. Thus much concerning the first
point. Therefore according to S. Pauls exhortation, let vs learne to
rest in suche wise, vpon the doctrine of the gospell, that it may bee as
much too vs, as if God shewed hymselfe visibly vnto vs, and that the
heauens were opened vnto vs: and let vs alwayes heare in mynde,
howe it is awouched by the mouth of our Lord Iesus Christ hymselfe,
that when soeuer sinnes are forgiven men by the preaching of the gos-
pell, the same is out of hand ratified in heauen. Thus ye see what cer-
teintie we ought to haue, that wee bee no more doubtfull whether God
will heare vs, or no. But lyke as the gospell teacheth vs to beleue,
so also S. Paule sheweth vs that we ought too esteeme it as an incom-
parable treasure, for so much as it is the power of God, tending to the
saluation of all that beleue; as hee speaketh of it in the first Chapter
too the Romanes. Seeing then that wee bee forlorne and budone of
our selues, and there is none other meanes too call vs backe ageyn too
God, but by the gospell: let vs set store by that treasure, and bee well
advised too make our profite of it. And in so doing let vs hardily de-
fy both the Diuell hymselfe, and all his temptations which he prac-
tizeth agens vs, seeing that God calleth vs, and hath given vs a suffi-
cient record of hys fatherly loue and good will towardes vs.

But let vs come too the second part which I glaunced at. For S.
Paule sheweth that befor Gods bountifull too haue the Gospell
preached vnto vs, it becometh him to shew too tooke by his holie spirit
and by a speciall grace. And in very deepe wee shall fynd many that
will well ynough graunt that God was not moued to send vs his Gos-
pell vpon any other cause than his owne mere free goodnesse. But
therewithall they sumptize, that the cause why some receyue it and
some receiue it not, is for that their owne free wills doo rule the roste:
and by that meanes Gods grace is diminished. For God offereth vs
not his grace, as a man shoulde offer an apple too litle chyldren, so as
hee that could ronne best, shoulde come and haue it. If God shoulde cast
it out so, it is certaine that the greatest parte of our saluation shoulde
proceede of our owne power and policie, and the commendation
therof shoulde rebound too our selues. Now then, after S. Paul hath
shewed that God hath called, and dayly dooth call vs too the inheri-
tance of his heauenly kingdome, and that his so doing proceedeth

Math. 10.
c. 19.
Iohu. 20.
c. 23.

Rom. 1.
b. 16.

of his owne were free goodnesse. He addeth further, that it becometh vs of necessitie to be touched with his holy spirite. In verbe he setteth downe but the one part of the grace of the holy ghost: that is bycause he had set downe the other part before: for he hath not in this discourse forgotten aught that belonged to his matter: but he began with Gods free goodnesse wherewith wee bee all filled, and shewed that sayth springeth out of the said fountaine of free election. And now for the second part he addeth, that Gods enlightening of vs by his holy spirit, so that whereas we were blynd, he hath prynced his grace in our hartes; and bowed and bent them to the obeying of hym, is not ynough for vs: but that mozeouer he muste bee sayne to confirme vs, and strengthen our sayth, by geuyng vs an inuincible constancie too holde out too the end. Wee see then that the thing wheretoo S. Paule bringeth vs, is, that besides our receiuyng of sayth at the hand of the holy Ghost, and besides his enlightenyng of vs by his grace, wherof I haue spoken already: he dooth also stay vs in such wise, as wee sal not away. For the better understanding hereof, wee must first call to mynd the thing that hath bin treated moze at length already: that is too wit, that so long as God letteth vs alone in our owne state and plight, wee bee blind wretches wandring in darkenesse, and what soeuer is preached or spoken vntoo vs, wee abide styll as blockes in our brutishnes. For the sensless man shall neuer understand any thing that belongs to God, or too hye owne saluation. Wee see then howe wee bee utterly harrad and excluded from the heavenly light, tyll God pitie vs, and giue vs the spirit of light and insight. Marke that for the first poynt. Howbeit, for asmuch as that poynt hath bin discussed heretofore: it suffizeth to doo no moze but too put you in mynd of it.

Now there is yet another poynt, which is that when wee haue once embraced Gods grace by sayth, so as wee knowe that our Lord Iesus Christ is he in whom wee fynd all that is requisite too make vs perfectly happie: it standeth vs on hand too be stablished in the same. For why: let vs marke how wauering men are. He that is best disposed too followe God, shall by and by fall, bycause wee be so fragile that the diuell will ouerthrowe vs euery minute of an houre, if God hild vs not by by strong hand. And for that cause is it sayd that God bettereth his power in mainteyning vs, when he hath chozen vs, and giuen vs too, our Lord Iesus Christ. For if he sought not for vs, alas what woulde become of vs: wee should bee confounded out of hand, and we shoul

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1. Cor. 2.
d. 14.

er, that it becometh vs
In verbe he saith
host: that is by cause
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not take one of those falles, but infinite falles, as I sayde afore. As
soone then as we were in the way of saluation, by & by should we sure-
ly bee turned out of it by our owne frailtie, lyghtheffe and unconstan-
cie, willeffe wee were hild backe, and that God wrought so in vs, as
wee mighte by his holy spirit overcome all the assaules of the diuell
and the world. Thus dooth Gods spirit worke dubble in vs as in re-
spect of sayth. For he indyghteneth vs so make vs vnderstand the things
that esse shoulde bee hidden from vs, and too receyue Gods promises
with all obedience. That is the first working. The second is, that the
same spirit is sayne too continue in vs, and too giue vs perseuerance,
that wee shalpe not in the middes of our way. That then is the thing
that S. Paule treateth of as now. As if he shoulde say, my friendes, yee
haue knowen Gods grace, and yee haue had experience of it, and that
ye haue maen you too the obeying of his Gospell: For you had neuer
come vnto it, if he had not shewed himselfe pitifull towards you. But
pit assure your selues, that he doubleth his grace, in that he giueth you
power too hold out in the same. For had ye continued but two or thre
dayes, or two or thre yeres, yea or more: needes must it bee that
God had helped you therein, for else yee shoulde alwayes haue bin in a
mannerling, yea, and as poore wretches at your wittes ende, without
any certentie at all, but that God hath promised too haue a care of
you, and too guyde you continually till you bee come too your wayes
end, and haue accomplished your course. That therefore is the cause
why he sayeth here, that they were sealed or signed by the holy Ghost.
Now it becometh vs to marke well the similitude that S. Paule useth.
For wee know that euidences are made authentik by seales: and that
hath bin in all tymes. Crew it is that men did not set them too in such
maner as they doo now adayes. But pit notwithstanding in stead of
signing them with their owne handes, they deliuered their seale or a
ring, and that was the maner of the publication of Testaments, and
of other euidence, and of all bargaynes and couenants. In this respect
S. Paule sayeth that wee must bee sealed in our hartes. Crew it is,
that too speake properly, he shoulde haue sayd that the Gospell was sea-
led. Howbeit, too the end too doo vs too vnderstand that the fault com-
meth and springeth from our selues, and that the Gospell is a doctrine
of sufficient authoritie of ic selfe, he mynded too shewe vs, that Gods
sealing of his truth is in respect of our hard hartednesse, and uncon-
stancie, so that we be taken with enery wynd lyke mouering reedes,

C. ii.

vntill

in all such time, as he haue strengthened vs. But howsoeuer the case stand, let vs marke that the holy Ghost is as it were the scale wherewith he ratifieth and warranteth his truth vnto vs. For I haue told you already how greatly wee stand in neede thereof. For although wee graunt that Gods word deserueth to be admitted without con- fessing or reply: yet cease wee not to doubt of it, and that doe wee find well enough by experience. For whensoever any trouble or he- ration cometh, wee be as folke dismaied, whereas if wee were throug- hly perswaded of Gods goodnesse in such wyse as he assureth vs of it, it is certeyne that wee shoulde not bee in any such feare. All the tempta- tions then which shake vs, doe shewe well enough that wee profite not as wee ought too doe in the Gospel. And therefore God is sayne too warrant it on his behalfe by his holy spirit, and too print it so surely in our hartes, as wee may bee steadfast, and as the same steadfastnesse may not bee beaten downe by all that euer the diuell can worke or deuise too overthrowe our fayth. But wee shall vnderstand this thing yet bet- ter, by making continually such examination of our owne weakenesse, as I haue spoken of before. For take wee all the reasons of the world, and yet shall wee neuer bee certified so fully and perfectly as is requi- site, that God will bee mercifull too vs and defend vs in the midst of all the perills of this world. For wee bee heere as it were in a sea, the wyndes and flames assaile vs every minute, and wee be still in dan- ger of swallowing vp. How then may wee despise Satan, bring as wretched sheepe vnprouided, both of armour, weapon, and all other meanes of helpe: How can wee be merie both in life and death, know- ing that Satan might doe any things ageinst vs; if wee were not wel sealed, and after an authentical manner: So then, besides that in this texte wee bee warned too rid our selues of all presumption and over- weening, that onely God may bee prayzed and magnified: wee may also gather therewith vpon S. Pauls words, that wee haue armour and weapon wherewith too encounter and fight well, and that although our enemy bee mighty and sturdie, yet he shal neuer overcome vs, so wee take the aduantage of that which is sayd heere, namely that Gods spirit sealeth the trueth, and the certepntie of the promises of the Gospel in vs.

And S. Paule addeth yet one similitude more, saying that Gods spirit is as an earnest penny. And let vs not thinke it straunge that S. Paule hath so myghtyly confirmed this doctrine, forasmuch as the di- uell

hell hath neuer ceased fro the beginning of the world, to pusse by men continually with some fond opinion of their owne wisdome & verteta. The cause of Adams fall, was that he would needes aduance himself hygher than was lawfull for him, and be wyser than God: which thing God gaue him not leaue to doo. Euen so standeth the case with vs, & the diuell pursueth his chalenge still. For behold he ouerthetw manynd by that sleight, and all his indeuour yit still is to make vs beleue that wee be able too doo this and that. Therfore it stode S. Paule on hand too rto men of that false and cursed opinion of their owne freewill and selfnerteh, and too shewe them that they are beholden too the holy Ghost for all. Mark that for one poynt.

Secondly, we be so grosse and earthly, that we had neede too haue the doctrine chawed vntoo vs, and wee cannot conceiue any moze of Gods gracious griftes which are inuisible, than we see with our eyes, and touche with our hands. Therfore it was requisite that S. Paule should by similitudes declare how it is Gods holie spirit that putteth vs in possession of the Gospell, and of all the benefites conteyned therein, and which holdeth vs in them vntoo the end. Now wee knowe that bargaynes are confirmed by giuing of an earnest penny, which men doo comonly call a Gods penny. For asmuch then as in buying eyther Lands, houses, inheritances, or wares, although a mans bare word ought to suffyze, yit notwithstanding mē are so yll disposed, that if they perceiue any disaduauntage to themselves in the matter, they will not bee ashamed too eate their woord: therfore was this ceremonie of giuing an earnest penny, added: and it is all one as if the payment were fully perfoirmed, so as the bargayne were utterly past calling backe agayne. S. Paule then meaneth heere, that Gods spirit serueth to warrant our saluation too the full. And too what end? For your inheritance (sayeth he) too the day of your redemption. It is trew that we be Gods heyyes euen in that wee bee his chyldren. But wee must note how it is sayd in the eyght too the Romanes, that our saluation is shet by vnder hope. So then, wee cannot see it, nor inioy it: as now, according too the thirde of the Colossians, where it is sayd, that wee be lyke dead men that are departed out of this world, and that our lyfe is hidden with God in Christ. Therfore although wee be Gods chyldren, yit haue wee not the full inioyment of it as yit. And it is all one with that which S. Iohn sayeth in his canonicall Epistle. Wee knowe (sayeth he:) wether by he sheweth that our sayth is not doubtfull: Rom. 8.
c. 24.
Coloss. 3.
2.2.
1. Iohn. 3.
2.2.

a. Cor. 5.
b. 6.

Iohn. 5.
d. 24.

but yit he addeth that it is not yit seeme, (for it dooth not yit appeere,) but wee must wayt for the day wherein wee shall bee lyke vnto God, & that we shal haue lyght to see the thing perfectly, which we doo but beleue as now. Ageyne, wee haue seene how **S.** Paule sayd in the second too the Corinthians, that as long as wee bee in this earthy pilgrimage, wee bee (after a sort) absent from God. For why: wee walk (sayeth he) but in hope, and wee see not the thing as if it were present, but wee see it by fayth. Too bee short, although wee bee passed from death too lyfe (as is sayde in the list of Iohn:) yit do we fight agens an infinite number of deathes, bycause wee be besegged by them. And **S.** Paule dooth well match bothe toogether in this text. For on the one hyde he sayeth wee bee not yit come too our redemption and heretage: and yit therewithal he sheweth, that we bee neuerthelesse sure of it for all that, and that nothing but our owne vnthankfulnesse letteth vs too glozy fully in God, and too say with full mouth, that wee doubt not of our conuining too the heavenly lyfe, forasmuch as wee haue an earnest penny therof by the holy Ghost, and are so knyt too our Lord Iesus Christ, that all the goodes which he hath, doo belong vnto vs, and are made common to vs by fayth. Therfore let vs mark well what is conteyned in these words of **S.** Paules. He sayeth that the holy ghost is our earnest penny. Seing it is so: wee must needs be sure of our redemption, wherof we shall haue the possession at the last day, yea even to the full: & that doth the thing of it self shew sufficiently. For we be but sillie woymes of the earth, wee bee compassed aboute with rottennesse and corruption, wee bee beset with so many miseries as is pitie to see, the world rayleth vpon vs, and mocketh vs and our simplicitie, we bee payne too indure hunger and thirst, it seemeth often tymes that God hath forsaken vs, and after a sort cut vs of, yea, and that he bountifely not too pitie vs, as the most despyzed creatures of the worlde. Lo at what poynt wee bee too outward appeerance. And therefore it standeth vs on hand too haue a remedie, too warrante our selues withall in the middes of so many perplexities and hartgriefes. That is the cause why **S.** Paule sayeth purposely, that the holy Ghost is our earnest penny. Although then that the world haue the hyddle looce to trample vs vnder his feete, as they say: although our Lord keepe vs occupied with many temptations: although he humble vs in such wyse, as it may seeme that wee bee as sheepe appoynted too the slaughter, so as death bee continually betweene our teeth: yit are wee not vnquarrelled of

of good remedie. For why? Saying that the holy Ghost reygneeth in our hartes, wee haue wherof too boaste euen in the middes of all our temptations, according as it is sayd in the bill too the Romanes, that being once assured that God taketh vs for his chylde, wee may not onely call vpon him, but also although wee bee afflicted and tormenten, yet wee cease not too bee alwayes fully and infallibly resolved that he is our father, too leade vs too the glory of heauen: for euen that also is a meane wherby our hope is tryed.

Rom. 8.
c. 15.

Furthermore wee bee warned also too walk in patience, and that being God hath giuen vs his holie spirit for an earnest pennye, wee must not bee so haltrie and impaciente as wee haue bin wont too bee. For if God handle vs roughly, by and by wee fall too grudging, and are very loth too suffer any thing: for wee see how tender and myce wee bee of nature. But wee must indure patiently, because God will not haue vs too come too his kingdome at one leape, as they say, but will haue vs too passe by this world through the middes of thornes and briers, so as wee shall haue much a doo to get through, and wee shall bee in greate distresse. Soing that he will haue vs led such a way, and yet notwithstanding giueth vs so good a remedie as ought to suffice vs, which is that he strengtheneth vs in inuincible constancie by his holie spirit: let vs stand in a redinesse too fyght till the tyme of victorie bee fully come. It is trew that our sayth doth euen now already get the upper hand: but wee receiue not yet the fruite of it, nother doo wee fully inioy it. Therefore wee must determine with our selues too fygh and grone continually, and yet therewithall too reioyce also. For (why? too reioyce in our hartes, and also) too cry with S. Paule, alas wretched wyght that I am, who shal deliuer me from this prison of my bodie, are things that may match verie well toogether. Therefore let euery of vs moorne, yea and bee grieved at the hart, for that wee bee still so much giuen too our wicked lusts, and too the number of vices that are in vs. And yet notwithstanding let vs cease also too say that wee thank God, and too bee contented with his giuing of such portion vnto vs as ought too suffice vs, and too tary his leysure till he accomplish and performe the thing that he hath begonne, seeing wee haue his holie spirit so dwelling in vs with a promise that wee shall, neuer bee destitute of him vntoo the end. Thus yee see how wee bee heere incouraged too take hart of grace, and too walk in such constancie, as all the miseries of the world may not stop vs of our course, till wee bee come to our ra-

1. Cor. 1.
d. 30. & c
1. Tim. 2.
b. 6.

Rom. 8.
c. 2 j.

cessend. And that is the cause why S. Paule speaketh purposely of redemption. It is true that wee bee redeemed by our Lord Iesus Christ, and he is giuen vs for our redemption or ransome, as is sayd in another text: yet notwithstanding wee haue not the effect and full fruition of it as yet. Then is there a double redemption: one which was accomplished in the person of our Lord Iesus Christ, and another which wee wayte for, and which shalbee shewed vpon vs at his comming ageine. According wheruntoo S. Paule sayth in the viii. too the Romanes, that although wee grone and bee hild downe in anguish, yet wee must not bee dismayed at it, nor think it straunge: because all creatures (sayth he) doo beare vs companie, yea and bee as a woman that trauelleth of child. For wee see that all the world is subiect too corruption throughe the sin of Adam. Seeing then it is so: lee vs not quayle in our groanings, but let vs so measure our afflictions as too hold vs contented in that we haue our redemption purchaced in the person of our Lord Iesus Christ, and therevpon trust that he will accomplishe the same thing in vs and in our persons, which he hath brought vs in his owne. The thing therefore that S. Paule ment too say, is that Gods spirit is our earnest penny during the tyme that wee wayte too be taken out of this transitorie lyfe, and too bee set free from all miseries, specially from the bondage of sinne, which is the heauyest burthen that can bee. Untill such tyme then as wee bee deliuered from all those thinges, wee must rest vpon this, that Gods spirit dwelleth in vs.

And as touching the redemption of purchase: it may well bee taken for purchaced redemption: for it is a very ryse maner of speech: lyke as when it is sayd, the spirit of promys, it is ment, the spirit that assureth or warranteth al the promyses: The spirit of the feare of God, because it is he that maketh vs obedient too his rightuousnesse. So lyke wise when he speaketh of the Redemption of purchase, it may well bee sayd that it is the redemption which was purchaced for vs, too shewe that if wee feele the effect of it in our selues, so as wee be out of all doubt of the thinges that Iesus Christ hath doone for vs, we must not mistrust that he hath suffered in vayne. For surely his suffering were too no purpose at all towarde vs, vnlesse it came vntoo vs, so as it myght redound too our profit, and wee inioy it. That therefore is the thing that is purchaced in the person of our Lord Iesus Christ. And yet in the meane season, as in respect of our selues he reyneth vs short,

too

too the ende wee should not through our stone unthankfulnessse refuse the benefite that God offereth vs, that is too wit, our reioycing in our afflictions, by cause wee knowe that our saluation is sure, noy reppnye agaynst God and blaspheme him, but walke on quietly till wee bee deliuered from this prison wherein wee bee, and till wee bee fully set free by beyng gathered together in our Lord Iesus Christ.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgiment of our faultes, praying him too make vs feeble them more and more, yea euen so farre as too bring vs too better mistyking of the wretchednesse that is in our selues, so as wee synding that there is nothing in vs but a dungeon of all naughtinesse, may learne too resort too his righteousness, and to seeke it at the well head, and too acknowledge that he hath shewed himselfe a mercifull father towarde vs, not doubting but that thereby he ment too assure vs also that he had adopted vs before the beginning of the worlde, too the intent wee should continue in calling vppon him with trew steadfastnesse and neuer giue over. And so let vs all say, Almighty God heauenly father, &c.

¶ *The sixth Sermon vppon the first* Chapter.

15. For this cause I also hauing herd of the fayth vvhich yee haue in Iesus Christ, and of the loue vvhich you haue to- vvardes all the Saintes,
16. Ceasse not too giue thanks for you, making mention of you in my prayers.
17. That the God of our Lord Iesus Christ, the father of glory should giue you the spirit of vvisdome and reuelation, too haue knowvledge of him,
18. That is too vvith (too haue) the eyes of your mynde inlyghte- ned, that you might vnderstand vvhat the hope is vvhich yee ought too haue of his calling, and vvhat are the riches of the glory of his inheritance among the Saintes.

¶



¶ We haue seene already howe Saint Paule brought the Ephesians not onely to the chief but also too the onely cause of their saluation, and shewed that they must of necessitie father all the whole bypon God, without mingling of any foolish presumption therewithall, as who should say that they themselves had furthered Gods grace which they had recepued, eyther by their free wil,

or by any good intent in them. Saint Paule therefore hath shewed in effect, that not onely the Ephesians too whom he spake, but also they that had bin Gods Church before, ought all without exception to confesse, that all their welfare proceeded of Gods onely free goodnesse, not onely bycause they were all redeemed by meane of our Lord Iesus Christ, but also bycause he had called them too the beliete of the Gospel, according too his chooying of them before the creating of the world.

And now he warranteth all the sayd doctrine by the recorde which it yeeldeth vnto God, in that it doth euen then magnifie his goodnesse, when he is as it were separated from mannes eye, and from the sight of all witneses. Truly the doctrine of the Gospel oughte not too bee the lesse esteemed when it is preached and published in the open face of the whole woorld: but yit it behoueth him that speaketh it too haue it thoroughly printed in his hart, & to say the same thing in himselfe before God and his Angels, which he speaketh before me: for otherwile it were but a iangling, or rather an vnhalowing of Gods word: if a mā should step vp intoo the pulpet too talke lyke an Angell, and in the meane while haue no such meaning in his hart, nor bee perswaded of the thing that he speaketh. It were better that a man were drowned a hundred times, than too heare abroad the most excellent recorde of saluation & of Gods truthe: and in the meane season not too bee perswaded in himselfe of the thing that he preacheth, so as God and his Angels might knowe that he hath the same thing printed in his harte. Therefore it is not without cause, that after S. Paule hath preached Gods free goodnesse in chooying whom he lyked, and in calling them too the knowledge of his Gospel when he had chozen them, & in confirming them with his strong hand, and by giuing the inuincible constancie and stedfastnesse whē he had called them: now he addeth that

God

God knoweth his witnessing therof too bee in good earnest and unfeignedly. For he protested heere concerning the prayers which he maketh alone by himselfe, when no man could know his thought nor what he sayeth and uttereth with his mouth: that euen then he awoteth the same doctrine before God, inasmuch as he prayeth him to vouchsafe too accomplishe the thing that he hath begunne. Heere therfore wee haue too marke first of all, that such as mynde too haue their labour profitable too the edifying of the Church, and such as haue any true zeale, must not onely giue themselves too teaching, but also therewithall pray God too worke with them by his power and grace. For oftentimes it befalleth, that wee doo but beate the water, (yea though wee haue the tongues of Angells) by cause wee pray not God to further the doctrine that wee preach. For of our selues wee bee but unprofitable instruments: and when he hath giuen vs utterance, he must also make it effectfull, according as it is sayd, that he which planteth is nothing, ^{r. Cor. 3.} and he that watereth is nothing, but it is God that giueth the increafe. ^{b. 7.} Seeing it is so: Let such as haue the charge of teaching Gods Church walke fearfully & carefully, & not onely indeuer to win men vnto God, but also humbly acknowledge that they can doo nothing of themselves, and that they should but cast forth a sounde into the aire, which would vanishe away out of hand, if God wrought not with them by the secret power of his spirit. That therefore is the thing that wee haue too remember vpon the words that S. Paule speaketh heere.

But euerye of vs also ought too apply it generally too his owne vse. Therfore when wee come too bee taught Gods word, or when any of vs readeth it alone by himselfe: let vs not imagin our witts too bee subtle ynough, and that wee bee able ynough too vnderstand whatsoever the scripture telleth vs: but let vs acknowledge our own beastlinesse, and praye God too make his doctrine too preuaile in such wyse with vs, as it may not slip frō vs. But this thing will be perceued the better by the processe that S. Paule holdeth on heere, if wee wey well all the words that he vseth. He sayeth that he yeeldeth thanks vnto God without end or ceasing, for the sayth which he hearde to bee in the Church of Ephesus, And for their loue towards the Saints: & yet notwithstanding he continueth his praying vnto God, that he should enlighten them more and more, and bring them too the perfection which all the saythfull ought too labour too attayne vnto, till God haue taken them out of this world. Now, in that he sayth that he ceaseth

seth not to giue thanks vnto God, wee see by his example wherabouts the saythful ought too spende their time. For in very deede the cheife sacrificyze that God requireth and alloweth, is that wee shoulde honour him for all his benefites, and yeelede him his deserued prayse for the same. And it is not too bee thought that that can bee doone (as yee would say) by starts or by patches: but lyke as God on his side ceaseth not too poure out his benefites infinitely, so also behoueth it euery of vs too inforce ourselues, too blesse and prayse him without ceassing. For S. Paule speakes heere vnspeymedly: and when he blessed God for the Ephesians, he ment as much for all other Churches. What an unkindnesse then were it, if a mā should not thinke at all vpon the benefites that he hath receyued at Gods hand? Wee are all of vs bound too prayse God for our neighbours. If wee heare it reported that God hath prospered his Church, or shewed mercie too his people a hundred leages of, and too bee shyte, if wee heare of any thing that ought too make vs glad: it becometh our mowthes too be open to prayse God for it. Nowe if wee bee bound too doo this for the good turnes that wee see not, but which our neighbours feelee, though they bee distant in far Countreys from vs: what is too bee thought of vs when God filleth our mowthes (as it is sayd in the Psalme), and yit in the meane whyle wee haue no mind at all too yeelede him thanks? And wee haue too moze further, that if wee bee bound too prayse God for our meate and drinke, and for all the things that belong too this sightfull life: he bindeth vs to hym much moze without comparison, when he calleth vs too the heauenly heritage, and when he blisseth and inricheth vs with spirituall gifts of grace, which serue too leade vs farre further than this worlde. Seeing then that God bleth such bountifullnesse towarde vs: what excuse can wee haue, if wee followe not the example that is shewed vs heere in S. Paule: which is, that all our life long wee must occupy our selues continually in prayling the name of God.

Psal. 145.
c. 16.

Nowe heerewithall he sheweth that faith and charitte are the verye giftes of God, & come not of our selues, as men doo alwayes imagine through a diuellshe pryde. I told you afoze, that S. Paule playd not the Hypocrite in geuing thanks too God for the sayth and charitte of the Ephesians. If euery man could beleewe, and had faith of his owne inclination, or cold get it by some power of his owne: the prayse thereof ought not too bee giuen vnto God: for it were but a mockerye too acknowledge our selues beholden too hym for that thing which wee haue

haue of others than of him. But here S. Paule blisseth Gods name
for enlightning the Ephesians with sayth, and for framing their hartes
vnto charite. Therefore it is too bee concluded; that all the whole
commeth of God. The heathen men bringing in their owne free will,
thought themselves beholden too God for nothing, but for their
good fortune, as they termed it; for they surmised that they had all
things by their owne power and prouidence. The papists also will well
grant that Gods grace must bee sayne too help vs in parte: but yet
for all that they will haue man too bee still exalted, and too attayne too
sayth by his owne motion. Here S. Paule sheweth out all these di-
uelish opinions, and sheweth (as wee haue seene heretofore) that when-
soever there is any Church in the world, or any people too calt vpon
him, which are settled and grounded vpon the beliefe of the Gospell:
God deserueth to haue the whole glorie thereof. And why? For his hand
must needs haue wrought in that case; because men would neuer in-
deyde too any goodnesse, if they were not guyded and gouerned to it,
yet men must haue too it perforce by the holie Ghost. For there is so
great a nobilitie in him; that we not only bee weak and feeble,
as the papists imagine; but altogether contrary too God; vntill such
time as he haue changed vs. And this is the thing which he meaneth in
saying by his prophet Ezechiel, that the hartes which were stony be-
fore, shall be turned in to fleshy hartes; namely that he will so turn
them, and bryn them to his obediensce.

For the more order theis two tooches of Sayth and Love, S.
Paule hath comprehended the whole perfection of Christians; as of
the markete he rathe first cable of the Lawe, which is as wee should
worship onely God, and hang vpon him for all things, acknow-
ledging our selues too bee so indured vnto him, as we ought to flee to
him alone for all refuge, and indure too spend our whole lyfe in his
seruice. That is the summe of the first cable of the Lawe. The con-
tentes of the second are nothing els but that wee should liue toogether
in equite and bryghthnesse, and deale in such wyse with our neygh-
bours, as wee should streyne ourselues too helpe all them without hur-
ting of any man. And wee bee sure that God hath set forth so good
and perfect a rule of good lyfe in his lawe; that nothing can bee added
vnto it. Seeing it is so; not without cause moeth S. Paule in this
place seditions sayth in Iesus Christ; and theris (towards our ney-
bours) as the summe of what is the new conuersation; shewing vnto
wee

wee ought too frame our selues, and which is our rule. But herewith
all wee haue also to marke, that vnder this woorde Fayth, he compre-
hendeth the whole seruise of God. For it is impossible that wee should not
be wholly ranshed in love to our heavenly father, being once acquainted
with his goodnesse, as hee hath shewed it vs in the person of his only
sonne. Behold, God hath brought vs out of the dungion of confusion and
death, and openeth vs the gate of the heavenly kingdome, and telleth vs
that he will take vs for his children. How can we heare and beleue
this, but that wee shalbe wholly giuen ouer vnto him, forsaking the
world, and hating the euill that is in our selues, by cause it separateth
vs from him. Dee see then how the woorde sayth importeth a full peel-
ding ouer of our selues wholly vnto God. Agree, saith is not anye
thing: it importeth that wee should resort vnto God, and that when-
euer wee bee streyned with any blot, wee should pray him to redresse it:
for there is not any necessitie in the world, which is not as a dally with
a spurre, which God giueth vs to make vs comme vnto him. Fayth
therefore importeth prayer & supplication. It importeth moreover that
it cannot be but we must halow the name of God by resting our selues
vpon him, and by peelding him the whole glorie that belongeth too
him, when wee knowe that hee giueth vs all thinges of his owne free
goodnesse, looking for nothing at our handes but only the sacrifice of
thanksgiuing. Thus wee see howe fayth importeth all that is contay-
ned in the first table of the Lawe. Trew it is that the part is put for
the whole: howbeit it is to bee considered that the thinges which wee
haue spoken of, cannot bee put asunder. Nowhen it standeth vs on
hand too liue uprightly & indifferently with our neighbors, as it is
said in the thirteenth psalme, that we bee beholden to God for al thinges,
and that wee cannot perle hym any recompence again; and that when
wee haue streyned our selues too the uttermost, too helow ought vpon
hym, all that wee can doo, is nother here nor there too hym. What re-
quired he then? That wee should bee giuen too dooing of good to his
poore faithfull ones, according as S. Paule also nameth the Saintes
expresse in this Text. Trew it is that wee ought too vse charitie to-
wards all men without exception: for wee cannot bee the children of
God, who maketh his Sonne to shine both vpon good and bad, except
wee loue our enemies, and strepne our selues too succour & helpe them.
That therefore is the marke that we must tyme at. Yet notwithstanding
this hindereth vs not to loue all Gods children with a brotherly love,
by cause

Psalm. 16.
a. 2. 3.

because they be knit unto vs with a strepeter bñd. That is the cause why it is said also in my forealleged text of the sixteenth psalme, as in this present one of S. Paulus, that wee must haue loue towardes all the faithfull. Yea and S. Paule hym selfe in an other place doth well discusse the doubt that may bee cast in this behalfe. For he wylleth vs too haue charitie too all men in generall, and chiefly too such as are of the household of faith. God then wylle haue vs too become like hym selfe, and to folowe his example in doing good too al men, yea euen too such as are not woorthy of it, in so much that wee shoulde too the uttermost of our power, procure the welfare of those which seeke nothing els but to picke out our eyes. Moreover, for as much as he hath set his marke vpon all the faithfull, and commended them vnto vs, he wylle haue vs too beare a certayne special brotherly loue towardes them. For Gods gyftes are too bee esteemed wheresoeuer they bee seene, according to the sixteenth psalme, where it is said, that wee must loue such as feare God, and abhorre such as are wicked. Then if wee see the tokens that God hath put intoo his faithfull, whereby he commeth neere them: is it not meete that wee also on our side shoulde be stirred by too loue them? Too bee short, wee see that S. Paule hath comprized heere the whole rule of good and holy conuersation: that is tooo wylle, that first of all we must giue ouer our selues wholly to our God, to stick fast vnto him: And secondly lyue euently and byrighly with our neighbours, absteynyng from all euill doyng, and indowynge tooo good too all men, accordyng too our power and abilitie. And howe may that come tooo passe? Euen by knowing our heavenly father, and by acknowledging the infinite good turnes which he hath done vs, and wherof he would faine tooo make vs partakers daily, so as all our whole lyfe depend vpon hym, & he onely be the party at whose hand we looke for euerlasting saluation, by callynge vpon hym, and by prayynge hym thanks all our life long. Let that serue for the first poynt.

Agayne, as touching the second, it is not possible for vs too loue our neighbors, but wee must also lyue soberly without shewing any euill example, and looke in such wyse tooo our behauiour, as no man maye haue cause tooo complayne of vs. For what charitie is there in a whoymonger that goes about to dishonest another mans wyfe: or in a theefe that seekes tooo steale another mans goodes? Agayn, seeing that our lyfe ought tooo bee guided with all honestie: when soeuer any man byrth out intoo drunkenesse, blasphemie, or such other things, it cannot bee,

bee, but that in so doing there must be some riddling of poore folks, some robbing them of their goods, or some starting out into all manner of extorsions and exccelles. So then, if wee haue charitie, and loue towards our neighbor, wee shall giue a sounde and upright lyfe with them, and wee shall rule it in suche wise, that wee shall not buzie our selues about hayne fancies, as the papistes doo: for they take great paynes in their Ceremonies, and they call it Gods seruise too babble much, and too gad heere and there on pilgrimage, and to doo this and that: and in the meane while they doo but plunder away in their owne imaginations: and that is onely for want of knowing wherunto God calleth them. Too the ende therefore that wee take not labour in hayne, let vs marke what God alloweth, and let vs holde vs too that. For wee cannot misse, if wee abide continually in the way, as he sheweth it vs by his wordes, specially sith he sheweth vs in so small roome, what is requisite too the leading of such a lyfe as becommeth vs. For were the volumes long, and without end, wee would excuze our selues that wee were no great Clerkes, and that wee could not beare away so many things. But now seing that our lord bitreth his whole demand in two or thre wordes: we must needs grāt, that if we beare not away so short and easie a lesson, we be too peeuish and froward, and stop our eares euen wilfully, least wee might heare what he sayth vntoo vs.

Finally it is too bee noted vpon this word Fayth, that S. Paule dooth not without cause say, the fayth in Iesus Christ: for that is the thing which we must looke at. The fathers of old tyme had alwayes the image of God before their eyes: for they myght not make sacrifice but before his mercifull face: they myght not hope that God heard them, or was mercifull too them by any other meane. They then had the visible image of the Arke of covenant: but wee haue now Iesus Christ the image of God, which was invisible of himself: for not without cause dooth S. Paule say, that God is incomprehensible till he manifest himselfe in the person of his sonne. Therefore sith wee haue Iesus Christ who is the expresse image of God, it behoueth vs to looke thither. And heere yee see also why it is sayd, that he is the expresse image of the power of God his father. For although the persones bee distinct: yet dooth he represent vntoo vs the thinges that are belonging and requisite too our saluation, so that in knowing the sonne, wee knowe the father also, as sayeth S. Iohn: and he that hath the sonne, renounceth the father, what protestation soeuer he make of going

Coloss. 1.

b. 15. &c.

Hebr. 1.

9. 3.

Iohn. 5.

2. 23.

ing too him. So then, whereas it is sayd heere, that wee must beleue in Iesus Christ: let vs bethinke vs of the warning which he giueth to his disciples. Beleeue pee in God (sayeth he:) beleeue ye also in me. There hee sheweth that the auncient fathers which liued vnder the Lawe, had but a dark teaching, untill the tyme that he was manifested too the world. Crew it is that they wooshippid the liuing God, yea and that they had none access intoo him but by meanes of the mediator. Howbeit, that was but vnder shadowes and figures, nother had they any such lycht as wee haue nowadayes vnder the Gospell. And for that cause also told I you that he is called the image of God, who is of his owne nature inuisible, so as wee could not knowe him, vntil hee battered himself by such meanes. Too bee short, let vs mark that wee doo nothing else but wander, till wee haue our sayth settled in Iesus Christ. And this wil bee the better perceyued by the errors wherewith the world hath bin imbrywed vnto this day. For the Papistes will protest well ynough that they beleeue in God: as much doo the Turkes & the Iewes also. Crew it is that the Papistes and Iewes seeme too come neere the truthe: for the Iewes protest that they worship the liuing God, even the same God that gaue them his Lawe by Moyses. But what for that? In the meane whyle they reiect Christ, who is the end and substance of the Lawe. As for the Papistes, although they professe Christianity, & avowe Iesus Christ to be their saviour: yet it is apparant that they make warre agaynst him, for as much as they haue set vp seruice of God after their owne lyking, so as there is nothing but disorder in all their doings. As touching the Turkes, they can wel ynough say, Almyghtie God the maker of heauen and earth: but shall wee thinke that God will renounce himselfe, or vnsway that which he hath sayd, which is, that no man can come intoo him but by his welbeloued sonne, whom he hath ordeyned too bee the mediator betwene him and men? Agayn wee see howe the papistes will well ynough say, that they beleue in God: but yet therewithall they wil needs haue patrons and advocates too bying them too his presence. Again, it is not ynough for them that they bee bought with the blud of our Lord Iesus Christ: they must also put too their owne merites, and ransomme themselves by their owne satisfactions: and when wee haue offended God, we must haue such meanes and such. When if a man list too examine the papistes beleefe, surely he shal fynd that they beleeue their owne dreames, and that all that euer they doo, is but a

confused maze. For with Iesus Christ they mingle whatsoeuer cometh in their owne head, whereas wee know that he ought to continue whole alone by himselfe. Wee see then how S. Paule leadeth vs to the trew tyral of our sayth: which is by resting vpon Iesus Christ, so that wee feeke our selues utterly boyd of all goodnesse, and that wee must draw from out of his fulnesse, too be filled with all good thinges, or else we wil bee into vs. For if wee had all the Angels in heauen in our syde (if it were possible): yit is it certeyn that all should go too wecke, if wee haue not the sayd head, as S. Paule sayeth in the first and second chapters of the Epistle too the Colossians. And so wee see what wee haue too gather vppon that sentence.

Coloss. i.
c. 18. & 2
b. 10.

Nowe after S. Paule hath sayd, that he thanketh God for the thinges that he hath alreddie in the Church of Ephesus: he addeth that he prayeth too him also. This is too shewe vs that when wee see God bestowe his excellent giftes vppon his chyldren, wee haue neede too beseeche him still to continue and go forward with the same, and that for twoo causes. For he that standeth, may happen to fall, and againe, God had neede too increace his grace more and more. For euen they that are the perfectest shall haue cause too bee ashamed, if they looke well intoo their owne wantes. Wee see then that the thing whereto S. Paule bringeth vs, is that when wee praye God for the gyftes which he hath bestowed vppon his chylen, wee ought too much praye also with our thanksgyving. And why? For it is in him onely too bring too passe the thing that he hath begunne: and it becometh vs too lay alwayes this ground, Lord thou wilt not leaue thy worke of thine owne handes halfe indone. And the same thing which wee ought too doo for others, is also requisite for our selues. Too be short, wee bee here warned too magnifie God in such wyse for his goodnesse and gyftes which wee haue felt already; as wee must perceiue that there is still much default in vs; and that he standeth vs on hand that he should giue vs perseverance too the end: and moreover that he should correct our hypocrisies, and augment his grace in vs, till wee bee come too full perfection, which thing will neuer bee till wee be rid of this mortall body. Wit notwithstanding wee see howe Satan dooth now adayes possesse such as surmisse he hath the perfection, and make but the thre last petitions too their father, saying, that it is y enough too pray God that his name bee hallowed, that his kingdome come, and that his will bee done: and so they run of all the rest of the prayer

Psalm. 138.
b. 8.

prayer which our Lord Iesus hath left vs. And for this matter I haue the signing of their owne handes which they disciples knowe, whereby those diuells shewe that they must needs bee utterly without wit, seeing they bee caried away so farre, as too refuse too peeble God this glory, that euen now wee see pit still ouer laden with the burthen of our infirmities, hild dohome with store of corruptions, and hemmed in with abundance of byres, and that God must see sayre too clenze vs of them more and more, yea euen from day too day, untill he haue brought vs too the perfection wheruntoo he calleth vs. And it standeth vs so much the more on hand too marke this doctrine well: bycause the Papistes are not so farre ouerthot in the errors of their superstitions and Idolatries, as these varlets are, which doo now adayes some abroad their popsons in their priuie meetings and lurking holes. But howsoeuer they fare, let vs marke well what is shewed vs heere by the holy Ghost, when S. Paule sayeth that he prayeth God. And why? I haue tolde you already, that the Ephesians had profited, and that the giftes of God and of his holy spirit were augmented in them: He hath shewed that. Now too knit by the matter, he sayeth further, that he prayeth God too giue them that which they haue not, & which they want as pit. With it is so: let vs marke that the more wee haue profited, the more cause haue wee too humble our selues, and with all mylanesse too beseeche God too finishe the thing that he hath begunne, and too increase his giftes in vs, till wee neede no more too go any further, which shalbee at the meeting, whereof wee shall speake more in the fourth Chapter.

But pit must wee mark well the wordes that S. Paule blissh. For he sayeth, the God of our Lord Iesus Christ, the father of glorie, of the glorious father, (for the speeche father of glorie, is put in the Hebrew tongue, for glorious father) giue you the spirituall reuelation too haue knowledge of him. Now when as S. Paule sendeth vs heere too Iesus Christ, saying, that the God whom he calleth vpon, is the same which is the God of our Lord Iesus Christ, yea and his father too: it is too shew vs that he had too be heard, and that the Ephesians should take hart too follow the same fashion and rule of praying, and that when they haue any occasion to resort vntoo God, they should hold the same way that he did, and keepe by the streit tyne of comming too our Lord Iesus Christ. But now if a man demaund how God is about our Lord Iesus Christ: the question is easie too bee resolued, if

Chap. I. Ioh. Caluin vpon the Epistle

wee haue an eye too the person of the mediator, which is abased in our
stead and degree, too bee the meane betweene God and vs. Trewe it is
Iohn. 10. that Iesus Christ is all one with his father, and when wee speake of
L. 30. the liuing God, it behoueth vs too acknowledge that the whole fulnesse
of the Godhead dwelleth in him. Therefore wee must not separate
Coloss. 1. our Lord Iesus Christ, as though he were a new God, and some other
L. 9. than the same that was shewed too the fathers from the beginning (as
some diuels say now adayes, which haue stirred up that stinking villa-
nie and abhominacion:) but it is the selfsame only one God which
hath shewed himselfe too vs in the person of the father, so wee seeke
him in Iesus Christ. For in Iesus Christ wee haue too consider the
office of the mediator, in that he so abased himselfe. Not that he for-
went any whit of his maiestie, nor that he was any whit abridged or
diminished of his eternall glory, there was no such thing at all. For as
in respect of vs he was abased, yea and utterly emptied. And wee
must not bee ashamed too say, that Iesus Christ was abased, seeing it
is sayd that he was emptied: for that is the very word that S. Paule
Phil. 2. useth too the Philippians. Therefore when wee speake of Iesus Christ
A. 7. as he is ioyned too vs, too the end too hyng vs too his father: so is he
vnder God his father, namely in respect that he hath taken our nature
vpon him, and is become our fellow. And that also is the cause why
he sayd to his disciples (as S. Iohn reporteth in his twentieth chapter)
Iohn. 20. Go pee too my brethren and tel them, I go too my God and your God,
d. 17. too my father and your father. Lo how Iesus Christ ioyneth himself
in such wyse with his saythfull ones, that he sayth he will haue one self-
same God with them. Yea verily but in what sort? For is he not God
himself? This howbeit soasmuch as he is clothed with our flesh, and
inasmuch as he vntaunted too bee madelesse, too the ende that wee
myght bee members of his bodie: that is the cause why he hath one
God with vs. And that is the cause also why the Apostle applyeth
this text of Esayes too his person: Lo heere am I with the seruants
Psalm. 8. which thou hast giuen mee: so as Iesus Christ cometh there as a
d. 18. &c. captein that presenteth himself before his king and pynce, sayng, Lo
Heb. 2. here I am with the companie of chyldren which thou hast giuen mee.
d. 13. Howsoeuer the case stand, wee see that Iesus Christ prayeth vs too
God his father, too the end wee should repaie too him with full trust,
and he receiue vs. For otherwyse who is he that durst bee so bold as
too hight himself that his request should be heard: What grace could
wee

wee obteyne, if the gate were not opened vs by Iesus Christ, and that he performed not the thing that he hath spoken, namely that he is the way: Iohn. 14. a. 6.

Howbeit it too the intent wee myght the better knowe what neede wee haue too bee guyded by our Lord Iesus Christ: S. Paule setteth heere before vs the infinite glory of God. How dare wee then bee so bold as too offer our selues intoo Gods sight, but for that we haue an advocate which maketh vs a way in thither: For if the sunne doo dazle mennes eyes, and the heate of it singe vs though wee bee very farre of from it: what will become of vs when wee will preace untoo God: For what else is the sunne than a little power which he hath breathed intoo it: And must wee not needes bee as it were swallowed vp, when wee preace to the incomprehensible maiestie that is in God: Wit notwithstanding if wee haue Iesus Christ, wee haue too vnderstand that God is not onely the father of glory, but also the father of mercy, and that he looketh with pittie vppon such as are most miserable, and are had in reproche and disbeyne of the world. Lo wherevpon wee ought too rest in praying untoo God.

S. Paule prayeth God heere expressly too giue the Ephesians the Spirit of wisdom and reuelation. It is certeine that God had already reueled too them the truth of his Gospell, as it is seene. And verily wee could not haue one sparke of fayth, or of lycht, except God had wrought in vs already, according as it is sayd to Peter in the sixtenth chapter of S. Mathew, Flesh and blud hath not opened these thinges untoo thee, but my heauenty father which is in heauen. Math. 16. c. 17. And yit for all this, Peter sheweth afterward, that he knewe not any whit of Christes Spiritual kingdome. Then although he were but as a silly nouice at his A. B. C. yit is it witnessed of hym, that the smal taste of the Gospel which he had, was a gift from heauen. Whereby wee see how God must be faine too increase his giftes more and more in vs: and in that respect is our life termed a way, because wee must alwayes go on forwarde, tyl our race bee ended. And who soeuer imagineth any perfection in this worlde, is possessed of Satan, and bitterly reiumureth Gods grace. Wit notwithstanding let vs not surmise that God changeth his purpose, (for he is not variable) or suffereth his grace too bee chopt out in gobbets and cantles, at mens pleasures: but he hath appointed this order, that wee shoulde growe from day too day, and yit therewithal learne to acknowledge soberly our wantes, and too grone

F. iii.

for

Chap. 1. Ioh. Caluim vpon the Epistle

for them, and to mislike of them, & to hold our selues alwayes in awe. Pee see then that these two thinges agree very wel: namely that the Ephelians had alredy receiued the spirite of Reuelation, and yet that they needed to haue it giuen them of God. For although there be but one spirit, yet are the gyftes diuers, and they be distributed to euery of vs in measure, and as it pleaseth hym to giue them. There is none but Iesus Christe whiche hath receiued them fully. He onely is the fountaine that can neuer be dryed dry, it is he vpon whom Gods spirit resteth: to the end that we should al of vs bee made partakers of it. And for our owne parts let vs acknowledge, that the wisest of vs haue neede too bee alwayes scollers, and too learne still euen to our dying day. Howbeit, by the way let vs marke that this woorde Reuelation condemneth vs of al blyndesse. For wee haue our eyes open too discernne betweene white and blacke: wee see the Summe and the Moone, wee see these worldly thinges, and are able to iudge of them: wee neede no newe Reuelation for that geere, for wee haue it of nature. True it is that our eyes are instrumentes of Gods power and goodnesse, whereby he maketh vs to inioye the light: but that is a common thing. But heere S. Paule sheweth vs, that wee bee blynd, and that we conceiue not any whyt of Gods spirituall grace, except he open our eyes, and take away the kercheefe or beyle that is before them, yea and giue vs a newe sight, which wee haue not. For wee haue our eyes woofe thā stopped, vntyl he inlighten them by his holy spirit. Thus ye see what wee haue too beare in mynde. And that is the thing which he proceedeth styl wicheal. Namely (saith he) too haue the eyes of your vnderstanding inlightened. But a man might reply, If wee haue the spirit of Reuelation alredy, why haue wee neede of it? Verily as who should say, you sawe nothing at all. True it is that you see partly: but you haue your eyes styl too much dymmed. And this may be said generally of al men, according as it is laide, that in this worlde wee see thinges but durnly, and as it were through a glasse, tyll wee bee able to behold God in his heauendy glory, at which tyme we shalbe fashioned lyke vntoo hym. Ageyre, too the intent that men shoulde not alledge (and say) Must God then reuele thinges in suche wise vntoo vs, as if wee were in such taking that wee could see nothing at all? And shall a man bee as a brute beaſt without discretion or iudgement? To answer heereunto, it is true that wee haue some voyt, but yet are we blynd for all that, by cause wee be corrupted by sin. God therefore must bee

1. Cor. 13.
d. 12.

hee sayne too giue vs new eyes, as I sayd afore. And he addeth the word wisdom, the better too beate downe the fond ouerweening that men conceiue in themselves, when they will needes flye without wings too come vnto God. For there is not that man which woulde not bee wyse. If wee despyred trew wisdom by seeking it at Gods hand: it were a good and well ruled desyre. But there are twoo faultes in vs: for wee will needes bee wyse after our owne conceyt. Am I not wyse ynough too gouerne my selfe, wyl a foole say? And in the meane whyle wee despyse Gods word, and euery of vs will needes haue the hyddle lads looce in our necke, and haue leaue giuen him too soo what he thinketh good. But that is too great an ouerweening. The other vyce is, that in reading the holy scripture, wee still imagin too come too the knowledge of the things that are conteyned there, by our owne discretion. But heere both swayne of them are excluded by S. Paule. For when as he despyeth God too giue his saythfull ones the spirit of wisdom, he sheweth that they haue no discretion, no more than brute beastes, except it bee by the guyding of our Lord Iesus Christ, of purpose too come too the kingdome of heauen. For euen in ciuill matters and worldly affayres, God giueth it not too any, but too such as he thinketh good. Now if he keepe his speciall goodnesse alwayes too himselfe, too giue discretion too whom he listeth, too guyde himselfe withall in these base things of the world: then dooth he make the bretheleuers too bee well syghed: and therefore when the race concerneth the heavenly lyfe, there is no preparation in vs. And so S. Paule presupposeth the thing which I haue sayd already, namely, that wee must bee taught at Gods hand, too know him by the doctrine of truth through the record of the Gospell, for without that, wee shoulde bee lyke these fantasticall fellows, which roue vnder the pretence of hauing the reuelation of Gods holy spirit: howbeit, that is not after the manner that S. Paule taketh the word Reuelation, when he prayeth God too giue it too his children. As for example, when Iesus Christ speaketh of his spirit, he doth not separate it from the doctrine that he had preached. When the spirit commeth (sayeth he) he shall tell you all truth. And how is that? Had not the Apostles receyued it already? Yes; but he addeth, he shall shewe you the things that you heare now of my mouth. Too bee short, it is the peculiar office of the holy Ghost to teach vs in such wise, as the word which we heare, may therewithall haue his due place, and as we may profit in the same.

John. 14.
d. 26. &
15. d. 26.

F. iii.

And

And theruppon S. Paul sheweth also wherein lyeth all our light
and knowledge: namely in knowing God in the person of his onely
sonne. That (say I) is the thing wherewith we must content our selues;
For if wee haue ticklish wits too bee inquisitive of the things that
passe our capacite: Let vs consider a little how weake and rawe our
vnderstanding is. And if our wits be so grosse & heauie: how shall wee
doo when wee would stye aboue heauen and earth: Art wee able too
comprehend all that in so small a roome: Yet neuerthelesse we see how
men take vmeasurable leaue to bee inquisitive of this and that, & to
put forth questions in way of pleading and disputing against God.
For this cause S. Paul sheweth vs here, that if wee mynde too bee
wise, it becometh vs too bee sober: that is too wit, we must vnderstand
what manner a thing God and our Lord Iesus Christ is, as he him
selfe will shew amone after, that when wee be once come to that point,
wee haue so much as ought wel too suffice vs, and if wee presume too
go any further, it is but a willfull ouerthrowing of our selues. S. Paul
then wil shew that more at length here after: but it ought to suffice vs,
that as wel in this text, as in all the whole holy scripture, we ought too
learne which is the God whom wee ought too serue, what is his will,
how we may haue our trust in him, what entrace we may haue to pray
too him, and too stie too him for succour at all times. That is the thing
wherunto we must imploy our selues. But that cannot be doone, vntill
al that euer we haue neede of, and is auaylable to our welfare, be too
bee had in Iesus Christ, in whom God hath manifested himselfe. For
in it selfe the maiestie of God is too high a thing, and wee should bee
vndone a hundred times before wee could come nere him, if it were
not that he is come doone vnto vs. But if wee once haue Iesus Christ
there wee haue a lyuely image of him, wherein wee may behold what
soever is requisite for our saluation. For there we vnderstand that God
is our father, and that wee bee cleysed from all our finnes to be trans-
formed into the glorie of God. There wee see how God accepteth
vs for righteous, and that wee bee reconciled too God againe. There
wee percepue how he hath ransomed vs, and that wee shall neuer bee
left destitute of the grace of his holy spirit, till he haue brought vnto
the ioying of our inheritance. Thus doo wee knowe all these things
in our Lord Iesus Christ. And that is the cause also why S. Paul say-
eth in another place, that he desired not too knowe any other thing than
Iesus Christ, and that it is he onely of whom he intended too haue.

1. Cor. 1.
2.

According

According whereunto wee haue seene heretofore, how he forsooke all things to abide vnder the Crosse of our Lord Iesus Christ, and that althoughe the same hath too the worldward nothing but shame and reproch: yet he protesteth that he had giuen ouer al that he had esteemed afore, and that he esteemed them but as hinderauce and losse, yea and as filth and dung, too the intent too cleane too our Lord Iesus Christ, and too shewe that such as are possessed with the fond opinion of their owne deservings, do separate themselves from our Lord Iesus Christ, and that if wee will bee knit vnto him, wee must giue ouer all that we imagine our selues too haue of our owne, and offer our selues vnto him voyde of all goodnesse, too bee filled at his hand: And here ye see also why S. Paule sayth, that he had leuer come too the hauen of saluation poore and starke naked, then too lye in the mids of the Sea, and too bee there swallowed vp. For althoughe he were taken for an holy man, and as halfe an Angel: yet made he no reckening of all that, so he might bee partaker of the remission (of sinnes) that was giuen him in Iesus Christ, and of the grace which he hath communicated too all his members. Therefore let vs learne too magnifie Gods grace in such wyse, as wee may utterly forget all the toyes wherewith the diuell deceiveth the diabolousners, by putting them vp with I wrote not what manner of praye, and come utterly emptie too our Lord Iesus Christ too beg his grace. For wee cannot receiue one drop of it, but by confessing our selues too bee utterly vniworthie of it.

And now let vs fall downe before the maiestie of our good God, with acknowledgements of our faults, praying him too make vs perceive them more and more, and that the same may so humble vs, as wee may bee established in his grace, and labour too come nerer and nerer vnto him, that being beaten downe in our selues, wee may bee rayzed vp by him through his mere mercie, and depending altogether vpon him, rest vnto him as too our father, and continue in so doing till he haue taken vs out of the prison of sinne, and loyned vs perfectly too himselfe. That it may please him too graunt this grace, wee pray too, but also too all people, &c.

The

The ſeuenth Sermon vpon the firſt Chapter.

17. I pray for you, that the God of our Lord Ieſus Chriſt, the father of glorie, giue you the ſpirit of wiſedome and reuelation, too haue the knowledge of him :
- 18 That is too wit, too haue the eyes of your vnderſtanding enlightened, too the end ye may know what the hope is which you ought too haue of his calling, and what the riches are of the glory of his heritage among the Saintes.



Men haue naturallie ſome vnderſtanding. Not that it ſheweth it ſelf as ſoone as they bee borne : but in proceſſe of time all haue ſome diſcretion of good and euill. And for that cauſe are thei reaſonable creatures. But the vnderſtanding which wee haue of nature, is not pꝛough too bring vs too the kingdome of heauen. For wee ſlap farre ſhort when matters that concerne the heauenly life too come in queſtion: Wee ſee that euery man hath wit in matters and affayres of the world : and euery man will looke about him : Agein although dyuers could ſynd in their hartes that their owne conſciences were dead : yet notwithstanding God hath ſo graced a kynd of feeling in their hartes, as our liues muſt needs bee hyndled, and euen the wickeddeſt and wooꝛſt natured of vs all, ſhall of force haue ſome remoyſe or hartthyting, and bee conſtreyned whether they will or no, too allow the good, and condemne the euill. Trew it is that when they haue committed any fault, they will labour too hyde it with bayne excuſes. But if a man aſke them whether murder, extortion, robbery, whoꝛedome, deſceit, and forſwearing bee vertewes or no : they will ſay, they bee vyces wooꝛthy too bee condemned. Euerie man will talke ſo. For it is Gods will that there ſhould bee ſuch a knowledge printed in mans harte, too the end that all ſhould bee condemned without excuſe, and bee enforced too bee thir owne iudges. But (as I ſaid afore) this is not pꝛough too leade vs intoo God, and too open vs the kingdome of heauen in ſuch wiſe, as wee may kuow how too bee ſa-
ued

ued, or howe too call bypon God. Then are wee starke blynd in that behalf: for our insyght reacheth not beyond the world. Therefore God must bee sayne too woork in vs, and too giue vs new eyes too spee out the things that are requisite too our saluation. And that is the cause why **S.** Paule prayeth intoo God heere too giue them indyghtened eyes. Wherin he presupposeth that men haue alredie some enterance, not too attayne so hygh as is requysyte: but too haue some seede of Religion in them, and too pertepue that there is a God: Furthermore God must bee sayne too giue a greater lyght, and such a one as wee be quyte voyd of, by reason of Adams sin: for wee be plunged in such darknesse, that we go cleane awyk frō the ryght way, till God haue reached vs his hand. Wee see then that the thing which is conteyned heere, is that God hath doone more for vs in giuing vs the eyes of vnderstanding, than in making vs men, and putting vs intoo the world: bycause that thereby he reformed vs, and giueth vs a cleere and sure insyght, as to those whom he hath chozen. For it is a priuiledge which is peculiar too his owne chyldren, and not common too all men. And truly wee see that when God uttereth his power, it is not knowen but onely too such as haue indyghtened eyes, according too this saying of **Moses**, Thy God hath not giuen thee a hart too vnderstand, nor eyes too see, euen intoo this day. Wee knowe that miracles were wrought in the sight of the people: yit notwithstanding the passing of the red sea, the issuing of the water out of the rocke, the falling of the Manna downe from heauen, the thicke cloud by day, and the fiery pillar by night, the abundaunt comming of the fleshe intoo them, and the horrible punishments that God layd bypon the rebels, and bypon such as had giuen full scope too their owne lustes, all this geere the people vnderstoode not. **Moses** telling them that they had neede too referre themselves too God, that they might bee indyghtened by his spirit, sayeth, I see that euen intoo this houre Gods gracious dooings haue bin buryed among you through your vnthankfulnesse: but that is bycause men are blockish, and doo neuer vnderstand aught that belongeth too their welfare, till God haue wrought in them. Therefore it standeth you on hand too rid your selues of all ouerweenyng, and too craue vnderstanding at Gods hand, acknowledging your selues too bee vnable too reache so hygh as too iudge ryghtly of Gods woorkes, and too profite your selues by them, untill he haue giuen you a heavenly syght in your myndes. This is the summe of the things that
wee

Deut. 29.
24.

wee haue too marke in this streyne.

Now hercupon it is easie too gather, how the wretched world hath bin begyled by the opinion of freewill, which hath bin put into their heades. For the papistes will wel enough graunt, that without Gods grace we cannot walk as we ought to doo: but yet they say therewithal, that we may well further Gods grace by our owne freewill: & so they make a medly of the together. Whe they mynd to desygne freewill, they say it is a mingled thing, so as wee haue reason and wit too chooze the good, and too refuse the euill, and that therewithall we haue also power and abilitie, to performe and put in execution the thing that wee haue purposed. But wee see after what manner S. Paule speaketh heere of mannes reason, which they terme the Querne that ouerruleth and bypdeleth all our thoughtes and deedes. He sheweth that wee are starke blynd, untill God haue remedied hir, and not that he dooth but supply our wantes where any bee, as though there were some peece of power in vs. Had it bin so, S. Paule would haue sayd, that God furthereth our light, or that he increaseth it, or that he addeth too it whatsoeuer it hath neede of. Wherebeit he speaketh not so: but he sayeth, God giue you indyghened eyes: shewing thereby that it is a free gift, & not only that our Lord must bee sayne too beare with our infirmities, and too put some further portion theruntoo: but also that we being blynd can see nothing at all, till he haue opened our eyes, and that wee bee guided and gouerned by the sayd manifestation of his holy spirit, which wee haue touched heertoofoze. And now forasmuch as men runne alwayes flinging ouer the feedes, & busie their heades about many vnprofitable things: S. Paule sheweth vs wherto we ought too apply all wholly both our vnderstanding & wit, namely about the seeking both too knowe what the hope of our calling is. I haue told you alreadye, that men are as yee would say, borne to curiositie, and that they roue & rounge, and frame many wicked gazes (in their heades:) & that is the cause why many men doo martir themselves out of measure, euer lerning, and neuer atteyning too the knowledg of the truth, as sayeth S. Paule. Therefore let vs mark well, that all the trew knowledg which wee must seeke, is too attayne to the hope wheruntoo God hath called vs. For the scripture serueth not too feede vs with hayne and superfluous thinges: but too edifie vs too our welfare: that is too wit, so make vs perceyue Gods goodnesse, that wee myght be ioyned vntoo him, and he bee our trew happynesse. And hercuppon wee may gather

2. Tim. 3.
b. 7.

gather also, that untill such tyme as our Lord haue inlightened vs by his holy Spirit, wee can find neither waye nor path too come neere the heavenly lyfe, no nor so much as gesse what it meaneth. Wherefore it is for our behoofe, that our Lord should put vs in possession of our saluation, by the power of his holy spirit. I told you heertoofoze how that sayth serueth too giue vs an enterance intoo the kingdome of heauen, and intoo the heritage that is purchased for vs by our Lord Iesus Christ, and that God must bee sayne too giue it vs by his holy spirit. Then sith it is so, let vs marke that wee haue neede, not only too haue the Gospell preached untoo vs, but also that God hoze our eares, so as wee may hearken too the things that are conteyned in the same, and he open our eyes too see the thinges that he sheweth vs: and too be short, that he may both begyn all, and bring all too passe. Howbeit for as much as men (as I saide afoze) doo by their fowd imaginations take more vpon them than they ought too doo, and on the other syde despize Gods giftes: S. Paule magnifyeth heere the hope wherof he had made mention before, saying: VVhat the richesse of the glorie of his heritage are among the Saintes. No doubt but that when there is any speaking of God, and of our Lord Iesus Christ, wee will say, they be high thinges: howbeit that is but too exempt our selues from them, if wee coulde scape: soe as wee coulde bee contented to knowe rightnought of the thinges that concerne our saluation. Wee bee insatiable: when any body feedes vs with vanities and leasings: but if God call vs too his schoole, wee shrinke backe as muche as wee can possibly, yea and wee set this afoze vs as a shield; that wee bee rude, and that wee haue but a final and ouer grosse vnderstanding, that the secretes of Gods word are too deepe and incomprehensible for vs. Wee haue slyl inough too say so: and yit is al but hypocritie and feynednesse. And for prooffe therof men wyl alwayes iudge after their owne liking, so as if any thing be proposed to them frō out of Gods word: Is it so, say they? And howe is that possible? They reason, they scō of it. Beholde, it is God that speaketh, and yit wyl not they without gainsaying; receiue the thinges that are shewed them in the name of God. Wee see then that they doo but lye, in saying that they bee dull and grosse witted: for they thinke the cleane contrarpe. The starkest iudges (say I) and the bestest doctres of them al wyl slyl bee wiser than God. Againe, on the other syde, what causeth the Gospell too bee despized, but that a number of perr and scandalous felowes, thinke it too bee

bee but a simple doctrine, and that it hath not finenesse and subtletie ynough for them: So much the more neede therefore haue wee too bechynke vs of the thing that is shewed vs heere by S. Paule: which is, that the glorious heritage wheruntoo God hath called vs, is an infinite riches. For besides that wee bee nothing else but myre and rottennesse, sinne sheweth vs out from all hope of saluation. And so long as wee bee Gods enemies, what can wee looke for at his hand but better confusion: Yet notwithstanding it pleaseth him too make vs fellows with the Angells of heauen, yea and more than that too: for we be made members of our Lord Iesus Christ, to the end we should bee partakers of his lyfe and glory. How excellent riches are these? When wee shall haue imployed all our wittes about them, ought wee not too bee too much ashamed, saying that God hath bettered so inestimable goodnesse towards vs: So then, S. Paule too waken vp mennes slothynesse, and to rebuke and correct their withankfulnesse, for that they commend not the hundredth part of Gods grace, as they ought too: telleth vs that if wee thinke better vpon it, wee shall fynde that his speaking after that maner, is too sure vs by too pray God too indyghten vs, bycause that without him, weeshould not bee able too come any thing neere sayth, nor neere any knowledge at all.

Thus wee see now S. Pauls meaning, which bee pursueth and continueth much more in adding, what the excellencie of his power is in vs that haue beleued. And agayn, according too the effectual working of the strength of his power. He gathereth and heapeth by many wordes heere toogether, which import all one thing. Nevertheless it is as it were a correcting of mans leauidnesse, which labour too deface Gods goodnesse as much as they can, insonmuch that wher as they bee not able too deface it altogether, they diminish it in such wyse as it appeereth not, as if it had but a sparke wheras it ought to haue full light. But by the way let vs mark, that wheras S. Paule setteth downe here the Saintes and beleouers: he meaneth the faithfull whom God hath already called too him. And therein he sheweth that euen when wee haue sayd, all our holynesse proceedeth of Gods mercy, and men bying nothing of their owne growing. Truly this title of Saintes is very honorable: but yet it behoueth vs to go to the weyfing of holynesse: for in our selues we haue nothing but uncleannesse. Gods chyldren must needs be holy: yet must they consider from where they haue it, whether they haue of thei owne purchase and pollicie, or
of

of Gods gift. S. Paule sheweth here, that the people thereof ought too
bee prebided simply vnto God. For it is not for nought that he sayeth Leuit. 11.
To oft, I am holy. And again, wee know that Iesus Christ was sancti- 8. 44.
fied for vs, too the intente that wee might bee washed and scoured from & 19. 2. 3.
all our unclekenesse. Thus much concerning the first poynt. & 11. Pec. 2.
c. 15.

Afterward followeth the cause of our sayth: namely that men accept
it not otherwise, thā by the drawing of a secret motion, according as it Math. 11.
is sayd, that we must learne of God, not only bicause his word con- d. 29.
teth all wisdoms, and God doth thereby teach vs faithfully the things
that are for our behoofe: but also bicause our Lord expoundeth it more-
ouer, saying, he that heareth it of my father. He himselfe spake it, which Iohn. 6.
was the wisdom of God: and yet he sheweth that the things which c. 45.
he uttered with his mouth, could not preuaile, except God spake with-
in a man by his holy spirit. Now if Iesus Christ could not profit men
by his teaching, further sooth than Gods spirit wrought within their
hearts: what shall the preaching doo which wee heare at the mouth of
craftsmen, who are nothing: men then must plant and water, and
God must giue increase, as S. Paule sayeth in the third Chapter of 1. Cor. 3.
the first Epistle too the Corinthians. b. 6.

Furthermore, as I haue told you, that wee must draine all our holi-
nesse out of Iesus Christ, in whom we shall finde al the richest and
plentie of it: so also let vs vnderstand, that by that saying we bee war-
ned, that we bee not called too filthinesse, too take leaue too doo euills
but too bee as it were shod out too the seruice of God. Good men can
well enough say that they bee saythful, and that word runnes round-
ly vpon euery mans tongue: but sayth is a preciouser thing than wee
thinke: for it cleareth our hearts (as it is sayd in the fifth of the Acts) Ad. 15.
too the intent wee should bee as it were shod out: and let a side, too b. 3.
giue our selues wholly too Gods seruice. But hereby it is ment, that
wee are as it were of a corrupt and infected lump, till God haue draine
en out the one, soot from the other. Then differ wee nothing at all from
them that are as deeply plunged as is possible, in all manner of euil
and wickednesse. Wee bee all alike (say I) as touching our nature.
But they that beleue in our Lord Iesus Christ, must bee as it were
sorted out from the rest of the worlde, as S. Peter also sayeth in his
first Epistle. Again, wee haue serue heretofore, that wee bee clenzed
by the blood of Iesus Christ: too the intent too bee draynen out of this Iohn. 17.
worlde, according also as he sayeth in S. Iohn, where he prayeth too c. 15.
his

his father, not too take vs out of this world, and out of this transitorie lyfe, but too keepe the naughtinesse of the world from bearing rule in vs, and too exempt vs from it. Pee see then that the thing which wee haue too beare in mynde, is that holynesse is the true recorde of our fayth. And therefore whosoener is called a Christian, ought too bee consecrated vnto God, and not too intermeddle or despile himself with the uncleannesse and filchinesse of the world. Truwyth it is that our holynesse shall neuer bee perfect, so long as wee bee in this world: for wee doo alwayes drayne the lynes too vs, and although some ouer mayster vs not, yit dooth it dwell in vs, and wee keepe continuall battell ageinist it, to get the upper hand. But howsoener the world go, yit when God once hath sanctified vs, we must apply our selues to his seruice, we must indeuer too clenze our selues more and more from all vyces, and wee must giue our selues wholly vnto him, so as wee bee no more as worldlings, which take leaue too doo what they list. This in effect is the thing that **S. Paule** ment too say.

Whereouer, no dout but that in this place he maketh comparison betwene such as are dyotoned in all ignorance, or rather are so hardened, that they haue no mynd at all too submit themselves too the obedience of the Gospell, but doo fyght furiously ageinist it: and the fapshull which are as sillie sheepe, herkenyng to the voyce of the good shepherde. **S. Paule** then condemneth heere all scoffers and scorners which despyre God, and are as Doggs, or vyce beasts, without any feeling of religion. When wee see these things, they are all of them mirrors vnto vs, too make the heares stand vp vppon our heades, by making vs too knowe what wee should be, if God piyced vs not. And therefore when we see folkes scorne God so openly, and rash forch at random too al leauidnesse, let vs acknowledge the infinite goodnesse of our God, in that he hath separated vs from that companye. Wherefore when wee see one for forned in their vnbelerse, and an other for full of pyrie, bitternesse, and subbytynesse ageinist the Gospell: let vs vnderstand that wee our selues should bee lyke them, but that God hath reached forth his arme vppon vs.

But now let vs marke well the wordes that **S. Paule** useth heere in, sayyng, the excellent greatnesse of his myghtinesse, according to the effectuall vworking of the porver of his strength. It should seeme that the holie Ghost ment too thunder dootne vppon this ouerlyd opinion wherewith the world hath at all tymes bin besotted, that is too

lys,

we, of strength. For the heathen men presumed so farre, as too say that God had in deede created them too bee in the world, and that it was in his power too giue the good or bad fortune, as they termed it: but that it was in euerye mans owne power and freewill too follow better, and too behaue himself in such a pte, as no fault myght bee founde in him. I see how the heathen men parted the stake betwene God and themselves. The lesser matter, which is the setting of vs heere beneath too cradle heere lyke frogges, they left vntoo God: but the greater matter, namely our attayning vntoo heauen, and the ruling of our selues in all better, that sayd they, was in mans owne abilltie, and belonged only too himself. The Iewes and Papists haue not bin altogether of this mynd: for (as I haue touched already) they confesse that we haue neede of Gods helpe: But yet for all that, they will haue vs too manage some peece of our owne holinesse with Gods grace, and too bee able too worke togeth with it, as they say, in so much that when it commeth too the reckning, the chief part shall alwayes bee found in our selues.

But let vs see how the holy Ghost speaketh of it. Too what end telleth he all these termes of hyghnesse, power, strength, effectuall working, and myghtinesse? wherfore heapech he vp all these toogeth, but too shewe that men bee mad when they will take more vpon them than becometh them? Ther is not that woord heere, which serueth not to abate our cackling, if wee boast of neuer so little a drop of goodnesse. For if men say, I haue yet some good morning in mee, I haue some peece of better: behold, S. Paule speaketh of Hyghnesse: as if he ment to shew that all the goodnesse which we haue, is aboue the world, and hath not his roote nor spring in our selues, but cometh from aboue, as S. Iames sayeth. Agein, if men say, wee haue some power too withstand our owne byces, and to fyght ageinist temptations: S. Paul sayeth heere, that our strength, our power, and our myght commeth of God, and that he must bee sayne to bestowe it vpon vs, and we to receyue it of him. If men say still, yet by streyning our selues we may be able too doo somewhat: S. Paule telleth vs, ther is no effectuall working, ther is no bringing of the thing to passe, vntill God giue it vs, according too his speaking of it in the second to the Philippians, where he sayeth, that it standeth vs on hand too walke in feare and warinesse, because it is God which giueth both the will & the abilltie to performe the will, according too his owne good pleasure: that is too say, he be-

strength the weak, and bringeth it to the cut and knitting up: For
 hee sheweth let vs marke, that looke how many wayes there are becom,
 so many great chumpe-lappes and lighteninges, are there too many
 downe and too thick all the paydes of man, too the intent that being con-
 founded in our felmes, wee might giue God the glory which hee deser-
 ueth, and with all lowliness frankly and freely yeeld our felmes glorie,
 acknowledging that al goodnesse cometh of him, & that we be behol-
 den to him only for it. Thus pee see how the effect of the graven which
 wee haue too marke vpon this strept, is too, inuents our felmes in
 such wyse, as wee might haue no desire too pen bylines with God, and
 saye that he dooth but helpe vs, and that there is some portion of his
 grace and holy spirit in our owne free will; but too pechin him quicke
 and simply the whole prayse of our saluation.

Furthermore, let it also make vs too, desire the world, that wee
 may content our felmes with the hope of the euertlasting life which is
 purchased for vs by our Lord Iesus Christ. For wee knowe that al-
 though men bee generally subiect too many afflictions, and that this
 life of ours, hee notwithstanding cause, turned a tale of murther, yet
 god exerciseth his owne, chylde with greater abundance of auer-
 sion, than he dooth the other sorte: for they also haue neede too bee alwayes
 put in mind to renounce the world. If wee should liue heere too much, as
 our ease and pleasure, what world become of vs, leaue wee wille, wee
 too fall a sleepe, heere, not withstanding, that God too pricks vs, and
 quicken vs by so many wayes, to passe hence in peace, without resting
 heere bylawe: pee see then in fewe wordes, howe God will encrease
 vs many wayes after he hath called vs too the sayde of the world,
 for else wee would bee weary of seruing him, and it would seeme too
 that his loue were but a very slender thing, if wee should not learne to
 giue ouer all other things as little as nothing word, and too Iohn
 Iesus Christ. Therefore, let vs learne that as Paulus saith heere,
 is too praise vs in such wyse vnto God, as nothing, may let vs too
 walke in our calling: and that if we haue not all thinges too our lyfing
 in this world, wee may learne too esteeme the inestimable benefites of
 our God, better than we haue doone, that wee may say, with David
 (as he speaketh in his thirtenth psalme), I haue many benefites which
 suffice me: seeing that God hath giuen himle, too me, I haue so ex-
 cellent a portion, that I passe not too going through all the afflictions
 of the world, to quiette, sicknesse, repache, feare, & the euillings, all
 these

psal. 116.
 2. 5.

And things shall sweete too mee, so I possesse my God, and he make mee so feele that he hath choysen mee, and rescued mee out of his hands, and is mynes coheir mee partaker of all his goodes. Thus power hee sheweth, that by this we may bee hartened and strenghtned with patience, too beare with all the afflictions and adversities of this world; and was too bee greened by out of conceit: and that althoughe God make us now and then too drinke of a bitter cup; and give us much too sigh and lament, yet wee must not fall too reppining and grudging; but rather our selves that God hath given us a good comfort, in that he hath called us too bee partakers of his kingdome; and wonders his power already in us; as wee ought as it were too admire our selves about all earthly thynges; and too looke downe as them as at our feet.

¶ Now for as much as wee too not yet perceyve such fulnesse of Gods grace, as there do be written; therefore So. Paulus sheweth us to the person of our Lord Jesus Christ. And surely if he had not added, that God hath shewed his power in his only sonne, after such manner as we have here it: what a thing were it. For we myght alledge in way of reply, howe where are these riches of Gods? For we be not only bereft of the goodes of this world, but also we be as a dry & barren ground in respect of the grace of Gods holy spirit. If there bee any portion of it in us, it is so small, as wee ought too bee ashamed of it: and yet for all this, wee bee nevermore plagued in our infirmities. If yee speake of Gods power, is ought too get the upper hand of all sinne in us. But wee bee so weak, that wee bee as good as beaten downe. Again, it were meete that Gods image should shyne forth in us, and wee beare such store of feynesse and such blamethes about us as is pittie too see. Wee should bee too fully conversant too God, but the world holdes us backe; and wee bee as it were snarled in it. I see howe the saythfull myght bee halsted when any tolke were ministered concerning Gods grace, if they stayed there, and were not led forth too Jesus Christ. And with that saith therefore both So. Paulus adde here, that God did then shew the excellencie of his power, when he rayzed our Lord Jesus Christ from death. And he speaketh purposely of his resurrection, because that in his death wee see nothing but affliction: for there appeared nothing but weaknesse: but by his vanquishing of death he shewed himself too bee the sonne of God, yea and the Lord of glorie and life, who had all power in himself. And that also is the cause why So. Paulus

sayth, that God doth set him at his right hand: For it is not enough for Iesus Christ to haue bin rayzed againe, except he haue a continuall and abiding dominion. Trew it is that euen in his (only) resurrection, wee haue a record that he is the Sonne of God: but yet for all that, wee must passe one step further, namely that he haue not a blast of power and away, but that by his rising againe, he attained such perpetuallitie, that all the world is gouerned by him, and he is now set downe at the right hand of Gods his father, to mainteyne and preserve his seruantes that call vpon him, and put them selues intoo his keeping, and hath sufficient power to overcome Satan and al the world, and all our enemyes. Now then wee see S. Pauls meaning: that forasmuch as wee myght bee cast downe, and our sayth at least wyle forgoe shaken, if wee should looke no further than too our selues: therefore he setteth Iesus Christ before vs, as the trewe patterne, wherein we may see the thing that as yet is阙ene in our selues: that is too wit, Gods inestimable power which surmounteth the whole world. For first he is rayzed from death: and secondly he is set at the right hand of his father. Now the speaking of Gods right hand is a resemblaunce taken of men. It is certeyne that God hath nother right hande nor left, for he is infinite, and fylleth both heauen and earth, and againe, he hath no body, but is a spirituall being. Therefore wee must not imagin any place certeyne, when Gods right hande is spoken of. And when as it is sayd, that Iesus Christ sitteth there, it is too shewe that he filleth all the world with his power. Trew it is, that as in respect of his manhood, he is in heauen: and it is one of the Articles of our sayth, that he is ascended into heauen. But yet notwithstanding, although he bee absent from vs in his body: and that there is a great distance betwixt vs: it is no let but that he filleth all things with his holy spirit, and dwelleth in vs himselfe; and that wee bee nourished by his owne substance, according to this saying, that his flesh is our meate, & his bloud our drinke. Wee see then how that Gods right hande is not some certeyn place for Christ to sit in, but the souerainty which he hath obtayned too gouerne the whole world. And (as I sayd afore) it is a similitude borrowed of men, as when a prince maketh his vicegerent, he setteth him at his right side, as who should say, I be here the second person (of my Realme) whom I will haue men too obey. Now then in the person of our Lord Iesus Christ, we see too shewe that he is our father. Trew it is that the whole fulnesse of the Godhead is in Ie-

Iohn. 6.
E. 55.

Coloss. 1.
b. 9.

lus

thus Christ. Whatbeit forasmuch as wee bee heauie and fleshly, and
 unable too attaine to the maiestie of God, therefore it is sayde, that
 Iesus Christ hath obteyned all sauerhulde, so as wee bee sure that he
 hath vs in his protection, & that being vnder his hand, wee be safe, and
 all the diuels of hell (doe what they can) cannot preuaile at al agaynst
 vs. For who is it that hath al power? It is our head. Although the
 head we which are his members be weak: y^t it is there strength y^{nough}
 in the head, which is the chiefe part of the body. And for ye see for what
 cause it is sayd; that Iesus Christ is set at the right hand of God his
 father: namely too shewe vs that wee neede not too feere farre for his
 help, seeing he gouerneth all things both aboue and beneath, and wee
 bee committed too his charge here. He sayeth that God hath ordeyned
 his high and infinite power in vs. Whatbeit forasmuch as that sin-
 fulnesse, by reason of the infirmities which wee feele, & for that ther e
 is somary amillie in vs still, and wee bee not yet come too the full mea-
 sure, no no too the hundredth part of it: therefore too the intent we may
 bee the better assured of all the things that wee want, wee must con-
 sider them in Iesus Christ: Are wee then subiect y^t still haue deathe?
 Behold Iesus Christ is receyued in into our lastyng life: for the be-
 ey^r cause hee by be came a mortall man as wee bee, too that the life
 which he hath, might belong vnto vs. Doe he same dwell still in vs? Be-
 hold, Iesus Christ hath no spot nor blemish in him. Are wee weake?
 He is the power of God his father, and looke what soeuer he receyued
 in his manhood, wher he tooke of vs, was for our sakes and too out be-
 hood. Can wee shope; looke what soeuer wee want; and what soeuer
 wey comfort or quicken vs, we shall fynde it in our Lord Iesus Christ;
 by cause wee shoulde not bee in care and perplexitie, as though we were
 excluded from the benefites that St. Paule hath made mention of here:
 too soe. Finally wee shoulde neuer haue any seclde trust, except wee
 knowe as the things which are wanting in our selues, are in our head.
 For the measure of Gods gracious giftes is very small, y^e prauen in
 the perfectest folke; and in such as are forgetwardest and haue profited
 most of all. Such it is in them, wee shoulde alwayes hang in a name-
 ring and doubte. But when wee knowe that all is accomplished in our
 Lord Iesus Christ, and that he has as it were the full frutes; and that
 wee were sanctified in him, and that in his person wee haue receyued
 the thinge we had want; which shall bee given againe in all plenitude
 hereafter when he shall take vs out of this world where we lyeth
 our

our certeinie, wheruppon wee ought too rest, that wee bee not shaken
downe with any temptation. Too bet short, wee bee taught by this
text, that although Gods grace bee meake in vs, that is too say, al-
though he haue put but a small beginning of it in vs, and not so large
an abundance as were requisite of too bee wished for: yit notwithstanding
the same giueth vs a taller and safer too trust in him. For there
cannot bee so little grace of his holy spirit in vs, but that (as sayeth St.
Paul in the epyght too the Romanes) we knowe the same is as a gage
of earnest perryng aforeshand, of the lyfe that he hath promysed. Thew is
is that this limpe of sinne dwelleth still in vs: but it ought too content
vs that God woulaseth too bestowe neuer so little of his holy spirit
vpon vs.

Furthermore, for asmuch as wee cannot be sure of aforesaid things,
consydering the slenderesse that is in our selues, and the abundance
and wantes which wee haue: therfore wee must liue by our eyes to Je-
sus Christ. Yea, what availeth it vs, that wee may fynde all perfection
in hym: for wee bee too too farre of from hym. Wee bee farre from
hym as in respect of distance of places, & in that respect both St. Paul
say, that wee bee absent from hym, because we walke but by faith, and
not by open eye sight and beholding. But yit for al that, wee be mem-
bers of his body. Then seeing it is so: like as a roote cannot bee se-
parated from the tree, but sendeth forth his sap intoo all the boughes
and branches of it: Euen so let vs vnderstand, that the end wherunto
our Lord Iesus Christ hath in such fidnesse receiued the spiritual giftes
that belong too the heauendy life, is too communicate them too vs so
farre forth as needeth, euen from degree too degree, according as we
shall haue profited in the faith. And heere withall let vs continually
beare in mynde, that wee must stoope and humble our selues, and (bes
contented too) bee still farre of from the perfection wheruntoo it be-
commeth vs too aspyre, and too bee as hungry folkes, so as wee feel-
ing our owne necessity and lacke, must runne too our God too hog: at
his hand, knowing that he is able too increase it from day too day, and
that if it were not so, wee should bee vntoone out of hand, and al should
go too wrecke and banishe away, but that he continueth the thing that
he hath begunne. Dee see then how it standeth vs on hand too bee ioy-
ned too our Lord Iesus Christ, and too knowe that there is an insepa-
rable bond betwene him and vs. And inasmuch as he saue becom-
poore too make vs ryche, as it is sayde in another place: that is the

bery

deeper means whereby all the riches that are in him, are at this day communicated unto vs. Not that wee haue the full fruition of them, as I sayd afore: but because it is yndoubtful for vs that wee haue some small portion of them, too make vs taste the loue of God, and too knowe that he will not fayle vs in any thing, but that such he hath giuen vs a warrant that he is come neere unto vs, and dwelleth in vs by his holy spirit, as wee haue seene in the second too the Corinthians: he will also fill vs euen vnto the end. His blessing of the word Iuriche, is too shew that there shall alwayes be want & needinesse in vs. Phil. 1. 2. 6. Neuerthelesse let vs trust boldly to this promise, that he which hath begun the good work in vs, will go through with the same; yea euen vnto the day of our Lord Iesus Christ. And that is sayd too giue vs some refreshing when our life is (too our seeming) ouerlong, and wee would sayne that the sayde perfection were already shewed openly in vs, and that Iesus Christ were come again. But it is sayd that vnto that day wee must alwayes bee journeying, and go on still forward further and further; and beseeche God that he suffer vs not too quayle. Sure wee bee that wee shall neuer fayle too kille yne want and necessitie: but yet will he succour vs in such wise, as wee shall perceyue that if he haue once vouchsafed too behold vs with the eye of his mercie, it is too accomplish the woorkes of our saluation throughout; and (too doo vs too wit,) that he hath not knit vs too our Lord Iesus Christ for nought; but that his so dooing hath bin, too the ende that every of vs myght euen now, according too the measure of his sayth, possesse the goods that are peculiar too him, till he haue fylled vs too the full: which shall bee when he hath knit vs fully too him.

But now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs so too feele them, as it may drawe vs from them, and cause vs to direct our lyfe obediently according too his commaundements, so as we may shewe by our deedes, that he hath not bought vs so deere in dayne; but that wee giue ouer all our olde fleshy lustres, and yeele our selues wholly too the seruice of him that hath once adopted vs for his heritage. And therefore let vs all say, Almighty God our heavenly father, &c.

G. 111. Tha

The eight Sermon upon the first Chapter.

19. And that you may knowv vvhhat the excellent greatnesse of his povver is tovvardes vs beleeuers, according too the vvorking of the myghtinesse of his strength,
20. VVhich he vttered in Iesus Christ vvhether he raised him from the dead, and made him too sit at his ryght hand in the heauenly places,
21. Aboue all principallitie, and myghtinesse, and povver, and Lordship, and aboue all names that are named, not onely in this vvorld, but also in that vvhich is to come.
22. And hath put all things vnder the feet of him, and set him ouer all things, too bee the head of the Church,
23. VVhich is the body of him vvhich filleth all in all:



Began too tell you this morning, howe God hath sufficiently declared vnto vs, that whilome and possessor of this vvorld was Iesus Christ; wee haue the full perfection of all good things, so as if wee cast our eye vpon him, wee may see all that is too bee wished. And therefore that although there be many things whereof wee are in want, yea and that we fynd nothing but emptines in our selues: yet wee shall haue a sure and substantiall thing too be desired, in that our Lord Iesus Christ calleth vs too him; and telleth vs that the things which he hath receiued of God his father, are common too vs, and that although wee inioy them not as yet too the full, yet wee cannot bee disappoynted of them. Too bee short: I tolde you also that our Lord Iesus Christ is set at the ryght hand of God his father; and the cause that he sitteth there is that all things are subiect vnder him, and that he rules them by his might, and that all good things are of him, and he is able too disappoynt all anoyances, inso much that if we be vnder his protection, wee may despye the diuell and all our enemyes.

And now too the intent wee shoulde serue too content our selues the better wth Iesus Christ alone; and yet wander heere and there as we
be

he would too too: So Paule saith expressly, that he was set aboue all myghtinelle, soueraintie, principalitie, and pouwer. No doubt but that he meaneth the Angells: but he hath vsed this manner of speeche, to hold vs the better to our Lord Iesus Christ, that no fancy myght carue vs from him: as if he should say, although God haue imparted some portion of his glorie, dignitie, and power among the Angells: yet dooth it no whit diminish, that which he hath giuen too Iesus Christ: and therefore, wee shall fynde in him all things that are needfull, so as wee neede not too gad heere and there for them, nother is it lawfull too impute any companion with him, by cause all preeminence, and whatsoeuer else may bee thought of, denyed too bee mooste noble and excellent, is there, that is too say, in our Lord Iesus Christ, and he (only) is too bee sought vntoo, as Paule himselfe sayeth also in the first too the Colossians: For it is not now alate that the world hath sought our comfort away from our Lord Iesus Christ, vnder colour of seeking too the Angells of heauen. Wee see how Gods creatures are alwayes drawn too some superstition, and men make Images of them, by cause God createth his soueraintie by the Angells, and they be as it were his handes, his officers, and his instruments: What is the cause why men think them selves too haue too much in looking themselves too? So Michael, or too Gabriel, or too Raphael, and others. For (as I sayd) it is not vncertainly denyed the diuelt who is the father and author of lying, hath entangled men at all tymes with such fancies, yea and euen the Christians haue followed the example of the heathen mens doings in that behalfe. For the heathen men haue alwayes imagined the Angells too bee as halfe goddes, and thought too haue them as their mediators, whereby too come vntoo God by cause they were not worshippable of themselves. And euen after the same manner, talk the Papistes at this day. Now, the same abominations began too be hyllied vpon the earth euen in S. Pauls tyme. And for that cause he sheweth that it is not lawfull too match any thing with Iesus Christ, but that although the Angells be multiplied, and bee called heretoo, powers, Lordships, and dominations, yet shall wee see them too haue other titles they haue: yet wist they scope and limitation too the heau, and the cheefe dignitie must be reserved too God alone, by cause that all knees must bow before him, not only of earthly creatures, but also of heauens. Wee see then that the cause of this ydolis packing together of all in one too bee in this

Psal. 104.
a. 4. & c.
Heb. 11.
b. 7.

Esai. 45.
d. 23.
Rom. 14.
b. 11.
Phil. 2.
b. 10.

this place too expresse the Angells wishall, is that wee should the better bee hidde too our Lord Iesus Christ, and rest wholly vpon him, without wandering one way or other, under pretence that the Angells haue excellenand noble gifts. And so wee see and may gather vpon this streyne, that all the dotage of the popedomme in imagining of Patrons, Advocates, and mediators betoo God, spring bp every whie of it of none other cause, than for want of knowing of our Lord Iesus Christ, and of the things giuen vntoo him by God his father: For wee haue no mynd too repoze our selues vpon him, except wee knowe what ende he is come. But the Papistes haue on the one syde imagined themselves too bee separated from our Lord Iesus Christ, not knowing that he is become our brother, too the end wee should repappe familiarly vntoo him: and on the other syde they haue robbed him of his office which is allotted him in the holy scripture, and made but a dead thing of it. So much the more therefore behoueth it vs too marke wel these sayings, that we be made at one, & gathered together into one body with the Angells of heauen, and with the holy fathers that lyue vnder the Name, and that wee and all the Prophets, Apostles, and Partirs, must with one common accord glorify our common head Iesus Christ, and reioyce vntoo him, and that he must bee set bp on hye for every man too looke at, and that wee must not wilfully put blindfoldings before our eyes, but take away all impediment, that his glorie be not in any wise dimmed. The very meane then to overcome all lets that Satan shall cast in our way too stop vs from conuining too Iesus Christ, is too consider that there is no dignitie or worthinesse in the whole world, neyther aboue nor beneath, which is not made too stoop, too the end wee should all of vs bee ioyned vntoo him, with one accord. Thus you see in effect what wee haue too gather vpon this text.

Creto it is that by those wordes, wee be doone too understand also, that God distributeth offices among his Angels, as pleaseth him, as one hath a greater charge than another. Vt notwithstanding it is not in our power too knowe how the case standeth with them. Let vs bee contented too knowe it according too the measure of our faculty, and onely giue eare too Gods word, and in all sobernesse learne of him, without giuing hyde too our owne fond curiositie, as a number too, whom wee see dispatching finely of the Angels, as though every of them would bee marshal of Gods house, too place every of the Angels according too his degree. For there is not a more vniuersally malapersonelle,

welke, than too babble in that sort of Gods secrets, further than God hath made vs plume too them by his word. Therefore let vs hold our selues contented, that the Angels (how noble so euer they bee) are our paynes too be the ministers of our welfare, by means of Iesus Christ. And whensoever wee intend too haue the familiaritie (or acquaintance and helpe) of them: Let vs not doe as the Papists doe, which haue their peculiar prayers too make vnto them: but let vs repayre too Iesus Christ: for by that meanes shal all things become common betwene them and vs. When hauing spoken of the Church, wee say, I beleene the communion of Saints: it is certeyne that the Angels are comprehended therein, seeing that God imploereth them too doe vs seruice. And why doth he so: It is not for that wee bee worthy of it but by cause he hath gathered vs all toogether vnder Iesus Christ. That therefore is the verie bond of con corde and brotherhood betwene vs and the Angels.

Now hereupon S. Paule addeth, that Iesus Christ hath obteyned a name, (that is too say, a maiestie) which is aboue al names, as vvell in heauen as in earth. Here S. Paule sheweth vs briefly, that all our wisdome is to know the benefits that are brought vnto vs by the sonne of God, and which wee possesse in him alone, so our sayth bee settled vpon him, according as it is sayd in the Acts of the Apostles, that there is none other name ginen vnder heauen, whereby wee must bee saued. For (as I told you this morning) inasmuch as God is incomprehensible, and dwelleth in light which wee cannot appoche vnto, (as S. Paule termeth it) Iesus Christ must as it were step in betwixt him and vs, too the end wee may ppeace holdy vntoo him, and know that he is not far distant, nor farre separated from vs, wherefore let vs marke that whereas here is mention made of Name: it is by cause God wil bee knothen in the person of his onely soune. It is sayd herewithall, that there are not manie Godheads. As touching the essence or being, wee haue but onely one God: and yit in Iesus Christ wee haue the liuely and expresse image of the father, so as ther wee finde whatsoeuer is expedient and requisite for our saluation. It is bid that wee ought too glorie in our knowing of the onely one God: but yit that is accomplished in the person of our Lord Iesus Christ, by which that when men go about too seeke God, they enter into a terrible mize, vntill Iesus Christ bee their way and leader. Thus bee we into whereat S. Paule ended.

Act. 4.
b. 12.

1. Tim. 6
c. 16.

Deut. 4.
f. 35. 39.
1. Cor. 8.
b. 4. 6.
Coloss. 2.
b. 15. & c.
1. Ier. 9.
g. 24.

Am

And it is added also, that the same is not onely for this world, but also for the other: whereby is meant, that the knowledge which wee haue of Iesus Christ, will laste vs for the heavenly life. And it should seeme at the first blush, that there is some contrariety betweene this Text, and that which is sayd in the fifteenth Chapter of the first Epistle too the Corinthians. For there he sayeth, that at the latter day when the iudgement shall be iudged, our Lord Iesus Christ shall peele vp the kingdome too God his father, of whom he holdeth it: and here he sayeth, that Christ is stablished in all authoritie, yea: men for the world too come. But these two agree very well: for whereas he sayeth, that Iesus Christ hath a name above all names, and that he is the image of God his father: that is by cause of our rudenesse and infirmities, according also as when he is called: God of true name, that is, by cause we could not bee in rest, except wee knew what God hath his hand stretched out too succour vs at our needes: and we percieve that the better is Iesus Christ, inasmuch as he is come neere unto vs, and is become our brother. God than dooth not so reigne by the meane of Iesus Christ, that he should give our his owne office, and sit vnder in heauen himselfe: it were a leaue: being too thinkeful. And truly wee see how our Lord Iesus Christ speaketh: thereof in the fifteenth of St. Iohn: my father and I (sayeth he) haue alwayes our hands at worke. There he sheweth that the ordaining of him too be ruler of the world, was not too the ende that the father should in the meane while sit vnoccupied in heauen: but it is saide so in respects of vs, too the intent that we should not doubt but that God is continually present at hand too vs, when wee seeke hym in faith. At the latter day, and after the iudgement, wee shall haue new eyes, as saith St. Iohn. And for as much as wee shall bee like vnto God, and be transfigured into his glory, wee shall see hym as he is: to wiche thing wee can not doe now, because we haue too dull eyes. Therefore it is yough for vs now, that wee behold hym as in a glasse, and darkely (as saith St. Iohn) and that wee knowe hym in part. You see then, that the peeling vp of the kingdome by our Lord Iesus Christ unto God his father, is that wee shal behold Gods maiestie and substance which is not comprehensible too vs as now. For wee shal haue our nature changed, and wee shal be newe fashioned in the heavenly glory, and we shal be quite and cleane rid of all the corruption wherewith wee be compassed about as now. And yet for all this, it is yement that Iesus Christ shall be

1. Iohn. 3.

2. 2.

1. Cor. 13.

2. 12.

shalbe abated: for hee shalbe then made heuener in his perfection, according as it is said in the third too the first colossians; whom our life is hid in God with Iesus Christ; and that when Iesus Christ appeareth, the shal our life bee discovered like him. Too be short, when wee be come too the fourth too blisse, that is put chaced for vs; then shal wee haue the thing that they aspyt but in hope, & Iesus Christ shal gather al things too hym selfe, so as wee shal becher partakers of his glory, every man according too his owne degree and measure. Thus preter haue these two Textes agree very wel: namely (that God hath chosen Christe a name above all names, and also) that he shal yeele up the kingdome to God the Father. And why; for wee that then see his heuenerly maiestie, which we bee not able too conceiue as now, bitrue wee be fleshy. Althowee that petreine, that was as Iesus Christ appeared too too he a mortal man, he hath his glory too in his heuenerly nature, that in very deede he is God; of one substance with his Father. Thus (say I) shalbe fully known then, what as now we haue but a litle shadow of it. For thowee, let vs leaue; that when Iesus Christ was exalted by God his father, he was too the end that his awnament should becom too our everlasting salvation. And therefore in the 1. of Col. he is called the Father of the wisdome too cattle; too the end wee might knowe, not only that he is God, whom vs for his true glory life, but also that the substance of the faith which is grounded in hym is in heauen, and that there wee shal fee the fruits of the thing that is sown too; and which was raised as yet but in part, and that wee shal enter into full possession of all the graces that are giuen too hym already. Thus preter saye; I haue said purposely more expresse mention of the world too come.

1. He addeth immediately, that God hath put all thinges vnder his feet, and made hym head of the Church above all thinges. Dis speaking here of the subiection of the whole world; is too thewe, that what soeuer thing wee haue neede of; if wee can rest too our I. of Iesus Christ, he is able too satisfie vs, for he hath wherewith too doo it. Wee and wee must marke well how it is sayd in the eighth psalme; that God hath care of all thinges, yea euen too the sheepe, too the byrdes of the ayre, and too the fishes of the sea. Too be short, at creatures are put vnder his feet. And too what end? For the holy Ghost strem too praye vs cheery, as hee habes, and to shew that the spiritual benedictions (which wee might saye in greatest estimation) are communicated

[illegible]

Colof.
C. 19.

have received right and true gifts: as Christ had the day: yet how
 withstanding all is by myne and fruite, unless wee holde out in the
 union of our Lord Iesus Christ. Whereby all is becometh too more
 also, that inasmuch as Christ is called a head, it is meete that all o-
 thers should obey him, and that wee should yeelde unto his doctrine,
 that he may rule all things as the head ruleth all the rest of a mannes
 body. For the same go, and the same stirre, and too bee short, there is
 no partition is not: willing and forwarde too too whatsoeuer the
 head do all appoynted. The lyke must bee done in the Church: Iesus
 Christ must rule, and all men must quietly obey him. And so we have
 to make note in this text, first that our saluation doeth so depend vpon
 Iesus Christ, that there are neither Angells nor men, how holy soeuer
 they be, which haue nor neede too redeeme at his hand, the things
 that they want in themselves: And therefore when we stand in neede
 of any thing that is requisite, either for the present lyfe, or for the hea-
 uenly lyfe, either for our bodies, or for our soules: there is no running
 to any other, nor too to any one, but wee must go straight to our Lord
 Iesus Christ, who is our only saviour.

Secondly, as for the next: Iesus Christ is our head, and
 too he hath in and by the hand of our Lord Iesus Christ, the Church
 here map, for our sakes too he hath members of his body. And
 he is our head, but he must needs therewithall be our shep-
 herde, and haue all authority over us. But yet as I told you that
 should will be dooing too to face the glorie of God, and to shine, under
 the picture of Angells: so in the Church, he hath too as an eye
 into the world, and hee sheweth in our map, that Iesus Christ may be
 seen in the world separated from us. For the papists would haue too
 to make out this blasphemie, that the Church should be but a headless
 body, if he himselfe regarded not ouer it, no had hee but a full dominion
 on earth, as euerie man should as him, and too hee too be aboute the
 whole world. And that as much as he should say, that Iesus
 Christ hath no more too doo here, but ought too hold him conuene-
 with heauen, and let his successe alone too rule in his stead. But here
 in we see how he ouerthows himselfe, to abolish the whole courtine
 of the sonne of God: So much the more therefore doeth it stand by
 our hand too heare well this Text in this, wherein the Apostle saith,
 that Iesus Christ is appoynted our head of the Church above all
 things. It is to wit that the Pope will affirme himselfe too be an

an inberthead, and therefore that Iesus Christ is not thrust out of his place. But let vs looke backe too that which I haue toucht already: which is, that Iesus Christ will haue no imaginative title, but will haue his power reserved vnto him, which belongeth vnto him. For a head requireth not onely too bee set hygher: but also too haue all men too receiue all things from him: and it becometh vs all too vnderstand, and that he is the very roote of our life, and the fountayne from whence it becometh vs too drinke, notwithstanding: that he sent forth his spiritual benefites and goods among vs, by such channells or cunnits, as he thinks good. Thus yee see what we haue yet further by this too beare in mynde.

This matter is layd forth more at large in the first Chapter too the Colossians. For S. Paule sheweth there, that our Lord Iesus Christ, was appointed too bee the head euen from the beginning of the world, forasmuch as all things were created in him, and not onely forasmuch as he is our redeemer at this day. For put the case that Adam had not fallen into the ruine wherunto he hath drawen vs with him: yet had Gods forme bin alwayes still as the first beane of all creatures. Not that he himselfe is a creature, but because he is the foundation, according also as S. Paule addeth the reason thereof, which is, that in him the Angels were created; and in him they haue their being or abiding. Yee see then that the forme of God should not haue ceased to haue had all preheminentie both above and beneath, though we had not fallen with our father Adam into such confusion as wee see in. But now our Lord Iesus Christ must bee our head after another manner: that is too wit, too make vs at one again with God his father, and too gather vs too together again vnto him, from whom wee were estranged by sinne, so as he was our deadly enemy, till we were brought in fauour again by meanes of Iesus Christ, by forgiving vs our finnes. And besides this, S. Paule declareth in the same Letter, that Iesus Christ was ordeyned head of the Church too the end that all fideltie should bee in him. Thus wee see how wee ought too be knit with the Angels, with the ancient fathers, and with the prophets, with conuiction that our Lord Iesus Christ must neuertheless not onely continue the first and chiefe, but also haue all things referred vnto him, and wee communicate in such wise too together, that euery of vs keepe his place, and bee all members of one body, and that there bee no more heads thereof but onely one. For if we adde any fellowe

Coloss. 1.
b. 16, 17, 18

h. i.

too

to Iesus Christ, it is a bereeuing him of the thing that God his father
hath giuen too him alone. Let vs bee conuenced that he maketh vs
partakers of all his benefits, vppon condition that wee acknowledge
all things too come from him, and seeke all things in him. For in the
psalme it is well shewed, that we are al of vs fellowes
with Iesus Christ, and that we receiue some portion of all the good
things that were giuen vntoo him. But yet for all that, it is not too
bee sayd that he is fellowe and felloweslike with vs, and that he can
not bee discerned from his Apostles as the papists prate in their (pe-
uith) prouerbe, but it is too the end that we should knowe, that none
of all the good thinges which we can wishe, are farre from vs, but
that they bee offered vs by him, and that he is so liberall, that he de-
spyth nothing else at our hands, but that we should receiue the things
that are for our owne welfare, according as he himselfe sayeth, Come
vntoo mee all yee that are a thirst, come drinke water, yea even with-
out money or moneyes woorth, drinke your fyll of water, wyne, and
milk. There our Lord sheweth howe it is he that we must relye
vntoo, and that if wee looke vppon him, his maiestie is too hygh and
too farre of from vs. Iesus Christ therefore must bee as our meane,
and forasmuch as he is come downe too vs: let vs also repayre vntoo
him, according as is sayd in the seuenth of S. Iohn, come vntoo mee
all yee that are a thirst: and whosoouer drinketh of the water that I
will giue him, he shall haue his belly so full, that fountaines of water
shall flowe out of him. Conditionally that men seeke saythfully in
Iesus Christ for the things they haue neede of, he will giue vs not on-
ly so much as shall serue the turne of every one of vs for himselfe: but
also so much as wee shall bee able too bestowe vppon our neyghbours
too, and too succour their want.

Gal. 4. 5.
2.
John. 7.
f. 38.
John. 4.
b. 14.

Now for a conclusion S. Paule addeth, that the Church is the bo-
die, and accomplishment of him that accomplisheth (or perfor-
meth) all things in all men. In terming the Church the body of Je-
sus Christ, he sheweth the thing that I haue touched already: that is
too wit, that wee neede not too make long windlasses or harde iour-
neyes too get the things that wee haue neede of. For sith wee bee uni-
ted and ioyned too the sonne of God: what require wee more? Wee
must needs graunt this principle, that we haue nother lyfe, nor glad-
nesse, nor any good thing, but onely in God alone. That beeing con-
fessed, let vs see by what meane wee may attayne too him: and that is
by

By the meanes of our Lord Iesus Christ. And so yee see the cause why, it is sayd heere, that all fulnesse dwelleth in him, & that it is his charge too late vs intoo God, and too late vs backe from the scattering, wherein wee bee. Therefore wee cannot swaue aside one way nor o-ther too conuay any peece of that thing to S. Peter, or too S. Poule, which is reserued too Iesus Christ alone, but that wee must rob God of his debt. Trew it is, that wee will not bee acknowen of it: but yie shall not our Hypocritie serue too acquit vs before God. Wee may well pretend many starting holes, but yie doo wee giue sentence of condemnation vpon our selues, in confessing that wee ought to seeke all our welfare at Gods hand. Well then, if wee alledge that wee be not tooophye too peace intoo Gods presence: it is trew, and if wee aske how wee may bee able too fly without winges: that is trew too. And if wee say, then must wee repaye too S. Peter or too S. Paule, that wee speake of our owne head. For God sapeeth the cleane contrarie. I send you too myne onely sonne (sayth he:) for in him shall you fynde all that you want: and feare not that yee shall haue any scarcitie, if yee bee once fylled with the grace that I haue put in him, and which abydeth in him. And that is the cause why the Prophet Esay speaketh purposely of Wyne, Mylke, & Oyle: as if he should say, wee haue all fulnesse of lyfe in Iesus Christ. As for those then which gad too S. Peter and too S. Paule, and will needes haue Patrons and Mediators: they not onely doo wrong too Iesus Christ, in cancling out the thing by peeces and gobbets which is giuen wholly intoo him: but also rob God of his honour. For sich it is his will, that all fulnesse should dwell in Iesus Christ, accordyng as I haue alledged afore: it is certeine that wee go about to depe him openly, when wee abyde not within the boundes which he hath set vs, in putting vs in subiection too that person which he hath giuen intoo vs, too the ende that he should giue vs all that wee haue neede of.

Esay. 55.

2.1.

But yie the thing which he addeth ought too be a greater and larger comfort to vs, when he saith, that the Chruch is the accomplishment of him that accomplisheth all. Now by this word Accomplishment, he meeneth that our Lord Iesus Christ, yea and also God his father account them selues as vnperfect, except wee bee ioyned vntoo him. And that (as I sayd) is a record of Gods infinit goodnesse, wherat a man can neuer marnell ynough. First and foremost, God needeth not too hearken at other mens handes: for he is perfect of him-

p.ii.

selfe:

self: neither sheweth he ought euen before he made the worlde. And when he made it, did he it for his owne profit, or too his owne aduantage? No: it was alonely too the intent that wee should knowe his goodnesse, power, wisdome, and ryghteousnesse, and bee witnessers of it. For he hath set vs heere as on a stage, too the end wee should see his glorie in all his creatures: and yet notwithstanding he could herpe well forbear vs. But put the case that God should be true of others too perfect himself withall, and that he were lyke too mynall men, of whō none is able to forbear companie: put the case that God were such a one: What are wee? What can he fare the better by being ioyned vntoo vs? It is all one as if the soue were matched with a quymre. For what haue wee but infection and filthinesse: what are we else than things so corrupted by Adams sin, as it is horrible too thinke? How then can wee bring any such perfection vntoo God? Although there bee nothing but frailtie in vs: although we bee froward and leauid: although there bee nothing in vs but all manner of filth: and too bee shyte, although wee bee lothely in his syght: yet notwithstanding it is his will to haue vs ioyned to him, yea euen vpon condition that he should bee perfected in vs by his and our ioyning after that sort toogether. As if a father should say, mee thinkes my bodie is emptie, when I see not my childe in it. A husband man will say, mee thinkes I am but half an man, when my wyfe is not with mee.

After the same manner speaketh God, that he thinkes not himselfe full and perfect, but by gathering of vs too him, and by making vs all one with himselfe. He taketh his whole pleasure in vs, and will haue his glory too shine foorth in vs, so as his beames may sheade out on all liues. And although the whole glory bee in himselfe: Yet will he haue it seene, how it is his will that wee should haue our part and portion of it. Thus you see in effect what S. Paule ment by calling the Church, the accomplishment of God and of Iesus Christ. Now then, can wee bee excused before God, when wee say that wee cannot come at him, seeing wee bee his bodie in the person of our Lord Iesus Christ? If one of our feete being diseased, would ronne I wote not whither, and rancke by and downs, saying, I go too seeke remedie sonne where else: and for performance thereof, would bee cut of from the bodie: if (say I) that the members of a bodie had any vnderstanding and discretion, and could speake after that manner: were it not a mannesse that the foote should say, he woud bee rent from the bodie,

die, too seeke else where the thing that it wanteth: Euen so when the Papistes and other Idolaters alledge that they must bee sayne too serue their turne by the Saynctes, and too haue diuers mediators and meanes too bring them too God: it is all one as if they should say, Iesus Christ is nobodie, nother haue wee any successe or euerance vntoo him. Yea, are the members separated from the head: Of a truthe, S. Paule hath heere accused and condemned all those of vnthankfulness and vnkynnesse, which vnder colour of vntoorthinesse too come vntoo God, doo deuyze themselves new meanes, and separate themselves from Iesus Christ, and diminish his power, and rend it in peeces. S. Paule condemneeth them for that they cannot fynde in theyr hartes too accept the benefyte and prouidedge that is offered them, in that our Lord Iesus Christ hath vouchsafed too become all one with them, as with his owne body. Nowe then let vs learne too haue such familiaritie with our Lord Iesus Christ, as too resort vntoo him at all times whensoever wee bee warned of our defaults and wantes.

Furthermore too the intent his maiestie shoulde not bee defaced thereby: S. Paule addeth, that he ceaseth not too accomplishe all things in all men. For wee see on the one side, that when men are once indwelt with Gods giftes, they fall too thrusting of themselves intoo his place, and would bee esteemed in his stead. After that manner doo wee deale, and wee beare our selues in hand that the gyftes which God hath bestowed vppon vs freely, are as a pray or bootie too boast of, and too aduance our selues more than is lawfull. Agein, on the other syde, when wee heare Iesus Christ spoken of, how he was abaced for our sakes, how he went downe intoo the dungeons of death, how he vouchsafed to bee subiect to all reproche: it seemeth too vs that wee may well despyze him. S. Paule therefore too beate downe all pryde, and too shew that Iesus Christ was not so abaced, that his glorie was diminished: sayeth, that yet neuerthelesse hee dooth all in all things. Therefore let vs learne too receiue the blessing, grace, and benefices which are giuen vs by our Lord Iesus Christ. And therewithall let vs acknowledge, not only that we be made of nothing, and that our lyfe is but a flyghtfull and vanishing shadowe: but also that all the vertue and excellencie which wee weene our selues too haue, is but lyke a greene floure, which withereth out of hand as soone as God breatheth vppon it. And therefore let vs not imagin our selues too bee riche, wheras wee bee poore: let vs not haunt our selues of our

owne free will : let vs not presume vppon our owne desertes, nor vpon
 any other of the simlammes which the diuel hath deuoyzed in poperies
 but let vs draw, let vs draw of the fountaine that cannot be dained dry,
 that wee may fynd wherewith too stauiche our thirst whensoever we be
 dry. Finally there are two meanes wherby God doth all in all things.
 For like as he himselfe created the worlde : so also must all thinges
 bee guided and gouerned by his hand. If it bee demaunded who
 causeth the Sunne too ryse and set euery day, who guideth the whole
 order of nature, who ordyeth the dayes, moonethes and yeares, and
 who maketh the intercourse of day and night : It is God, who dooth
 all in all things. As much is too bee sayd of all other thinges which
 we perceiue in the vniuersal gouernement of the whole worlde. There-
 fore wee must not imagine that God was a Creator but for a minute
 of an houre : but that he dooth also hold on in mainteyning the thinges
 that he created. Howbeit S. Paule speaketh here of the spirituall
 goods which are, as yee would say, the peculiar heritage of Gods
 chyldren. God then doth all thinges in vs : Yea, but not alondy by the
 common order of nature: but by inlightening vs with the beleefe of the
 Gospel, in that he halloweth vs, and clengeth vs from the vices and
 wicked lusts of our fleshe, in that he draweth vs from the worlde, and to
 bee short, in that he prouideth vs all thinges requisite too our welfare
 and saluation. And so yee see how he doeth all in all things. As if S.
 Paule had declared in one woord, that the saythfull are not any thing,
 ne can doo any thing, ne haue any thing of themselves. Then spea-
 keth he not here, nother of the sunne, nor of the moone, nor of the trees
 in the fieldes, nor of any other frute : nother speaketh he of beasts, no
 nor yit of men, as in respect that they be the chyldren of Adam : but of
 those whom God hath begotten agein by his holy spirit : so that what-
 soeuer concerneth saluation, or belongeth too the heavenly lyfe, is not
 to bee had but onely at his hand which hath all thinges in himselfe, and
 dooth all in all things, as is sayd of him here. And therefore let vs
 learne too emptye our selues, and too offer our selues in sacrifice too
 God with trew and right humilitie, too yeele him his deserued praise,
 so as none of vs separate our selues from him through our owne un-
 kindenesse, but all of vs doo him such honour, as too confesse that wee
 hold all of him, and that wee bee ioyned too him by our Lord Iesus
 Christ, who is our euerlasting God, acknowledging that it is he from
 whom all good thinges come, and that it is he also too whom all glory
 ought

ought too bee peebled and rendered.

Now therefore let vs cast our selues downe before the Maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs perceiue them more and more, and that the same may cause vs too haue such a misliking in our selues, as wee may earnestly and hartily seeke too giue ouer our selues wholly too our Lord Iesus Christ. And that forasmuch as he hath called vs already too him by his Gospell: wee may so frame our selues thereafter, as too renounce all superstitions, and too assure our selues that all that euer wee can imagin too hying vs too the kingdome of heauen, are but deceptes of Satan, and that it is ynough for vs too haue Iesus Christ alone too make our recourse vntoo: that lyke as it was the fathers will too aduance him on high, too the intent that all men shoud looke at him: so also wee may haue our eyes fastened wypon him, and apply our whole myndes in such wyse thitherwarde, as wee may haue none other way nor preparation than by him alone, nor swarue one way nor other: but when wee bee once brought intoo the ryght way, holde on continually towardes our marke, till we be fully come thicher. That it may please hyi too graunt this grace, not onely too vs, but also too all people. &c.

The nienth Sermon, which is the first
vppon the second Chapter.

1. Euen then when you were dead through your offences and sinnes.
2. VVherin yee walked for a tyme, according too the course of the world; after the Prince of the power of the ayre, which is the spirit that worketh now in the chyldren of vnbeleefe.
3. Among whom yee also had al of vs sometime our conuersation, to vvith, in the lustes of our flesh, dooyng the vvyl of the flesh, and of the thoughtes, and vvere by nature chyldren of vvrath, as others vvere.
4. But God vvho is rich in mercy, through his great loue vvhervvith he loued vs,
5. Euen vvhen vvee vvere dead in sinne, hath quickened vs too- gither vvith Christ, by yvhose grace you bee saued,

Ep. iiii.

ccccc



¶ We haue seene already heretofore, that too knowe Gods infinite goodnesse throughe, wee must alwayes consider what wee bee our selues, and what our state is tyll God haue pitied vs too succour our wretchednesse. For vntyll men haue so examined them selues, howe wretched and miserable they bee, surely they wyl neuer yelde God the hundred part of the honour that he deserueth. Wherefore let vs heare wel this lesson in remembrance, that too yelde God the prayze which is due too hym, euery of vs must consider what he were of hym selfe, if God had not reached out his hand vntoo hym. And in good faith, what is our nature in generall? It is too thinke nothing but al manner of euill: and that is the matter which S. Iohn treateth of as now.

In the first chapter the matter which he treated of continually, was that wee cannot sufficiently exalt our God, considering the merite that he useth towardes vs. And now too expresse the same yet the better, and to touch vs the more to the quicke with it: he sheweth vs as in a picture or in a glasse, what men are til God haue preuented them with his grace, and called them backe too himselfe. Therfore he sheweth that wee be plunged in so horrible a dungeon, that the very thinking of it ought to abash vs, and make the heares stand vp vpon our heades: for it cannot bee but that theruppon wee must needes bee moued and inflamed too blisse Gods name, for that he hath sought vs so in in the bottomes of Hell, too drawe vs up too the kingdome of heauen. And our Lord Iesus Christ, too shew in what case he findeth vs, sayeth that he is come to the end that the deade should ryse at his voyce. Wee see then that the office which the sonne of God taketh vpon him, is too drawe vs from death too lyfe, by the doctrine of his Gospel. According wherunto he addeth, that such as beleue in him, are passed from death wherin they were hild downe, and are entred into the heavenly lyfe. Not that the saythfull doo intoy it heere already, but because they possesse it in such wyse by hope, as they be throughe assured of it. Nota wheras our Lord Iesus Christ sayeth, that his voyce hath power too rayze the dead: he taketh it by a similitude. For what lyfe soeuer wee turne our selues too haue: yet notwithstanding if we be separated from God, wee bee in a spirituall death, howsoeuer the unbelieuers imagine

Iohn. 5.
b. 24-25

imagine themselves to be more than almes in their owne wisdom and
 fortuie. And therein too they hauee themselves and make their brags
 of it too the bittermost. But let vs see where the wellspring of lyfe is.
 It is in God, and they bee alienated from him. Also let vs see what
 is the true lyfe of man. It is not that he should bee subtle and fine wit-
 ted, and bee able too compasse his matters well in this world by his
 owne cunning and pollicie, or too purchase himselfe renoune, or too
 bee witty and well aduized, too giue counsell too all other men: it is
 not that he should excell in all humane sciences and in all arts: nother
 is it that he should bee esteemed and renouued as a man of noble co-
 rage, or as one that hath the other vertues that are commendable a-
 mong men: but it is a hygher thing that wee must begin at, namely to
 knowe that God is our father, that wee bee descended and preferred
 by the light of his word, & indightened by sayth too knowe the way of
 saluation, and too assure our selues that our whole welfare lyeth in
 him, so as wee seeke it there with al lowelynesse: and also too knowe
 the meane whereby too attayne too it: that is too wit, by hauing our
 Lord Iesus Christ in whom the whole fulnesse of grace is offered vs.
 Thus you see what the spirituall lyfe of man is; and where it lyeth:
 that is too wit, in the lyght of Gods word, and in the working of his
 holie spirit, so as wee be newfashioned again accordyng too the image
 that was lost, and vicerly defaced in vs by Adams sin. And is that
 too bee found among worldly men? Wea yea among those that are
 most honoured: No surely. Then is it not without cause that our Lord
 Iesus with this similitude, saying, that wee bee rapted from death by
 meanes of the Gospell. For flesh is neuer so much, beare wee ne-
 uer so fayer a glosse before men, and seems wee too haue neuer so much
 wherefore too bee had in estimation: yet are wee but wyetched cartons,
 there is nothing but rottenesse and stinkynesse in vs, God lotheth vs,
 wee be damned and sholone before him, the Angells abhorre vs, all
 creatures curle and ban vs, and all things alke vengeance vppon vs,
 because wee defyle them. For there is such corruption in man, that
 heauen and earth must bee infected with it, vntill God haue chaunged
 them. The thing then which our Lord Iesus Christs saying impos-
 eth, is, that vntill wee bee renewed by the Gospell through the sayth
 that proceedeth of it: wee bee but as dead men, there is not one drop
 of lyfe in vs that deserueth the name of lyfe. And too bee short wee bee
 as good as buried in our graues, and must bee sayue to go out of them
 again,

Rom. 8.
 b. 19.

agein, whereby wee bee doone too vnderstand, that wee bee cut of from Gods kingdome, and consequently that there is nothing but filch in vs: and yet notwithstanding that God vouchsafeth too bee knit and vnted vntoo such as put their trust in him and in his goodnesse. That (say I) is our ryfing agein. Too bee short, wee must alwayes consider, that man bringeth death with him euen with his birth: not only bycause he is mortall, but also bycause he is separated from God. Wee bee mortall wpyghtes, and it wers but in respect that wee must needes passe through this world, and depart thence whensoeuer it pleaseth God: but wee bee also deaer afore hand. And how is that? Bycause our soules are altoogither sinfull. There is nother thought nor affection in vs, which tendeth not too euill: all is repugnant or rebellious ageinft God, and ageinft the rule of his ryghtheousnesse. When wee imagin eyther one thing or other, wee can neuer deuyle any thing in our myndes, but sin and vnryghtheousnesse, according as it is sayd in Genesis, that God knew that all that euer man had in his thought and imagination, was euill. Nowe lich it is so, let vs vnderstand that although wee had knowledge of good and euill; and that wee had farre greater skill and discretion than wee haue: yet are wee so marred; that all our desires and lustes rebell ageinft God, as it were too make warre ageinft him. Seyng then that we be so corrupted in our soules, and that there is nother thought nor affection which is not utterly naught: let vs not thinke it straunge, that God with his owne mouth auoweth vs too bee dead, notwithstanding that through our owne fault ouerweening, wee imagin that there is some lyfe in vs. And that is the very thing which S. Paule createth of as now; in saying that the Ephesians were partakers of the aboue mentioned grace, though they were deade through their owne finnes and iniquities. As if he should saye, Too the intent yee may the better esteeme the value of Gods grace, and what it bringeth with it: thinke not only vpon your present state, but consider that if God had left you such as you were of your selues, and had not succored you at all, but had let you followe your owne swynge: you had bin vndoone. Consider what your nature is, for yee were dead, and there was no hope that euer you should bee quickened agein, bycause it is not in the power of mans owne free will, too giue himselfe lyfe agein when he is once dead. Knowe yee therfore that God did draw you out of the dungeon of all destruction, yea rather out of the bottom of hell, when he vouchsafed too adopt you

too

too bee his children, and too call you too the knowledge of his Gospell. Wee see that this saying of Saint Paulus, is conformable too the doctrine and recorde of our Lorde Iesus Christ.

So then, let vs alwayes rume backe to the welles head, whensoever we be tempted too glozy in our owne vertewes, and imagin our selues too haue I wote not what too aduance vs withall: let vs resoꝛt too our naturall state, let vs consider that wee had bin vndoone, and that wee were vndoone yit still at this day, if God of his infinite mercy had not thawen vs out of the confusion wherein wee were, and deliuered vs from it by the meanes of our Lord Iesus Christ. And it is purposely sayd in offences and sinnes: too stoppe all mennes mouthes, that no man myght make pꝛoꝛ too withdraue himselfe from the common arraye, nor think that any thing is so greuous as the corruption of our nature, which cannot bee stayed but by death. If S. Paule had set downe but one of the wordes, eyther offences, or sinnes: by and by there wold haue bin answering and replying. For some wold haue thought themselves too haue bin of the common array. And other some wold haue said, Eery wel, though there bee some synne in vs, though there bee some fault in vs, it doth not therfore condemne, that wee bee vnterly condemned and cursed of God: for wyl he bee suche rigour and extremitie against vs? But S. Paule hath ioyned both the wordes together, too shew that there is nothing in our nature, but all wickednes and sinne: and at a word, that there is not one drop of life too bee found in it. Therefore it is al one, as though he ment too aggrauate or make the thing heynous, which men on their part wold make light. For if we haue neuer so smal a portion of vertue, yea, or but a shadow of it: wee wyl needes exalt it aboue all the mountaines of the worlde. But if there bee any vices in vs, though they bee neuer so grosse and apparant, yit wee make but very light faultes of them. Therefore is stood S. Paule on hand too beate downe this fowle presumptuousnesse of men, and too shew them that they bee wholly lapen in sinne. For although he speaks heere too the Ephesians, yit speaketh he generally too all men. And in good sooth, he expresseth it yit better, in saying, that vvee vvalked according too the trade of the vvoꝛld: for the enyll lurketh vnespied, tyll it betwꝛay it selfe by his frutes. And the cause why men cannot humble themselves before God as were requisite, is that they flatter themselves till they bee convicted, and bee compelled too stoope and too hold downe their heades spyt of their teethe.

For

For wee see what hypocrite is in vs, inso much that wee would haue
our selues in hand that blake were whiter, and neuer find our selues
faultie, so long as our misdeedes could not bee layd open too our faces,
nor any man stop our mouthes, by witnesling them too our heads. Too
haue many wicked thoughtes, or too be tempted too doo this or that
euill, wee thinke it no sinne at al. Too bee short, S. Paule hath iust
set downe, that the Ephesians walked in their sinnes: too the intent too
shewe, that he spake of noo of a thing which ought to bee unknowne
too them. For in beholding their owne types, and in beholding what
they had bin, and what trace they had followed: they should be ashamed
too confesse that they were verily forlorne & cursed afore God. There-
fore when soeuer our hypocrite hindereth vs from submitting our sel-
ues vnto God, and from beating of our selues downe by acknow-
ledging of our finnes: let vs leaue too looke in too our life. Truly, al-
though wee yet cryed a whole million of faultes which wee haue com-
mitted: yet is it nothing in comparison of that which God knoweth.
Yet notwithstanding too waken vs the better, that wee may not be de-
ceiued by our owne selfe looting, as wee haue bin wont too bee: let
vs alwayes iudge of the roote by the fruites of it. Seeing then that
wee bee guilty of offending God so many wayes, let vs conclude there-
upon, that there is nothing but forwardnesse in our nature. And too
shewe the better that he speaketh not here of any one sort of men, but of
all mankind: S. Paule addeth, that it was according too the trade
of the world. The meanie that he useth here, betokeneth the course of
tyme. As if he should say, Euen as wee see the Sunne doo the day
by ryle and go downe, and as wee see Winter and Summer followe
one another: so is it an ordinarie custome, yea and euen the nature of
man too bee verily forward, hyperfull, and rebellious against God, and
there is nothing in him but all manner of leauens and corruption. It
is not for men too say, onely, euill custome hath gotten the upper hand:
and age in, this serueth for some men, but all doo not so: there are some
nations more sinfull than others, and there are some men more stub-
borne and malicious than others, but yet there will alwayes some be-
tray be found in some other men. May, saith S. Paule: for it is the
common course of the worlde. As if he should saye, it is so naturall
(too all men,) as there is no disputing whether one man bee bad,
and another good. For like as fishe is made too sick by water: so are
wee suckled, or rather made starke drunken with all manner of iniquities
and

Rob. 13.
b. 16.

and finnes. Wee be so filled and stuffed with them, that we burst againe. Thus yee see how **S.** Paule went heere, not too rebuke some one sort of men, but too shewe all men without exception what their state is, till God haue redressed it. Therefore let vs open our eyes, and looke intoo the thing that **S.** Paule sayeth, and wee shall perceiue that all our woorshynesse and noblenesse is decyphred intoo vs heere, heere are our armes blazed: that is too wit, that wee bee but dead men, till God quicken vs by his mere grace. Agein, too the end wee should knowe that this death proceedeth not from elsewhere than of our owne finnes: It is sayd, that wee bee all corrupted, that there is nothing in vs but faultes, finnes, and offences, and that all our whole lyfe beareth record thereof, so as the fruite sheweth what the roote is. And on the other syde, that our starting aside is not for once and no more, but that wee tend wholly thither, that is too say, too euill: wee bee inclyned thereuntoo, nay rather wee bee carped headlong thereuntoo, yea and wee bee dyinen with such a rage, that wee neuer cease stryuing ageinst God, till he haue broughte vs in subiection too him by his holpe spirit.

And **S.** Paule thinks it not ynough to saye so: but addeth things which ought to make vs too tremble yet more, saying, that it is according to the prince of the aire, according as he hath all power in the vvorld, according too the spirit that ruleth all the vnbeleeuers: His talking after that maner, is too shewe, that till God haue quickened vs by meanes of our Lord Iesus Chryst, & untill he haue gathered vs into him: the diuell hath dominion ouer vs. See I pray you what the dignitie of men is, untill Iesus Chryst haue ransomed them. They bye not once and away, (but euerlastingly:) and he must bee sayne by his Gospell to make them partakers of the saluation which he hath purchased for them. Then wmyll God haue wrought in vs by his grace, whose are wee? The diuels: he is our prince. Too bee short, he hath all authoritie ouer vs, and ruleth vs with such tyranny, as there is nothing but haling of vs too him by force. But **S.** Paule vseth this word Spirit purposely, to shew that the diuell ruleth all our thoughts, all our affections, and all our desyres, that he possesseth vs, and that wee bee all wholly his bondslaues. At a woord, wee cannot stirre one finger, wee cannot once moue, wee cannot thinke one thought, but the diuell is at our elbowe, and haleth vs in such wyse, as wee vterly become deadly enemyes too God. When wee heare these things, it is

no time for vs too fall a sleepe and too flatter our selues, nor too bee so lustie and presumptuous, as too go too late still with God, as though there were some goodnesse in vs, & that he were hold to acknowledge our vertues. Must not men needes bee too farre out of their wittes, when they continue still in their hypocrisse, and will needes stand too their tackling ageinst God, and win him by their replying, after that the holy Ghost hath thundred so dreadfull and horrible a sentence vpon our heades? Then if a man bee considered in himselfe and in his owne nature, what shall he bee able too say? Behold, a creature cursed of God, and woorthie too bee cast out of the common account of all other creatures, yea euen of woormes, flies, lyce, and vermine. For there is more valour in any vermin in the world, than there is in man. For man is a creature wherein Gods image is defaced, and the good that he had put in it, corrupted: there is nothing in it but sinne, inso-much that wee bee the diuels limbes, and he not onely ruleth vs, but also possesseth vs and is our prince. Bee wee once thoroughly perswaded of this in our hartes, shall wee not on the one side haue cause too runne quaking too our Lord Iesus Christ, and too holde vs shrowden vnder the shadowe of his winges? And on the ocher syde, must it not needes bee a heafty blockishnesse, if wee bee so thanklesse as not too magnifie Gods goodnesse, in that he hath draynen vs out of such a dungeon vntoo himselfe, too make vs fellowes and brethren not onely of the Angells of heauen, but also of our Lord Iesus Christ, who is the Lord of glory, thereby too put away all reproche, and in stead of being hatefull too all creatures, too make vs beare his marke, and too bee honored, and too bee embraced of the Angells, as their brethren, and too bee anointed of our Lord Iesus Christ as members of his bodie: So then, now wee see S. Pauls meaning.

And further, too the intent that all replying should cease: he sheweth what the power of the diuell is. For he could haue sayd in one word, yee haue lined after the maner of the world, that is too say, diuelliſhly, for so dooth the thing that he speaketh import: but in stead of naming the diuell in one word, he sayeth first, according too the prince that hath his povver in the aire, and the spirit that vvoorketh euen now in the rebellious children. In saying, the prince that hath his power in the aire, he disappoynteth vs of all starting holes. For it is not for nought, that the diuell is named the prince of the world: and yet it is not for that he reygneth ouer the sonne, the moone, the starres,

the

the skyes, and the earth : but for that he holdeth vs captiue in his bondes: because wee bee not woorthie too bee gouerned by God . For had Adam continued in the soundnesse wherein God created him: God would haue hild vs as his chyldren . But after the fall of our first father, God left vs, and Satan tooke vs in possession . True it is that Satan cannot doo any thing at all without Gods leaue : for whereas he is named the prince of the woorld, it is not ment that he syghet in such wyse agaynst God , as it cannot bee knowne who is the stronger: that were a cursed blasphemie , and lyke these heretikes, which seeing such phayles in the scripture, haue imagined that the diuell dooth not and then resist God, and that he hath such force and power , that God is fayne sometymes too giue him place . But such woordes are stark madnesse . Neuerthelesse this soueraintie of Satan is Gods iust vengeance, according as it is sayd, that he deliuereth vs into the handes of our enemyes, when wee cannot abyde that he should reigne ouer vs. And so is that thing fulfilled and berefyed in vs all . Forasmuch as God hath prynced his mark in vs, wee ought too bee gouerned by his spirit : but our father would needes exalt himselfe, he would needes set by his byssles agaynst God , and he was not contented with his owne state and bondes . Forasmuch therfore as he rebelled in that wyse, and could not fynd in his hart too abyde the souerein dominion of God : he was giuen vp too the diuell, and made subiect too him : and forasmuch as he could not abyde that God should reigne ouer him , he was fayne too haue another mayster , and that subiection must reach vntoo all men in generall . So then let vs marke that the soueraintie & tyrannie of the diuell, is a iust vengeance of God vpon men for their sinne . Let that serue for one poynt . And therfore let vs not imagine that the diuell hath the reynes of the byddle layd looce in his necke, or that he hath libertie too doo what he list, though God withstand him: but that wee bee left vp and giuen ouer vntoo him . And too the intent wee may pit better knowe this subiection, S. Paule sayeth that he is in the aire, as he will speake more at large ageyn in the ende of the Epistle . He could haue sayd simply, according too the prince that hath great power, according as our Lord Iesus sayeth, that he is the strong man which possesseth the woorld in peace . See then that the diuell is called a prince, because he hath such power as wee bee not able too withstand.

Luk. 9.
d. 27.

And besides that : S. Paule giueth him his place in the ayre . Not that

Luke. 8.
4. 33.

that the diuels are inclozen in a place terrene, for wee our selves see
that they enter into mens bodies, yea and into the bodies of Shipwe,
after as our Lord giueth them leaue and power. But he speaketh par-
posely of the ayre, too make vs vnderstand that they bee aboute our
heads. If wee haue an enemy, wee will see if we can ouerthowe him.
But if he haue his foote vppon our throte, alreadye, if he treade vppon
our bellies, if he bee already gotten vppon vs: what remedie is there
then? None at all on our part. That is the cause why **S. Paule**
speaketh here expressely of the ayre: as if he should say, that men may
well brag and lise by their nebbes, and bee hazenaste in auaucing
themselves: but yit is the diuell aboute them with all that he can make.
Too bee short, he sheweth that wee bee utterly giuen vp too that cur-
sed bondage. And to make the matter the playner, he addeth, accord-
ing too the spirit. For what is the cause that wee perceiue not the
state which he speaketh of, but bycause wee be fleshely? If there rep-
ned a tyrannouer vs that would lay a subioie vppon vs too day, and a
tax to morrow, and lacke mens houses: & the next day cut this mans
and that mans throte, and rauish mens wyues, and commit other enor-
mities and outrages: wee would well enough perceiue it. And why?
Bycause wee be quicke of feeling in the things that touche our fleshe,
and so earthly, as wee cannot perceiue any thing, except it concerne
this present lyfe. That is the cause why wee perceiue not our owne
miseries: for they bee insensible. Let shake not that the diuell is such
a Tyrann, nor so horrible as he is: bycause wee see him not. But **S.**
Paule telleth vs, that we must looke higher then this world, and that
wee must haue other eyes than those that beehold visibole things: and
that it standeth vs on hand too looke vppon the diuell, though he bee
ghostly: & that although he haue neither armes too strike vs with, nor
legges too go with, nor any such other things: yit he sayeth not too be
the worst tyrann that can bee deuized in the whole world. And why
so? For he entrench vsene. If there were a man that could enter into
other mens heads and harts, yea and into their thoughts and affecti-
ons, without swoord or staffe, without venim or poyson, without threa-
tening, or any thing else: or if he had an hundred deaches in his hand,
and could make them enter without feeling bots: I pray you were
not such an enemy, much more too be feared, than such as come fur-
nished with great force, and make a great noyse: Yis surely. Now
S. Paule telleth vs, that the diuell is such a one: for he is a spirite,

sayeth

sayeth he. So then, let vs not to be so fleshely as we haue bin wont too be, nother let vs iudge according too our owne rude and fond fancye, when the sayd spirituall enemye is spoken of: But let vs assure our selues, that he is able too doo vs much more mischief without al comparison, then if wee could see how he came towards vs, and how he entered intoo vs. So then forasmuch as he is a spirit, let vs bee so much the more afraid of him. And too the intent the saythfull should bee the better disposed too come too this forsayde poynt, that is too say, too know their plume confusion, till God haue prouided for it: S. Paule addeth yit one confirmation more of his saying. For as soone as wee haue receyued the sayth, and bee inlightened by Gods holy spirit: if wee haue any desire too doo well, wee shall by and by induer too serue our God. And it will seme that that were enough. But if a saythfull man looke intoo himselfe, he shall finde ynough to mislike and too lighe and groome for: according as I haue tolde you before, that euen S. Paule confelleth himselfe too haue bin unhappye, and crieth out, who shall set mee free from this prison of death? The saythfull then shall alwayes fynd ynough in themselves wherfore too moyne before God. Yit notwithstanding forasmuch as God hath put some goodnesse, some wel meaning, and some good intent intoo vs: the same doth halfe couer the leawynesse of our nature, so as wee knowe not a long tyme after that it were requisite, howe wretched our state is, so long as wee thynke but hypon our selues, I say, hypon our selues, such as wee bee after that God hath partly reformed vs by his holy spirit. That is the cause why S. Paule sendeth vs too beholde, what the hybeleers are. If wee looke hypon the worlde, wee shall see some giuen too comortynesse, and some too pilling and poulling, and not onely the little sheenes that are whipped and hanged: euen such as are robbers, I say, not in woods and forestts, but in houses, in markets, and in places of Justice. Wee shall see that there is nother sayth nor loyaltie among gress men, but that all men are giuen too pilling and poulling, without any respect of equitie or vprightnesse. Wee shall see some rush out intoo whoredome and dishonestie, some intoo drunkennesse, and some intoo other leawynesse and looce behauiour. Wee shall see men rap out othes, periuries, and other cursed things.

Agein, wee shall see secret conuyncances, inuoysonings, spytings, malicings, treasons, and wicked practizes. Too bee short, wee shall see some so diuells, that they sling them selues headlong altogether,

as though they ment too make warre wilfully against God. These are things that may astonish vs: And although wee bee dull, yet ought wee too haue some remors, when we see things so farre out of order in the world. Neuerthelesse S. Paule sayeth that if we consider what is doone, and how all thinges are turned topsituerne, and what libertie the world taketh too withstand God: it becometh vs too apply the same too our selues, and too conclude thus: the same should betyde mee, yea and euen as much as I see in them that are moste wretched. For when wee looke vpon the diseases that are abroad, how some are eaten with cankers and other filthy diseases, and other some haue as terrible sicknesses as can be: we must prie vpon them and say, as ill, yea & worse to, should lyght vpon me, if God pities me not. For all of vs doo carpe the seede of them about vs: & that not only in our bodies, (but also in our soules) for there may be some diuersitie of corruptions. As some shall be stronger and kistyer than other some: but the soule of man is utterly corrupted and marred. So then the times that reigne in vs, are all of them warnings to make vs cast downe our eyes, and too be ashamed before God and his Angells, yea and too make vs hate and bitterly abhorre our selues. Thus see see why S. Paule hath added here, that the diuell wooorketh now still. He bleth the woord Now: as if he should say, my frendes, if in looking vpon your present state, you fynd any thing well, and that the same keepeth you from humbling of your selues thoroughly, and from feeling how miserable pee shoud be haue bin, if God had not shewed pitie and mercie towards you: see what is doone about you, see how the unbeleueres behaue themselves, and you shall fynd them to be as wilde beastes, and enemyes of their owne saluation: you shall fynd them stark mad against God, and against all ryght. Too be shor, pee shall see so great enormities, as shall abash men, & make them too say, Alas, is it possible that it shoud be thus? And so pee see what pee bee. Say not: sy on thee naughtipacke. Pee may well fynd fault with such a one, but ye must therewithal adde by & by for a saue to sealon it, how greate hath Gods mercie bin towards mee: Then lett vs neuer condemne the sin that wee see euerywhere in other men, without considering therewithal, that if God had not byploed vs, we had falne as deeply as wee see others too haue falne: and therfore let it stirre vs by immediatly too pray God that he leade vs not into temptation, and let vs acknowledge Gods infinite goodnesse, in that it pleaseth him too repne vs in such wyse, that wee fall not intoo the horrible falles which

Math. 6.
b. 13.

which wee see about vs. For when wee looke vpon the wickeddest in the world, yea and euen vpon such as wee see diuine too abhorre as monsters: wee must (as I said afore) conclude thus with our selues: Alas, as much should befall vs, if God remedied it not.

And so yee see how wee ought to put that lesson in vze. And S. Paul speaketh expressely of the rebellious children, too shewe that there will bee no obedience in vs, except God put it intoo vs, and refoyme vs, and both chaunge the naughtinesse whereuntoo wee were giuen afore, and continue and increace the goodnesse that he hath begonne: for else Satan hath so taken possession of vs, as he must needes dratue vs lyke brute beastes. Trew it is that S. Paule addeth anon after, that this serued not only for the heathen, (howbeit that Gods grace was most apparant in them:) but that euen the excellentest men were comprehended therein, and (which more is) that the Jewes, (who thought themselves too haue a singuler priuilege of exemption from the common cursednesse of men,) were also forlorne and damned, till they were redeemed by our Lord Iesus Christ. Wherin wee see yet better the thing that wee touched not long since: that is too wit, that heere is no mention made of any one sort of men alone, but that the holy Ghost thunders vpon al men, to the end that al of vs shold be beaten down first the least to the the most. But this cannot be discoursed as now. Therefore we must for conclusion take that which S. Paule treateth: which is that God hath quickened vs. Wherby he dooth vs too wit, that we bring not lyfe with vs from our mothers womb, but that by reason of sin we bee in death, when wee come intoo this world, which is worse than if wee were not at all: yea and that there is no geynaying too it, bycause wee shall not find any thing in our selues but corruption and wickednesse, and bycause that the more a man stirres it, the more it stinketh, and wee shall bee the more loth too see the great and deepe dungeon of all iniquitie which is in vs. Therefore it standeth vs on hand too bee quickened, and too haue lyfe giuen vs, not of nature, but of the grace of our Lord Iesus Christ, bycause wee bee renewed by him: yea and too knowe that God hath taken vs out of a wretched and cursed state, and theruppon too forget all bayn glorie. And Let vs not think that ever wee shall peeke vntoo God the prayse that hee deserueth, till wee abhorre all our owne wretchednesse, & bee come too the poynt (to know) that the deuill reigneth ouer vs, till God pluck vs out of his pawes, and set vs free from his cursed tyranny. For is there any thing

Rom. 5.
b. 10.

thing more irksome than too say, that wee bee subiect to the diuell, and that he reyneth, not only ouer our bodies, as somme worldly tyrant myght doo, but also ouer our soules, and ouer all our thoughts: For he is a spirit, and there is not that thing in vs which is not corrupted by him, & filled with his poyson. Such we know this: let vs consider also that God hauing found vs in that plyght, hath notwithstanding not disdeined vs, nor letted for all that too succor vs, according also as St. Paule bleth the same reason, when he sayeth, that wee were Gods deadly enemyes, at such tyme as Iesus Christ redeemed vs. And so let vs conclude, that God respecteth nothing but our miseries, when he calleth vs too him. Hee looketh not whether wee seeke him or no, for how were that possible: wee drawe cleane awaie. He looketh not whether wee bee able too doo him any seruise or no: for wee bee rank rebels ageinst him. He looketh not whether there be any good towardnesse in vs: for al our thoughtes & lustes are deadly enemyes spyllyng ageinst his ryghtuousnesse. What then looketh he then? What moueth him too succor vs? Euen the infinite number of miseries that he fyndeth in vs, and the horrible confusion wherein wee bee: those are the thinges which inclyne God too shewe vs mercie. So then, let all mouthes bee stopped, and let vs not presume too bying any thing in this behalfe, as though wee had bound God vntoo vs, or that he found aught in vs wherefore he should shewe vs fauour: for he must take all thinges of his owne, and doo all of his owne infinite goodnesse, by cause he seeth vs miserable, damned, and utterly forlozne, and let that stirre vs by too doo good, and too prouide remedie, not onely for our diseases, but also for our death. For if wee were but corrupted with sinne and hye: the maladie were already incurable. But besides that, there is a death, yea and a spirituall death, which cannot bee recovered by all the meanes and remedies of the world: God must bee sayrie too put too his hand, yea and that so myghtily, as it may bee knownen that he saueth vs by myracle.

And now let vs cast our selues vnto the maiestie of our good God, with acknowledgment of our sinnes, praying him to make vs so too feeble them, as we may forlake them, and bee rid of them daily more and more, and that in the meane season he of his goodnesse will beare with vs, and not examine vs ouer streply, but by little and little abate and correct the naughtinesse that reigneth too much in vs, and not suffer vs too bee slaues vntoo Satan, but set vs free by our Lord
Iesus

Iesus Christ, of whom wee holde all our spirituall freedom. And so let vs all say, Almighty God heauenly father, &c.

*The tenth Sermon, which is the second
vppon the second Chapter.*

3. VVee also vvalked vvith the disobedient, dooyng the pleasures of the fleshe and of the thoughtes, and vvere by nature the children of vvyrath as others are.
4. But God vvho is rich in mercy, through his great loue vvherby he loued vs,
5. Euen at the tyme vvhen vvce vvere dead by sinne, quickened vs toogether vvith Christ, by vvwhose grace you bee saued,
6. And rayzed vs vvith him, and made vs sit vvith him in heauenly places in Iesus Christ.



Began this morning too shewe you how
S. Paule ment too stretch out Gods good-
nesse intoo all men, too the intent that none
should haue cause too boast of himselfe, as
though he had any moorthynesse alone by
himself. And truly if euer there were any
nation in the world aduanced aboue o-
thers, it was the Iewes: for so much as God
had accepted them for his owne household,
and called them a holie linage and his owne inheritaunce. In that re-
spect therfore the Iewes seemed well moorthie too haue preheminence
aboue others. Howbeit too the end that none should darken the grace
of our Lord Iesus Christ, he sayeth, that euen they also were the chil-
dren of wrath, so as it stood the on hand to be draynen out of the dun-
geon of confusion, wherof I spake this morning. Too bee short, S.
Paule sheweth heere, that euen those whom men wouold deeme too bee
the excellentest, can bring nothing wherof too brag, or too purchase
themselves estimation before God, but are all receyued too grace too
bee made heires of the heauenly lyfe, by meanes of our Lord Iesus
Christ.

Exod. 6.
a. 6.
Exod. 19.
a. 5.
1. Pet. 2.
b. 9.

Now heere myght a question be demaunded, why S. Paule letteth the heathen men on euen ground with the Iewes, seeing that God had set such odds betwixt them. For it myght seeme that all the promises were disannulled: and that were a dooing of wrong vnto God, rather than vnto men. If wee graunt (as of necessitie and reason wee needs must) that Gods choozing of Abrahams offspring, was not in bayne, and that his telling of them, that he accepted them too bee of his household & Church, was not too deceiue them: they must needs be neerer & more familiar vnto God, and they must needs haue some marke whereby too bee gathered vnto him. It seemeth then that S. Paule should not haue abaced the Iewes after that sort. But in another place he sheweth, that all this geere agrees full well, if wee consider the Iewes (on the one syde) in the state of (Gods) chozen and peculiar people: and (on the other syde) what they bee (of themselves) and what they haue deserued before God. For in the Epistle too the Romans, after that S. Paule hath giuen sentence vpon the whole world, shewing that there is not any one which is not damned and forloyn: he moueth this question: Seeing then that God gathered Abrahams linage, and dedicated it wholly too himself, what shall become of them? Shall there bee no holinesse in them? For it seemeth else that God had but dalyed, and that his saying in the holie scriptures, that he had not delt so with any other nation, was nothing woorth. But S. Paule sayeth, that of a truth men ought too commend the grace that God hath shewed too shewe forth vpon his people: and so consequently that they are too bee preferred before all the whole world, so farre forth as they be indewed with the benefytes which they had by Gods promises. Wherebeit he addeth forthwith, that in asmuch as they bee descended of Adams race, and are sinners, as well as all other men, and there is nothing in our whole nature, but corruption and frowardnesse: all men must bee sayne too scope, and all of vs must needs acknowledge, that one of vs cannot bee sholed out from another, according as wee haue seene heertofoze in the second chapter too the Galatians, where S. Paule told S. Peter thus: Yea, wee bee Iewes by nature, and it seemeth that wee ought too go alone by our selues, seeing that God is our King, and hath sanctified vs, and hath shewed too dwell among vs. Well then, it seemeth at the first blush, that wee should shake of the Gentyles, as uncleane persons, and such as haue none acquaintance with God. But let vs come too account (sayeth he) and there

Rom. 1.

2.1.

Rom. 4.

6.14.

Gal. 2.

c. 15.

there is none of vs all but he is intangled vnto God, & must needs perceiue himselfe too bee a wretched sinner. Sith it is so, God must bee the iudge of all men, and we must needs sinke before his maiestie, till wee bee reconciled vnto him by our Lord Iesus Christ. Too bee short, S. Pauls meaning in this text, is not too deface Gods grace, but too shew that the Iewes had not any other meane in themselves whereby too obtayne the saluation and heritage of heauen, than onely by beyng members of our Lord Iesus Christ, and that they must alwayes bee sayne too take themselves first for cursed and damned. For the wretchednesse which they haue is but as a wyndfall, & they be bozne in sinne, and subiect too cursednesse, no lesse than all other men, and Gods accepting and chooyng of them too himself, was a speciall and (as they saye) a supernaturall gift. See then that by nature the Iewes are forlorne as well as the rest of the whole world, and yet notwithstanding that God hath also receiued them too mercy.

By the way wee must marke, that vnder the word Nature, Saynt Paule sheweth, not only that wee bee sinners by custome, so as euery of vs thrusteth his fellowe out of the way, and wee bee too much inclined too follooue the euill, rather than the good: but also that there is a further matter in it, which is, that euery of vs byingeth sinne with him euen from his birth. Too eat and too drinke are things that accompany vs: but yet is sinne more rooted in vs, than all the things that be long too this lyfe. Cruelly the heathen men will thinke it strange, that the young babes which are not able too discerne betwene good and euill, nor haue any discretion or will, should already bee sinners and damned before God, according too S. Pauls saying, who calleth them the children of wrath: but yet must wee needs peece our selues too condemnation whether we wil or no. As soone as babes bee able too make any signe, it is certeyne that they will shewe enough and too much, that they bee froward and naughtie, and that there is a secrete popson lurking in them: And that although they cast it not out at the first, yet they bee as a broode of serpentes. Sith it is so, let vs understand that Saynt Paule dooth not without cause call vs the children of wrath, as well as the Iewes, not excepting the very infantes out of the number, whom men terme innocents, and take them so to bee: For wee must not regarde our owne opinion, nor the things that wee see before our eyes, but wee must giue glory vnto God, who is the competent iudge thereof, although wee finde it incomprehensible. Vnto

Chap. 2. Ioh. Caluin vpon the Epistle

Psal. 51.
6. 7. **Forer the world go, wee must alwayes come backe too that which**
sayd in the one and fiftith Psalm, namely that wee not onely offend
God dayly in diuerse manners: but also are lothsome too hym before
hand, yea euen before wee haue eyther done or thought any thing, be-
cause wee were begotten in sinne and cursednesse. And by that word
Children of wrath, St. Paule meaneth that wee bee the heyren of
death, and that God must needs bee our enemye, yea euen as thoue
as wee bee conceived. It is not God cruell, nother hatech he the
things that are of his owne making. That is trew, if we had such pue-
nesse in vs as was in our forefather Adam, according too this saying,
that all things which God made were good, God then should hate
his owne workmanship in vs. But wee must conclude, that he
hatech vs, and is as it were armed to take vengeance on vs all yue haue
well deserued it. And that although sinne cannot be poynted out with
the finger, as yee would say: yet dooth God knowe it well ynowgh, and
wee must hold our mouthes shet at it. That is in effect the thing that
wee haue too gather vppon this Text, in applying it too St. Paules
meaning. For if the Jewes, which seeme too haue ought too
haue some peruliar prerogative, are neuertheless included vnder the
generall state of men: what can wee alledge which are borne Gen-
tyles, if wee will presume too hying any hauretie before God: So
then wee haue well wherewith to be comforted dubble, seeing that they,
in comparisson of whom wee bee nothing, haue notwithstanding no
enterance intoo the kingdome of God, but by his only free mercie, and
by being reconcyled by meane of our Lord Iesus Christ.

But there is yet one question or doubt more. For how should the
Jewes be Gods enemies, seeing he had adored himselfe alwaye as be-
their father: Some man will say, that the seeing of the things that
were figured, and the trithe and substance of them remaines as yet too
bee accomplished. But wee haue too much yet further, that although
God had adopted the Jewes in Abraham: yet they were receyued in
Iesus Christ, and that that grace was granted vpon them, accord-
ing too this saying, In thy seed shall all nations of the earth bee bless-
ed. And wee haue seene in the Epistle too the Galathians, that the
sayd seed must bee referred too our Lord Iesus Christ: for without
him there is no vnitie, but vnder scattering shunder. Such is so, it is
not too bee misuelled, that the receyuing of the Jewes intoo the Church,
as well as the receyuing of the Gentyles, is fathered here by Saint

Paule

Leuit. 17.
с. и. &
Heb. и,
Е. 22.

teth all our capacite, and that wee bee not able too much to take the benefit
 parte of it, though wee giue our selues neuer so much vnto it. And
 why? For when S. Paule sayeth that God loued vs, he speaketh ex-
 pressly of himself, and of such lyke, which had bin chosen from among
 that people, when as the greater part of them was cut of. For al-
 though the Iewes were the first boyme, and had prebeminence aboue
 vs, as by right of inheritance, & that wee be but as silly things borne
 out of season, as S. Paule speaketh of himself: yit notwithstanding
 wee see that they bee now banished from Gods kingdome, and are be-
 come as a president that ought too make the heare stand vp vpon our
 heades, when wee behold the wyath and vengeance of God that is vo-
 terred vpon them. Therfore wheras S. Paule and some small num-
 ber more were chosen from among the Iewes: it was through Gods
 loue which had the greater apparance towardes them. I praye
 in due aduayes, if the Gospell were preached purely throughte the
 whole world, & sayd giuen indifferently too all men, soo as there were
 none but he should be touched immediately with the holy Ghost, and all
 of vs were slyke: it wold seeme to be as the course of nature. And
 lyke as meat and drinke are common to all men, so it wold seeme that
 ther had this of our owne naturall motion, and that it were not a spe-
 ciall grace of God. But when wee see so manie Countreies hungeri-
 shorned, so as there rayneth not one drop of good doctrine vpon them,
 but rather the wretched people are fed with I yes and trumperies of
 Satan: and that on the other syde God indygebnerth vs heere, and ma-
 tureth vs with his word: wherof cometh that, but of the great loue
 wherof S. Paule speaketh heere: Agre, many men haue their eares
 beaten with the Gospell, and yit it is apparent too mennes eyes, that
 they become hard harted by it, and waxe wooyle and wooyle. For it is
 certteine that a man shall not see so horrible monstres in the papacie,
 as where the Gospell is preached and professed, for they will say they
 bee reformed, and yit they seeme too bee diuels incarnate: and wee
 neede not too go farre to see such sightes. So then, let vs marke heere,
 that wee must not sumyze that any of vs hath aught wherewith too
 please God, more than his felowes, nor presume too make any account
 of our selues: but that we must alwayes repayze too the fountaine that
 cannot bee dryed dry, and not go too the pits, that are full of holes
 and can holde no water, or rather which haue nothing but slud e filth
 in them, (for all the glorying selfe, and bawerie of men is no better) but
 drawe

made of the sayde loue of our God; & confesse that God must not bee perswaded or moved by other folkes, but onely that it pleased him the loue vs freely, by receiuing vs intoo him, and by indyghtening vs with his holy spirit in the sayth of the Gospell. And so yee see what Saint Paule ment too note heere.

Now on the other side, to the end that men (who are alwayes litle witted, in seeking some shifts and starting holes or other: should not excuse themselves by being vnder the Tyrannie of the diuell, nor alledge that the same ought not too bee layde too their charge: Saint Paule sheweth that the sayd bondage ceaseth not too bee willfull. I shewed you this morning, that notwithstanding all our free choyze, and notwithstanding our reason and will, yet we be as it were fettered too Satans seruice, so as wee can doo nothing but all naughtinesse, neither should wee bee any better by nature, than the arrantest theues in the world, if God had not pitied vs, accordingly as Saint Paule setteth forth al other men intoo vs as a looking glasse, yea & even such as despyze God and all order, and are dyuyn by Satan intoo all outrage: saying, that wee should bee lyke them, if God had not bin mercifull too vs. But now there are many which grudge ageynst God, and which go too late with him, saying: If free will bee so defaced, what shall become of vs? If men were able too guide themselves into goodnesse, and yet notwithstanding made none account of it, but gaue themselves too euill: surely it were good right and reason, that they should bee hld for guiltie. But if they cannot but doo euill: why should God condempne them? At least while they ought too bee borne withall, seeing it is apparant that they bee hld vnder Satans dominion, even from their mothers wombe. Loe wha many men alledge, in hope to wahe their handes: Yea, and they bee not contented too iustifie themselves by dayne shifts, but they doo also rayle ageynst God, as though he were the cause of their damnation. But S. Paul to preuent such slanders, sayeth, that they which are vnder the bondage of Satan and of sinne, cease not for all that too be condemned by good right. For they be not contrayned theruntoo by force: they bee subiectt in deede, but that is with their owne good will. And that is the cause why he sayeth, that even such as are brought backe agein to our Lord Iesus Christ, haue walked in the luster of the fleshe: that is too say, that before God had chaunged them, and brought them too his obedience by his holy Spirit, they walked in their owne wicked lusts. True it is that men will

graunt

graunt their nature too bee ſinfull, but yit they ſay, it ſuffizeth that the will bee otherwiſe. All men will graunt that it is the will which putteth the difference betwene vice and vertue: But when the philoſophers ſpake after that faſhion, they were of opinion: that wee haue a francke and free will. And that is the thing that deceyued them, becauſe they knewe not that wee were marred by the fall of Adam, and yit notwithstanding ceaſe not to be juſtly accuſed, ſoſmuch as our offending of God is with our owne good will. And therefore alſo he dooth againe, dooing the deſires of our fleſhe, and of our thoughts. As if he ſhould ſay, that they which are poſſeſſed of Satan, and hold under the ſauerie of ſinne, cannot alledge any compulſion. For why? It is their owne will that dyueth them thereuntoo. Thus yee ſee in effect, how S. Paule mentio[n]eth the mouthes of all miſſpeakers, too the intent, that men ſhould not yicke any quarrells too God, by pretending that they ought not too bee ſent for their naughtineſſe, ſeing they bee ſubiect too it by nature. But let vs marke heere withall how S. Paule hath matched thoughtes with the fleſhe, too the end wee myght knowe that ſinne reacheth throughout vs, and that wee haue no peece of vs cleane and pure, whereunto infection is not ſpied. For the Papiftes will well enough confeſſe that wee bee corrupted in Adam: but they ſay, that wee doo in deede te[n]d alwayes intoo euill, when wee bee tempted thereto, and yit ſoueretheleſſe, that if wee hearken vnto reaſon, and bypde our luſtes by ruling them well, then wee ſhall ſee playnely that wee bee not altogether vnable too doo good. And ſo the opinion of the Papiftes is, that mans free will is not of ſuch force as it was at the beginning, but that it is wounded, yea and ſore maimed, howbeit; that it hath yit ſtill ſome life, that is to ſay, ſome heereuſineſſe, as they imagin. But wee haue ſeene this morning, that the determinate ſentence of the holy Ghoſt is more generall: that is too wit, that wee bee not onely ſicke, but alſo dead, till wee be rayzed againe by Ieſus Chriſt. Nowe S. Paule confirmeth the ſame thing, ſaying, that our wicked luſtes, and the affections that are termed the ſenſual appetites, wherein wee reſemble the brute beaſtes, are not the onely things that haue vs heere and there: but that we muſt take the matter more ſtrictly. All that are all our thoughtes, all our determinations, and all that euer is deemed too bee beſt in man: They bee (ſayeth S. Paule) ſuarke wickedneſſe. For if God ſhould let vs go after our owne thoughtes: it is certayne, that there is not a more horrible conſuſion, than that would bee.

So

So then, wee see that men are not humbled heere by halues, too confesse onely their frailtie, and that they haue partly neede too bee succored and helped at Gods hand: but wee see they bee utterly damned before him, such their thoughtes are heere called wicked and froward, and that they haue nothing in them which prouoketh not Gods vengeance against them. So then, let vs on the one side peeble our selues guiltie, assuring our selues that wee were iustly bereft of all Gods graces in the person of Adam: And againe, on the other side let vs not take the same for an excuse, in hope too scape by such shifte, as who should say, we were not the bondslaves of sinne, nor wee our selues any whit too blame for it, because wee bee bidden dworne in Satans snares and nettes even from our birth. But it becometh vs to consider alwayes, that every of vs shall fynde the wellspring of his disease in his owne conscience. When may hold plea as much as they list: but if they enter into themselves, and aske their owne consciences, yee shall see them condemned and confounded without any nay. When a man hath babled what he can, so as he thinkes he hath wonne the gale, by saying that he hath no free will of his owne, nor abilitie too resist God: there needeth no more but this one woorde: what thinkest thou too bee the thing that prouoketh thee too euill? No, it is the diuell. Thou sayest well. But yit marke a little whether that dooth so fully excuse thee, as that thou perceyuest not ryght well, that thou wast stirred vp and dyuyn too it by thine owne selfmouing: knowest thou not that the wellspring and roote of the mischief is in thy selfe? When thou art so rebellious against God, that thy thoughtes are full of vntruth and vbeleefe, and that so much the more because thy lustes are out of square, and imbratelled against God and his rightuousnesse, even too make warre with him: when thou seest all this, must thou yit hold plea further with him? So then, let vs not seeke any starting holes, saying wee carie a sufficient iudge with vs, even within vs, namely saying that every of our owne consciences rebuketh vs. That is the thing that S. Paule aimed at in this streyne. And thereby wee also are warned, not too presume aught at all on our selues, but too hydle all our senses and imaginations, and all the vnderstanding and reason which wee weene our selues too haue. For until wee haue so renounced our selues, it is certaine that we shall neuer bee meete too apply our selues too the serving of God.

And S. Paule sapeeth expressely, that those whom God hath quickened, are by that meanes made seloues with our Lord Iesus Chryst:

for

Chap. 2. Ioh. Caluin vpon the Epistle

for it is euen he in whom they haue theyr lyfe. Trewe it is that we ought too seeke it in Gods being: howbeit soasmuch as that is too hygh for vs, so as wee cannot come at it, no nor any thing nere it: therefore our Lord Iesus is called the way. And he offereth himself, and tarpeth not till wee seeke him as though he were farre from vs, but reacheth out his armes too allure vs too him, insomuch that in his Gospel he sayeth, if any man bee athirst, let him come unto mee and drinke. And this is fulfilled in his person, as hath bin said erewhyles. So then let this speeche bee marked, where **S. Paule** sayeth, that those which were dead afore, were quickened again by Iesus Christ. And heere wee see yit better the thing that I touched shortly this morning: which is, that **S. Paule** speaketh not of a visible death, wherof men may iudge by outward syght: but of the corruption that is in our soules: for he syueth saide with vs all. How then may wee attayne too the heavenly lyfe. How shall we bee rayzed & quickened again to possesse the heritage that is promised vs? Wee see on the contrarie part, how wee bee subiect too as many miseries as can bee. This therefore must needs bee ment of the newnesse of lyfe which he speaketh of in other places. Now it is certein that this lyfe is not yit perfect in vs: there is but a little enterance of it, which serueth too leade vs further, and too bring vs too the end, (which shalbee) when wee bee come too the full gloire that he speaketh of heere. And wee see also how **S. Paule** setting himself forth for an example, alledgeth that he has given ouer all things for our Lord Iesus Christes sake, yea and euen the good opinion which he had of his owne ryghthouse: insomuch that although men esteemed him as a little Angell, yit notwithstanding he knew that it behoued him too bee saued by Gods free grace in Iesus Christ. And in sted of all his honour and riches: he had suffred so many reproches, so many tortures, so many beatings, and so many imprisonings, that a man would haue said, he had bin lyfied by aboue the world: and yit notwithstanding he addeth, not that I am yit come too my marke, but I streyne my self forward, and forget the tyme that is past. For if I stay vpon the things I haue done alredy, saying, I haue overcome so many incounters, I haue best thus valeantly, I haue not ceased too preach the Gospel every where, I haue wrought in such wyse, that the frute of my doctrine is come to the whole world, I haue passed the sea, I haue bin among barbarous nations, where God and his Gospel were neuer erst heard of, I haue had a number of lets, and haue overcome them all, I haue incountered with thus manie enemyes, and haue got the

the upper hand of them all: If S. Paule say, I had had all these considerations with him, he had become cold: for it is an easie matter with vs too to sink away when wee once think with our selues, tush, I haue doone ynough for my part, now let others marche on in their aray. And so euery of vs woulde take his leaue, when he had some thing or other, I tooe not what. But S. Paule sayth, that he forgets the tyme past, too the intent too cut of occasion of slothfullnesse, which myght come in his head, and sayeth, that he streyneth him self forward, and holdeth his armes open too attayne vnto it. And how long tyme did S. Paule streyne himselfe forward: Euen too the end. Then let vs mark well, that our glorie shall neuer bee perfect, that is too say, wee shall neuer thoroughly inioy the glorie that wee waite for, vntill the end. And therefore it becometh vs alwayes too take warning of our owne forgettednesse, too moorne for it before God, and tooo confesse that wee be beholde to his only goodnesse for all things. Now then, how soeuer wee fare, wee see that we be reformed vnto newnesse of lyfe by Gods spirit: and that although wee dwell among unbelieuers, & bee subiect too manie miseries, yea and haue sin dwelling in vs: yet there is none of vs but he feeleth that the handells which God hath giuen vs of his holie spirit, are not vayne nor impossible. If any man alledge, that before such tyme as Iesus Christ woork in vs, wee haue alreedy some lyfe, as is seene: answer was made shortly this morning: that forasmuch as all that euer men haue by nature, is not able too bring them vnto God, but maketh them too rest vpon this world: none of us ought too bee made account of, when the heauenly lyfe cometh in question. Then let men calp their hands at vs on all sydes: yet are wee but dead men, when God layeth the bydle boore in our neckes, and suffereth vs too walk after our owne fancie and lyking. Man may well haue some reason: but what can it doo so long as it is in the olde nature: It will fight against God, and against all truthe. Yet notwithstanding, man, say they, hath a will: howbeit, that the same will bee breked. Certe it is (as I haue sayd alreedy) that it hath no strength in it. Yet notwithstanding forasmuch as man is bricked and crouard, and hath the rufed roote of rebellion in himselfe, so as he cannot but doo euill, he offendeth God willingly. And seeing it is so, let vs boldly runne alide, that wee bee in deatth, till wee bee made partners of the lyfe of our Lord Iesus Christ; and that he deale wtho euery of vs the spirit which he hath receyued, in such measure as he listeth: according as it

Eph. 6.
2. 1 and
Luk. 4.
18.

is sayd that Gods spirit restes vpon him, and was giuen vnto him in all plentie; and that as now he must deale it too every one of vs fapshull ones. Therefore according as our Lord Iesus Christ maketh vs too taste of his holy spirit, and according as he strengtheneth thereby: so are wee quickened in him and with him.

Now heeruppon he addeth, that he hath made vs too fit in the heauenly places vvith our Lord Iesus Christ. This serueth too magnifye the grace that we haue hitherto spoken of, yit so much the more. If he had sayd in one woord, that wee were quickened: it had bin ynough, and it ought well too haue inflamed our hartes to sing Gods prayses, and too occupie our selues therein, and too apply al our induers theruntoo. But heere is a greater behemencie, bycause of our roibnesse and lazinesse. For S. Paule hath shewed on the one syde, that wee were dead and bield in bondag vnder the tyranye of Satana. Alas, these are terrible things. And now he setteth before on the other syde, that God hath not only loued vs, but also glorified vs in himself, and that wee bee lifted vp from the bottom of hell, aloft vntoo the kingdome of heauen, where he hath lodged vs, and giuen vs seates among his Angells. Seeing then that wee heare this, weedes must wee bee too much woted, & our witts too much bryttish, if we make not in good earnest too glorifye the inestimable goodnesse of our God, and too conclude, that wee bee so beholden and bound vntoo him, that although wee should doo nothing else all our lyfe long, but preache the grace that wee haue felt by experience at his hand, yit it were nothing at all. And so yee see why S. Paule hath purposely set before, that wee be lifted vp too heauen vvith Iesus Christ. And heeruppon wee haue a very profitable exhortation too gather, which is, that although we bee heere in the myre, and do but craule lyke poore frogges: yit ought we to heare this state patiently, for so much as on the other syde God hath lyft vs vp so high, euen vs that were nothing, yea and cursed creatures too. And therefore we must not be sayne too suffer hangynge & chynge in this woold, or be mocked by beleeuers, or put to the shaming of manie outrages, for vs resorte too that which is sayd heere: namely, that yit neuertheless wee be set abrode in heauen vvith Iesus Christ, howbeit not in such wyse, that it is apparant vntoo our eyes. For in this behalfe wee must giue place too hope, and vntoo that which is sayd in another text, namely, that our lyfe is hid, and that we must hold our selues quiet, till it appeere at the coming of our Lord Iesus Christ.

Colos. 3.
2.

Christ. Thus then you see in effect, how it becometh vs too to understand the things that are spoken heere of the diuers state of Gods children, after they bee called too the faith of the Gospell. For by the way, we must not imagin an earthly paradise in this world, where we shall haue nother trubble nor grief: wee must make our reckening, that wee shall neuer liue heere, at our ease. but wee must make roome for sayth, as I sayd afore. And besides this, wheras the holy Ghoste auoucheth by the mouth of St. Paule, that wee shall bee lifted vp on hygh: it standeth vs on hand too cast downe our heades, and too suffer our selues too bee oppressed by our enemyes, and too bee overmastered by them with all pryde: wee (I say) must suffer these things, and yet in the meane whyle bee fully perswaded, and thoroughly reioyned of this doctrine, that wee for all that shall not sayle too inherite the kingdome of heauen, for it is impossible, that the head should bee separated from the members, and our Lord, Iesus Christ is not gone thither for his owne sake alone. Wee must alwayes repayre too that principle. Our confessing that Iesus Christ is risen from the dead, and gone vp intoo heauen, is not alardy too glorifye him in his owne person. Truly it is, that first of all it must come to passe, that all knees must bow before him, and that all creatures both in heauen and earth, yea and euen in hell, must doo him homage. But yet notwithstanding, the vniou wherof wee haue treated heertofore, is fulfilled in this, that Iesus Christ hauing gathered vs intoo his bodie, hath begonne that thing in himself, which he intendeth too performe in vs; namely when convenient tyme cometh. And then, Iesus Christ is good by intoo heauen, too open vs the gate in those dayes, which was then agerinted by Adams sin: and that is the verie manner of our footing with him alrede. And therewithall St. Paule sheweth in one word, what he intendeth. In dede this saying shall be declared more at length in his deyn place, where St. Paule himself will treat of it more at large in the next Sermon. Yet notwithstanding wee may see wherof he meaneth, too the end wee may haue a sure and ryght marke too chuse one at which is, that wee bee saued by grace, and that no man is able too clayme any thing of his owne. Here the lesse it is not pough for vs too haue confessed in one word, that our saluation cometh of Gods free fauour, and too haue felt it also within our selues: but wee must also therewith all be taken in tow with the infinite greatnesse of the same grace, by considering what wee bee, how full euill cometh of our selues, and

Phil. 2. 10.

R. i.

that

that there is no saying nay, by cause our faultes doo too much conuince vs, in so much that if God should execute a hundred tymes more rigour against vs than he dooth, wee could not contend with him, nor dispute with him, but that wee should alwayes haue this record of our owne consciences, that wee bee iustly woorthie of death, and that the same is deu vntoo vs by our desert. Then seeing it is so, let vs hold fast this doctrine, for wee shall haue profited greatly for our whole lyfe, if wee once know, that there is not only some one naughtie touche, but an infinite number of euils in vs. Therfore let vs learne too mullyke of our selues, and too hate and abhorre our selues, and afterward when wee bee come too the grace that is shewed vs in our Lord Iesus Christ, let vs vnderstand, that without that, the diuell should needes haue full and whole possession of vs, and reigne ouer vs, as he had doome afoze. Also let vs beware that wee spight our selues by such grace, so as it may serue too put away all our cursednesse. And then let vs assure our selues, that not only all our miseries shall turne too our benefyte by our Lord Iesus Christ, but also that he will giue vs such strength, as wee may well glorie in our state: and although wee bee diuinen too spight against manie temptations, and that wee bee frayle on our owne behalf: yet neuerthelesse wee shall overcome them in such wyse, as wee shall haue cause too peeke God thanks by our Lord Iesus Christ, in so much as being ioyne vntoo him, wee cannot sayle too come too the full perfection of all good things.

Now let vs cast our selues downe before the Maiestie of our good God, with acknowledgement of our faults, praying him too make vs so too feele them, as it make vs not onely too confesse thye or foure of them, but also too go by euen too our birth, and too acknowledge that there is nothing but sinne in vs, and that there is no way for vs too bee reconciled to our God, but by the blood, death, and passion of our Lord Iesus Christ. And therefore as oft as wee feele any hartypings too putte vs aside from the grace of God, too cite vs too his iudgement seate, let vs haue none other refuge, than too the sacrifice wherby our Lord Iesus Christ hath made attonement betweene God and vs. And whensoever wee bee weake, let vs desire him too remedie it by his holy spirit, which is the meanes that he hath ordeyned too make vs partakers of all his gracious giftes by: and let vs so continue in the same, as wee may bee an example vntoo others, and labour too haue them with us too the sayth and wraite of the doctrine, and by our life and good

goods conversation shewe that wee haue not gone too schoole in bayning
in so good a schoole as the schoole of the Sonne of God. That it may
please him too graunt this grace, not onely too vs, but also too all peo-
ple. &c.

The eleuenth Sermon, which is the third.

vppon the second Chapter.

8. Surely you bee saued by grace through fayth, and that not of
your selues: it is the gift of God:
9. Not by woorkes, least any man myght boast.
10. For wee bee his vwoorkmanship, created in Iesus Christ; too
good woorkes which God hath prepared for vs too walke in.



Saint Paule hath shewed heeretofore,
that our saluatiō is the true looking glasse,
wherein too behold the infinite gloire of
God: for it is his will, too be knowne by
his goodnesse aboue all things. And for
that cause also hath he shewed, that God
chose vs before the making of the world,
howbeit not in respect of any thing that
could bee found in vs: but too content his

owne onely mer cie. Here therefore he concludeth that matter, and
sheweth what he ment when he told vs, that our adoption hangeth and
proceedeth of Gods choizing of vs in his owne everlasting purpose,
that is too wit, too the intent wee should be as it were cleane defaced,
and confesse that whatsoener wee bee, and whatsoener goodnesse wee
haue, wee hold it all wholly of God and of his onely free goodnesse.
That is the cause why he sayeth, that wee bee saued by grace, not of
our selues, but by Gods gift, and not by woorkes. It had bin ynough
too haue excluded all the goodnesse and vertue that man could imagin.
But forasmuch as it is hard to beate downe the pride wherto wee bee
too much giuen: S. Paule reherceth this matter againe, too the end it
might bee the better vnderstoode, and confirmed more at large. And
therewithall wee haue too mark, how he matcheth fayth against it, as
well too shewe the meane whereby too come too saluation, as also too

Gal. 3.
b. 10.

Woe is the better, than men bring not aught of their owne; but that
what soeuer they haue neede of, they must beg it at Gods hand. For
sayth beatech doctore and abolishest all mens pretensions of their owne
deserts, as wee haue seene more at length in the Epistle too the Ga-
lathians. For there S. Paule sheweth, that sayth supplieth the roome
of works, because wee bee all of vs condemned. And in deede there
is none other righteousness, than too obey Gods commandments
in all perfection. But no man dischargeth himselfe of them: and ther-
fore wee are all accursed before God, and so God must bee sayne too
his comen by his goodnesse. And when we receiue by sayth the grace
that is offered vs in the Gospell: wee confesse therewithall that wee
haue neede of Iesus Christ, because there is nothing but forlorne-nesse
troueth felicity. Also when as he sayeth in this text, that it is by sayth:
he sheweth, that if comparison bee made betwene God and men, wee
must come as it were starke naked, and there must bee nothing in vs,
but shame and abashment, which God haue taken vs too mercy.

Now to confirme those things, he addeth, that wee be Gods work-
manship; and that he hath fashioned vs in Iesus Christ, too the
end wee should vvalke in the good vworks vvhich he hath prepa-
red. It is all one as if he should say, it must needs bee that God pre-
pared vs of his owne mere grace. For what can wee doo, seeing
wee bee as rotten carions, till God haue renewed vs again by the po-
wer of his holy spirit? So then, if a man intend too finde any good
in him selfe, he must not seeke it in his owne nature, nor in his former
birth: for there is nothing but corruption: but God must bee sayne to
shape vs new again, before we can haue any one drop of goodnesse in
vs. With it is so, wee must needs conclude, that our saluation hath not
any other spring, nor any other foundation, than Gods onely mercy,
seeing we cannot by any meanes helpe our selues. Thus yee see in
short what S. Paule ment too say.

Notwithstanding, let vs marke, that heere he not only intendeth
to shewe, that wee haue partlye neede of Gods grace, and too bee
succored by the same, because there is some infirmite and lacke in our
selues: but also quyre strapeth out all that ever men can thinke in
themselues, concerning their owne deseruing, worthinesse, and good
works. So sheweth he that wee bee utterly impotable, and that our
saluation is not only furthered by God, but also that it is begunne, com-
menced, and perfected or finished by him, without any furtherance on
our

our owne behalfe. And that is the very thing that is expressed by these
woordes, you bee saved by grace, and not of your felues. It is cer-
tein, that heere S. Paule maketh God against men. And too maynt-
ein the ryght that belongeth too him, he sheweth that when wee have
alleged all that ever wee can, yea even the thinges that seeme too bee
most oursel of it baniseth intoo smoke. For S. Paule speaketh not
here of some peere of deseruing of woorthinesse: but sayeth (flatly) not
of your felues. As if he should say, when men set by their bristles ne-
ther so much, and imagin too hying some thing of other wherewith too
make God beholde too them, it wyl bee founde, that there is nothyng
but confuzion in them, from the crowne of their heade, too the
sole of their foote. Therfore let vs marke well, first that S. Paule ment
heere too put awaye quyte all the glozy and lofinesse of man, that onely
God myght bee exalted. And he thinkes it not ynough too say, that
God is our Saviour: for that speeche had bin but darkesome: but when
as he sayeth, that it is of grace, (that is too say, of Gods free gift,) he
sheweth, that he seeketh not the cause elsewhere than in him. And that
is the cause why in the second member of the sentence, he setteth down
Gift: and on the contrary part sayeth, that our woorkes can do nothyng
at all. Let see then, that forasmuch as wee can doo nothing of our
felues, God wyereth his mere free goodnesse to our saluation: and that
if wee thinke our felues too bee any help of furtherance theruntoo, it is
a defrauding of God of his ryght, which is an intollerable trayterous-
nesse, by meanes wherof wee deserue too bee bereft of that which wee
have receiued. For such wee can by no meanes make God any recom-
pense, we ought at leastwyle too yeld him homage for the thinges that
wee hold of his mere goodnesse: and when he seeth vs so humbled, he
is contented with that pure and simple confession of ours. But if there
bee such unthankfulnesse in vs, as too take vpon vs the thing that be-
longeth peculiarly too him: surely it is a iust punishment, if he betterly
take vs of: lyke as the man that holdeth scoyne too doo fealtie and
homage for his land, is rightly displeyed of it. Now if in these con-
spicible thinges of the worlde, and in thinges of small valew, the partie
be punished which withstandeth the doing of his due tie to him whō he
is bound vntoo: what shall become of vs when we fal too slipping into
Gods place, by chalanging too our felues the prayse of our saluation,
and will neuer dispossesse him of his ryght? Is it not a deuylsh out-
rage, which maketh vs to saye too bee worthy daunted: & to saye the

Kiii.

more

more therfore both is knowen vs on hand, too marke well the thing that is sayd in this streyne, which is, that wee bee saved by grace, and that wee doo nothing at all too it, but that God giueth vs all that euer belongeth too our saluation. And why? By cause wee can doo nothing at all: we haue nother good workes nor desertes too alledge for our selues.

Furthermore, this speech is well worth the weyting, when he saith, least any man myght boast. For theruppon wee haue too gather, that it is not enough for vs too father some part of our saluation vpon God: but that we must come to that point, & peeke so farre, as not too make any countenance too it at all, but abyde too haue all our owne glory so abaced, as only God may haue all preheminence, as wee haue seene in oher textes, and specially in the place of Ieremie, where it was alledged, that God is not glorified as he ought too bee, nother is it possible for vs too glorie in him, till all that euer wee think our selues too haue of our owne, bee cast dolone and doone away. For nother the vertue, nor the wisdom, nor the abilitie, nor the ryghtiuousnesse of man must bee put forth, if wee intende that God shuld keepe still that which is his owne, and which he reserueth too himself. Now therfore wee see that all the partnershipes which the world wold make with God, are but fond dotages, yea and illusions of Satan, who laboureth too make vs beleue that wee are able too doo somewhat of our selues, too the intent too plucke vs therby quyte and cleane from our God. For so long as a man imagineth himselfe to haue any one drop of goodnesse of his owne: he will neuer giue ouer himselfe vntoo God, but bee puffed vp with vayne presumption, and rest vpon himself. Satan therfore hath worne much at our handes, when he hath once perswaded vs, that wee bee able too doo any thing of our selues, or that wee can make any meanes to atreynt too saluation: for his drift is, too make vs leaue seeking of the thinges in God, which God offereth vs. And by that meanes wee abyde emptie still, according too the virgin Maries song, where it is sayd, that such as are so filled with ouerweening, shall abyde still hungrie, and God will laugh their vayne presumption too scoone. Then can we not bee fed with Gods grace, except wee long for it, and feelee our owne lacke, according too this saying of the psalme, Open thy mouth, and I will fill it. So then, let vs marke well, that men shall then bee disposed to receyue at Gods hand all that is requisite for their saluation, when they reuerse nothing too themselves, but acknowledge that all self boasting must bee put away.

And

And (as I sayd afore) by that meanes the parrtherlyppes which the world pretendeth too make with God, doo fall too the ground. For the Papists are driven too confesse, that without Gods helpe they can doo nothing, and that they bee too weake too withstand Satan, if they bee not strengthened by the holy Ghost. They can fynd in their hartes too graine, that they cannot deserue aught at all, except God supply their wantes, and also that they haue neede of the foigiuernesse of their finnes. But pit for all that, they cannot adpse too giue ouer their free-will, but imagin verily that they can partly further themselves. They uppon they are alwayes busying of some desert, and although (they graunt that) Gods grace preuent them at the first, yet they alwayes mingle that with some indewer and good will of their owne; and when they flee vntoo God for releafe of their finnes, they bring him their owne satisfactions for the same. And so pee see, that the Papistes will not in any wise freely and wholly yeld and gyue ouer vntoo God the prayse of their saluation, but keepe backe some part of it, commonly the one halfe or more, too themselves. But S. Paule passeth further here, & sheweth that we doe busyingfully alwayes defraud & bereue God of his glory, till wee haue forgotten all the false opinions wherewith the world decepueth it selfe. Therefore the onely way for vs too glorifye God, is too acknowledge that wee bee nothing of our selues. And so, humilitie or lowlynesse is not a feyning or false pretence, as many suppose, which thinke themselves too haue contented God by saying in our moode, that they bee wretched sinners, and as weake as is possible: but wee must be fully resolu'd, that all that euer men imagin in their owne daynes concerning desertes, free-will, preparation, helpe, or satisfaction, is every whit but leazing & trumperie of Satan. When we once know this, then will we submit our selues as we ought to doe, & then shall God keepe his estate, as he deserueth, & we also shall yeld him such honour as is due to him. But this cannot be done (as I sayd) vntill all that euer men conceiue & imagin concerning good workes, wherewith too deserue well at Gods hand, bee verily razed out.

Wherefore let vs mark therewithall, that if wee wil bee partakers of the saluation that God offereth vs, wee must bring nothing with vs but only faith. For (as is sayd in another place) faith taketh no help of good woorkes. Although it haue recorde of the same, yet dooth it not bring aught vntoo God, whereby too buye him vntoo vs, but rather witnesseth, that wee bee verily empty'd, and that wee haue none other

Rom. 4.
4. 5.

℞. liii.

hope

hope than only in his free goodwille. But lyke as a man that is pished with great distresse, so as he can scarcely stirre a finger, and haue nothing but his tongue too cry out, alas that some body woulde helpe me, & pitie mee: and so must sayth ryd away at the ouerweyning which wee haue in our selues, that wee may receiue what soeuer God offereth vs, so as al the prayse thereof bee referred vnto hym. That therefore is the thing that wee haue too beare away.

And hereby wee bee warned, not too bee thankfull when God calleth & allureth vs so gently: but too run vnto him as poore hungry soules, & to haue our earnest mynde too bee succored at his hand, because it pleaseh him. For what is the cause that our Lord Iesus Christ profiteth not a great number, but for that they haue deaf eares when God incorageh them too come too him: And verily some of them are so beastlyke, that they passe not for the deamently lyfe, so they haue heere wherof too feede and too drink lyke swyne, & wherewith too make loue in their owne deliighes and pleasures: as for the spiritual goodes (which wee ought too laboer for) they haue nothing with them. Yes see the that the one sort setteth God out of the houses, because they bee bled with the allurements of Satan, and drunken, or rather betwixt bewitched with the deliighes of this world, eyther in pomp and honour, or in riches, or else in whoredome and other loosenesse. And the other sort think they haue wherewith too make God beholde too them, and wee see manie hypocrites doo, which cannot giue ouer the wayne self-trust wherewith they bee swolne lyke Coats. Wherefore too bee short, let vs marke well this word sayth, that the pleasures and ease of this world hold vs not backe from lifting vp our hart vnto God: And that is the very way too fasten our anker in heauen. For wee can neuer haue the sayd substantiualle of sayth, which St. Paule speaketh of, except wee passe swiftly through the world, and know that our heritage and resting place is elsewhere than heere: and moreover shaketh off all wayne imaginations that may come in our heates: for they serue but too turne vs away from Iesus Christ, so as we may not come at him, nor he haue any entrance at al vnto vs. That is the thing which wee haue too gather bypon that text.

Now for further confirmation, St. Paule addeth here vpon, that vce bee Gods vorkmanship. For we are not his of Gods creating of vs, and of his setting of vs in this world: but his newmaking of that men, as they bee borne in Adam, and redeemed by the precious

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ly life, and that if they thinke too get any thing by that, they deceiue themselves too much, because they bee but as dead creatures, and as carcasses wherein is nothing but rotten filthynesse. For prooofe hereof wee neede too seeke no further matter than this present Text, where he sayeth, that wee bee created in Iesus Christ. Here therefore S. Paule maketh a comparison of the bubble birth that is in al the faithfull. For wee haue all of vs one generall creation, whereby wee liue in this world: and God createth vs new againe, when he vouchsafeth too giue vs newnesse of life by his Gospell, I meane when he printeth it in our hearts and myndes by his owne secret working: for the word alone woe not enough too doo it. So then, as in respect of our first creatiō, there is no difference betwene the Jewes, the Turks, the Heathen men, &c. Wee are al of vs taken out of one Lump, wee are al the children of Adam, yea wee are all heyres of Gods wrath, and cursed by nature, as wee haue seene already heretofore. Then if men examine their selues, and searcke what they bee by their first birth: they shal finde howe there is nothing in vs but sinne and wickednesse; & that the wisdomme which wee weene our selues too haue, is but beastlynesse: and that the light which wee thinke wee haue too discern betwene good and bad, is but stubbornnesse and starke oppositunesse against God: and so yee see wee be corrupted in all partes of our soule.

Now then what can wee doo too sinne sinour at Gods hand, and too make him beholde on vnto vs? for if wee can doo nothing but euill, it is but a kindling of his wrath more and more against vs. Wee bee too much of enuill & death already before wee come out of our mothers wombe: insomuch that although wee perceiue not the sinne that is in a yong babe: yet hath he the seede of it within him, and God auoucheth that all of vs deserve too bee drowned in the bottom of hell: Then if the liuid babe bee sorrowfully condemned afore hand, euen ere he haue sene the light of the world: what is too bee sayd of vs when wee bee come forth, and doe sene that wee bee naughty (in deede) and that our nature is altogether sturall: And when wee bee come to age, what can wee do (as I said afore) to set to coposition with God, so as we might hope forward his grace, and that our so dooing might bee a means too further our saluation? Lo what S. Paule meaneth by this Text, where he sayeth, that wee bee Gods workmanship. As if he should say, yee creature, thou thou thinkest too play the dautie fellow to this behaile, by putting thy selfe forward too alledge some de-
serving

seruing, and that thou art able too begin and too approche vnto God; so as he on his syde must bee sayne too bee beholden vnto thee: When begannest thou that? If thou say, thou begannest it before thou wast borne: thou deseruest that men shoulde spit in thy face. If thou say, it was afterward, betwene the age of seuen peeres, and the age of twentie or thirtie peeres, at what tyme thou wast indyghened with the Gospel: thou art on the contrarie part sufficiently dysproued, that thou couldest not haue one drop of willingnesse too doo good, but that all thy thoughtes and desires were bitterly rebellious ageinst God, and as men of warre syghting ageinst his righteousness. Therefore thou hast doone nothing else but syght ageinst God, euer since thou wast borne. Agein, if thou take it too bee from the time that thou wast a little babe, vnable too discerne betwene whyte and blacke: yit wast thou of the cursed race of Adam. And forturne thee on which syde thou wilt: and reason must needes vayne thee too perceyue, that thou wast vnable too doo any thing too Godward, and consequently that all that euer he hath wrought for thy welfare, ought too be fathered vpon him alone, without chalenging any thap thereof too thy selfe.

¶ Thus wee see now why Saint Paule dooth in this text call vs the worke of woorkmanship of God, according also as it is saide in the Psalme, that they which were the household folke of his Church, were also his flocke. For there the Prophet sholeth out the children of Israel, whom God had gathered toogether of his owne mere goodnesse, too set them asyde from other heathen nations. For it is certeine, that God found none other cause too keepe that lineage too himselfe, or too preferre them before others, saue only that he of his owne mere mercy had them theruntoo. As much is to be sayd of vs at this day. And that which he addeth; namely that wee were created in Iesus Christ, ought too touche vs yit the more too the quicke. For there he sheweth that the creating of vs in Adam, is but a bringing of vs too destruction; and therefore that it standeth vs in hand too bee sathpoued and created new agein; namely euen in Iesus Christ, who is the second Adam, as he him self termeth him in the first too the Romans, and in the fifteenth of the first too the Corinthians. Wee see then that this woord create, is ynough too stoppe the mouthes, and too put away the rackeling of such as brag of the hauing of any woorkmanship. For when they say so, it is a presupposing that they were the makers of themselves. We that chalendge too himselfe any freedom of will,

and

and taketh vpon him too haue any meane or abilitie to doo good (of himselfe): it is certain, that his meaning is, too step into Gods place, and too shew himselfe too bee a Creator. But there is noman which abhorreth not such blasphemie. The blyndest beetles and maddest bedlams in the worlde, account the worlde Creation, as a holie and sacred thing, & will say, that God is the verie Creator or maker of all things, and thou Hypocrite confellest the same with thy mouth, and yit thou doost but lye, forasmuch as thou thinkest that thou hast some freewill too further thy self too welfare & saluation. And so thou deniest the first article of our fapth: for thou makest God but half a creator, So then they will well ynough confesse with their mouth, that God is the Creator, yea and as farre as the lyfe of this worlde comes too, they will say, they holde it of him. But now is there a much excellenter lyfe; namely which wee hope for, and which wee possesse alredye by fapth, howbeit that wee inioy it not alredye now presently. And how much more precious and woorthie is that lyfe wherein wee shall bee parttakers of Gods glorie, than this wayfaring which wee make in this worlde, that is but a shadowe that banissheth away out of hand? Now if pee aske the Papistes of whom they haue the (heauenly) lyfe, wee haue it partly of Gods grate (say they) and partly of our owne freetwill. Forasmuch then as they facher some peece therof vppon themselves, and thinke too part stakes after that fashyon with God: wee must conclude that they bee their owne creators. But heer vppon they will reply, and protest that they neuer ment any such thing, and that they had leuer dye, than too bette any such blasphemie. Yea, but in the meane tyme, which is the thing of greater valew: too create a mans self too bee a mortall man in this worlde, or too purchase euerylasting lyfe: St. Paule telleth vs, that if wee can doo any thing by our owne freetwill and power, God is not fully our creator. But he sayeth, wee bee his workmanship and of his making, yea euen in respect of the heauenly lyfe: it becometh vs too heare that alwayes in mynd: for St. Paule speaketh not of this transitorie lyfe, but of the inheriting of the kingdome of heauen. Wee see then that the Papistes despye God in their wyde, lyke villanous blasphemers as they bee. And therefore for our part, if wee mynde too bee parttakers of the grace which is purchased for vs by our Lord Iesus Christ, wee must bee rid cleane of all selfweening, and acknowledge that our beginning too dos well, springeth of Gods bountifull too call vs too him, and of his preuenting

ting of vs through his owne free goodnesse. Too hee that, *So. Paulus* meaning is, that all they which thinke themselves too haue deserues aught at Gods hand, too beare themselves on hand, that they bee men of great abilitie, whereas in deede they bee already dead, & are nothing at all. What can a dead man doo? And surely wee bee dead (as I haue declared heretofore) till God quicken vs againe by the meanes of faith, and by the woorking of his holy spirit. Now if wee bee dead, what good can wee doo, or whereuntoo can wee dispoze our selues? Again, wee bee nothing at all: for the woordes Create, importeth that all that euer is in vs, is of Gods putting intoo vs. Like as when it is sayde that he created the worlde of nothing, it is as much too saye, as that whereas there was not any thing at all before, he gaue beyng too that which was not. Euen so as in respect of the spirituall lyfe, that wee bee created, is as much too saye, as that wee were nothing at all before. Now, if wee bee nothing, shall wee bee able too bynd God too gyue vs this or that? Are they not things utterly ageinst nature? Then let vs marke well, that too knowe how wee bee saued by mere grace, and that wee haue all thinges of Gods gift, and of his free goodnesse, wee must bee sayne too come too this point, namely that God gaue vs our beyng, according as it is aouched by the example of Abraham in the fourth too the Romanes. For in Abrahams body wee see what is in our soules. When Iesus Christ was promised too Abraham in his sonne Isaac, yee knowe he was a man altogether drooping and barren: and his wyfe also was farre stricken in age. And therefore that eyther he on his syde should beget, or his wyfe on hir side beede a child, are things impossible. But he beleeued God, which calleth forth the things that are not, and giueth them beyng. Seyng then that Abraham was as a withered blocke, and had no strength nor lustinesse in him, and yet notwithstanding receyueth the promise that was made too him: therein it behoueth vs too behold that wee cannot bee partakers of Gods grace, except wee acknowledge our owne inabilityie, and be first of all utterly abased in our selues, that our Lord may begin our lyfe, & continue the same, till he haue brought it too ful perfectione. Furthermoze let vs marke well, that his saying in Iesus Christ, is too sende vs backe too the corruption which wee haue by inheritance in Adam. For wee can neuer fynde in our heartes too peeld our selues giltye, till wee seele it proued in our selues. And moreover it serueth too shewe, that this benefyte is not common indifferently

Rom. 4.
a. 1.
Gen. 17.
c. 19.

Rom. 4.
c. 17.

~~Differently~~ to all men, but only to those whom God hath chosen, accordingly as wee haue seene alreadie, that we were chosen before the making of the world. Now then this extendeth not generally too all Adams offspring, but only too so many as are redeemed in Iesus Christ. And therefore it is all one as if S. Paule should shewe, that wee had neede of a remedie, for so much as wee bee alreedye forloyned and damned, at such tyme as God by the meanes of Iesus Christ plucketh vs out of the dungeon wherein we were. And this serueth too confirme yett better the thing that we haue seene heertoofoze, which is, that wee can not be saythfull, except God make vs new againe, so as wee hold of him all things that belong to the heauenly lyfe, and all the spirituall goods which wee haue. Now seing wee bee created in Iesus Christ, it is all one as if it were sayd, that all the ryghteousnesse, all the wisdom, all the vertue, and all the goodnesse that is in vs, wee drawe it from out of that fountaine, and that God scattereth them not abroad at aduenture, but hath put the fulnesse of all things belonging too our saluation, into Iesus Christ, in so much that when wee bee once made members of his bodie, wee be also made partakers of all his benefytes, and that without him, wee bee cut of from all parts of our saluation, as though wee were rotten and stinking wretched carckesses, and that there were nothing in vs but filth, as I haue declared before. Thus yee see what wee haue too mark further, when S. Paule sayeth, that wee bee not only Gods workmanship, but also created in Iesus Christ.

Iohn. 1.
b. 16. &
Colos. 1.
c. 19. &
2. b. 9.

Now he addeth, too good vwoorkes vvhich he hath prepared for vs to vvalke in. His setting down of good woorkes in this place, is to shew, what a follie, or rather what a madnesse and frenchmesse it is in men, too heare themselves in hand that they can bring good woorkes on their behalf, as who should say, they had the in their fleshes, or as if they were of their owne growing. For needes must God haue prepared them (sayth he) and that wee should haue them at his hand. And it is all one as if he should say, go too, shew heere your promesle and vertewes: enter a litle into account with God: seeing your pryde will not bee daunted, but yee haue all wayes some byttles set vp still, bring forth all that yee think may make for yee. Well, say you, and wee will bring our good woorkes, as the Papistes are wont to doo: who alledge in this wyse: what: how now: shall we not be saved by our owne merites, and by our good woorkes? And whence drawe ye them, sayeth S. Paule: Haue yee coyned them in your owne shop: or
haue

haue ye some garden of your owne planting, whence too gather them, or sipping they, I wote not how, of your owne travel and pollicie, so as you may further your selues by them: No, but contrarywyse, knowe yee that God hath prepared them. And is it meete that you should fall too replying ageinst him, when he hath pityed you, and shewed himselfe hountifull towardes you: Is it meete that yee should presume too step forth too pay him, as though yee had wherewith of your owne: When a man hath bin well kept and tended, and his host hath lent him money at his neede, and he hath receyued it at his hand (too pay him withall:) shall he afterward boast, that he hath payd his hoste: There is an hoiste, that not onely is contented too doo his charitie vpon a man, but also after he hath found hym both at bed and at boord, wyll say too hym, Hold here wherewith too pay: too the intent it may not seeme too you, that my charitable dealing hath bin too make an vnderlyng of you, I wyll receyue payment for it at your hand, yea, but yet the same shall come out of myne owne purse. Nowe, shall he too whom suche franknesse hath bin bled, go and say, he hath wel payd his host: Yea, and with what money: Euen with the same money that was put into his hand. So standeth the case with those that put forth theyr good woorkes, too say, that God hath not saued them freely, but that they them selues were a helpe too it. Yea, but where come they by these good woorkes: That was the thing that S. Paule aimed at, when he sayd that God prepared the good woorkes. Cretw it is that God prepareth menues conuersations by the Lawe, wherein he gyueth vs a certaine rule how too walke according too his will: and it is all one as if he prepared the way for vs too go in as wee ought too doo. But that would nothing boote vs, except wee receyued the good woorkes themselves at Gods hand. When God commaundeth vs any thing, wee may well haue our eares beaten with the sound of it, but it will neuer enter intoo our hartes, for wee bee full of pryde and naughtinesse, and too bee short, it is impossible for vs too obey God, till he haue softened our hartes, and utterly chaunged them.

And that is the thing which is declared too vs by the Prophets, and in all the holy scripture. God therefore must bee sayne too make another preparation: that is too wit, when he hath taught vs, and told vs what is good, and what he lykech of, afterward he must refoyme vs, and so guide and gouerne vs by his holy spirit, as there may bee one accord betweene our life and his lawe. Then untill such time as God prepare

Prepare good works after that fashion, that is too say, till he giue vs them by shewing vs his will, and also make vs to do them by his power: wee must needs bee utterly unprofitable. Nowe sith it is so, let vs learne too humble our selues before God, both for that is past, and also for that that is too come. For that which is past, let vs acknowledge that God hath plucked vs out of the gulf of hell, and that whereas wee were by nature damned, he hath vnto us too haue vs too bee his children, and therefore let vs not bee so ouertweening, as too thinke that wee haue this or that, but let him be glorified as he deserueth, and let vs assure our selues that he hath pulled vs backe from death, to the intent, that the beginning, wellspring, roote, and onely cause of our saluation, should proceede of his onely free bestowed goodnesse. Thus ye see in effect, that it is a poynt of trew humilitie, to giue all the glory of our saluation vnto God. And for that which is too come, it becometh too knowe that wee could not stirre one of our little fingers too doo any good, except wee were gouerned by God, and receiued the good works them selues at the hand of him, and of his holy spirit. So then, as oft as wee feele our owne weakenesse, let vs flee too him for refuge: and when wee haue doone any good, let it not puffe vs vp with any ppyde, but let vs alwayes thinke our selues so much the more straptely bound vnto God, yea euen by dubble. He that is yit very weak, must confesse him selfe exceedingly bound vnto Gods mercy, for bearing with him: but he that goeth afore others, and is as a mirror of all holinesse, must confesse himselfe much more bounde vnto him. For why: He hath nothing of his owne, he holdeth all things of God, and of his onely free goodnesse. Wherefore let vs all our life long walke in such sort, as wee may still from yeere too yeere, from mooneth to mooneth, from day to day, from houre to houre, and frō minute too minute, continually acknowledge our selues bound vnto God for the goodnesse which he hath giuen vs of his owne mere mercy, and let vs thinke our selues beholden too him for all things.

And let vs marke by the way for a conclusion, that S. Pauls intent here, is not to decypher al the causes of our saluation one by one, but too abate mens lustinesse, that they might not make any bragges, or any countenance that God is in their debt. Therefore it is ynough for S. Paule to haue stopped all mens mouthes in such wyse, as they may not take vppon them too haue aught of their owne. For contrariwise whensoever God giueth vs good works, although they bee the fruites

fruites of his mere goodnesse: yit can they not purchase vs any thing at his hand: for wee must alwayes ground and settle our selues vpon the forgiveness of our sinnes. There lyeth all our righteousness.

Too bee short, there are twoo things requisite in peebling God the prayle that is due for our saluation: first that wee acknowledge our selues too haue all things of him: and secondly that wee acknowledge that all the good workes, and all the good will which he hath giuen vs already, serue not too purchase vs fauour at his hand, nor for vs too trust vpon: but (too shewe vs) that he had neede too uphold vs, and too burpe and forget all our sinnes, and that by that meanes wee bee iustified before him, bycause he acquitteth vs, notwithstanding that wee deserue too bee condemned a hundred tymes. So then, too be short, when it is tolde vs, that there is nother freewill, nor any thing else in man: it is too the ende wee should learne too gyue all glory unto God, and not haue any cause too haunt our selues any more. And that afterwarde vpon the knowing thereof, wee should vnderstand that wee should bee in continuall trouble and perplexitie, were it not that wee bee sure that wee shall alwayes obtaine grace and mercy, by comming too God with teares and lamenting. And how so? Bycause he mercifaseth too acquit vs, and although he could thunder doome vpon vs, and doome vs: yit he buryeth our sinnes by meanes of our Lord Iesus Christ, and recepueth vs alwayes too mercy.

Thus then yee see how men ought in all payntes, and in all cases too bee confounded in themselves, and too bee ashamed of their owne leauidnesse, that they may glorifie God: and therewithall acknowledge that they should alwayes bee in doubt and anguish, but that God dooth euermore pitie them, and the death and passion of our Lord Iesus Christ, is the sacrifice wherby wee be reconcyled too him. That therefore is the trew way too uphold and auote God too bee the Saviour of the world: & that also is the way for vs to father all things vpon the grace of our Lord Iesus Christ, as he deserueth: namely by saying and putting quyte away all the glorying which we pretend to haue in our selues, and theruppon too confesse, not only that all the goodnesse which is in vs, is of Gods putting intoo vs, but also that he must bee sayne too beare with our infirmities, bycause wee cease not too provoke his wrath, till he make that satisfaction auaylable, which was made by the death and passion of our Lord Iesus Christ.

But now let vs cast our selues doome before the maiestie of our good

good God, with acknowledgment of our sinnes, praying him to make vs too feeble therein more and more, till wee bee so pulled downe, as there may bee no more shewe of sin in vs: and that in the meane whyle, wee may neuertheless seeke the ayde and helpe of our Lord Iesus Christ. And that forasmuch as he hath partly inlyghtened vs already by his holy spirit, it may please him too increase his grace in vs more and more, till he haue communicated it wholly vnto vs: and in the meane tyme to uphold vs and gouerne vs by his holy spirit, as our whole in- deuer may bee nothing else but too frame our lyfe after his holy lawe; and he not passe vppon the great number of our sinnes which we com- mit, neuer ceassing too stray away too our owne vndoing, but hold vs backe by his seeres power, untill he take vs away out of this world, and ioine vs with our Lord Iesus Christ, who is the fountayne of all perfection, that wee also may bee perfect in him. And so let vs say, Al- myghtie God heauenly father. &c.

*The twelfth Sermon, which is the fourth
vppon the second Chapter.*

11. Wherefore remember that you which were sometime Gen- tiles in the fleshe, beyng called vncircumcision; in respect of that which is called circumcision, made by hand in the flesh.
12. Were at that time without Christ, straungers too the com- mon vveale of Israell, and straungers from the covenants that conteyne the promise, without hope, and without God in the vworld.
13. But now in Iesus Christ, you that were erevhyle farre of, are made nere by the blud of Christ.



Although the things that are preached vnto vs generally concerning Gods grace, ought too moue vs too magnific his name, and too acknowledge the benefyts that wee haue receyued of him: yet notwithstanding if a thing bee doome priuately vnto vs, they ought wee to bee touched yet the more therewith. The same order keepeth S. Paule here. For wee haue seene this morning,

how he made cleane riddance of all that is in man, that there myghte
 bee but only one groundwoork of saluation, that is too wit, the mere
 goodnesse of God. Now hee applyeth the same particularly too the
 Ephesiens, willing them too be thinke themselves of their pleyght wher-
 in God found them: as if after his speaking of all mankind, he should
 send every one of vs too his owne experience. And in setpe deede, that
 which is spoken heere too the Ephesiens, concerneth vs also, lyke as
 if a man having told vs of the folye wherinto we bee entangled
 by Adams fall, should say: Consider also what you were, and after
 what sort you liued in all beastlinesse, before such tyme as God called
 you too the knowledge of himself. The thing then which wee haue too
 mark, is, that St. Paule having shewed how that all mē from the grea-
 test too the least, ought too confesse that they haue their saluation
 through Gods only goodnesse, addeth another particular declaration,
 wherein he sheweth the thing that every one of the saythfull ought too
 knowe in himself. Ere it is that the thing which he hath sayd for that
 tyme, should not agree in all poynts too our dayes: but yis shall St.
 Pauls and wee alwayes haue his counse, and serue too good purpose.
 For although wee haue bin baptized from our infancie, yis come wee
 of such as erst were cut off from Gods Church. For the Jewes were
 shaled out from all other nations of the world, as a people whom God
 had ordeyned too himselfe, wee were then all heathen, (I meane
 as in respect of our forefathers,) before the Gospell was preached
 too the world. But now again wee see what confusion is come vpon
 vs, through the vthankfulnessse of such as were called too the trithe
 of the Gospell, and how wee haue strayed away after such a sort, that
 wee haue bin as good as cut off from Gods Church again. For the
 baptism that wee receiued in our chyldhood, stande vs in none other stee,
 but too make vs drabble gilty before God. For they that were phari-
 ges in the superstitions of poperie, and in all the Idolatries that are
 committed there, haue as good as renounced their baptism, and were
 become renegats: and wee can not excuse our selues too haue bin for-
 gotten into God, saying wee were start away from his obediēce.
 Therefore it is not for vs too make any boasting, or too seeke any ex-
 cuse too cover our wretchednesse withall: but rather too confesse free-
 ly that wee were as deadly enemies too God, and whowhile too haue
 bin utterly giuen over of him, bycause he had reached vs by his hand too
 bring vs backe again too the way of saluation. So then, first wee take
 this

This text as is lyeth, to apply it to the Ephesians, and afterward looke too take profit of it our selues. Now then let vs see the contents and substance of these wordes, Bethink your selues, and remember how yee were sometyme Gentyles.

First he putteth a difference betwene the Jewes, and those whom God had suffered too walke on still in their owne darkenesse. For it was a speciall priuiledge that God gaue vnto Abrahams offspring, when he adopted them, too say too them, you shal bee my people whom I lyke of, as though yee were of myne owne household. Those then which came not of Abrahams lyne, were as good as banished from Gods kingdome and Church. And he addeth, in the fleshe. Not as he speaketh in dyuers other places, where he wryteth that word in reppose: but too shewe that God had shewed by a visible fashion, how wretched their state was, and that they needed not any greate deepe-nesse of his too perceyue it. For circumcision (sayeth he) serued as it were too rid men of their uncleannesse. And furthermore that Sacrament was ordeyned of God, too shewe that all the seede of man is curled, and that wee cannot bee ryghtly made holy and pure, but by the cutting of, & putting away of the thinges that wee haue by nature. Too see hyme, lyke as nowe adayes wee bee taught by Baptisme too renounce whatsoeuer wee haue by birth: so also was circumcision a token to shew how all men were filthy and lothsome, till they had forsaken their owne kynd. Now then, S. Pauls meaning is, that the sayd visible signe, shewed well too all the heathen, that they were (as yee would say) vnto God too please vnto God, and that he would suffer not to receyue them into the companie of the saythfull. For the Jewes had not invented circumcision of their owne brayne: but (as I haue sayd afore) God had sholed them out from the rest of the world, & all was by reason of the priuiledge of his owne mere grace & goodnesse.

Thereupon S. Paule addeth further, that they were at that tyme without Christ. And this serueth too shewe yit better, that men are horribly scattered, and can do nothing but runne astrape, till God haue knit them togyther in the bodie of his sonne, and adopted them too bee his chyldren. For wee knowe that Iesus Christ is the lyght of the worlde, and that all ryghtuousnesse dwelleth in him, and that he is our redemption and lyfe. So long then as wee haue none acquaintance with him, wee must needs bee as poore blynd men in the darke, wee must needs bee as good as dead, wee must needs bee naked of all ho-

tyrinnelle, rpyghtuouſenelle, poſſet, and all goodnelle. And ſo much as our freewome dependeth vppon him: wee muſt needs bee hild vnder the tyrannie of the diuell and of ſin, till he haue raiſoned vs from them. For this cauſe therefore doth S. Paule ſend vs heere vnder the perſon of the Epheliſians, too Ieſus Chriſt, too the end, that they which are not partakers of Gods loue, ſhould knowe that it were better for them too bee dyotoned a hundred tymes, than too continually almayes in that ſtate. And why? For ſuch wee can haue nother lyfe nor ſoule healt, nor rpyghtuouſenelle, nor ought elſe that is allowable, but in Ieſus Chriſt: it is all one as if he ſayed, that wee haue nothing but vnder naughtinneſſe and deſtruction in our ſelues.

We addeth therewith, the common weale of Iſrael: ſhewing thereby that all the promiſes which were made too the Iewes, were promiſed vppon Ieſus Chriſt. And therefore they that belong not too his body, are forthwith deſpyued of all Gods promiſes, and cannot conceiue any hope of lyfe, but onely by imagination, wherin they beguile themſelues. And verily he addeth, the inſtrumentes (or conuenantes and conueyaunces) of the promiſes: as if he ſhould ſay, that God had not called the Iewes as it were in hander mynother, but had paſſed a ſolemnne conuenant or euidence, which ſerued too leaue all the world in condemnation. Therefore ſo much as God had aduanced Abraham his linage, it muſt needs bee that the reſt of the world was ſo much the more confounded, like as if ſome Princes or ſome Cities ſhould make a league, all others that are not comprehended in it, are as good as deſpyued of the benefite that is conceyued in it. And when God declared that he tooke the Iewes too bee his flocke, and that he would be their father and ſauour: he declared alſo that no part thereof could come to the Gentiles, whom he had after a ſort forſaken, and to whom he had not boughten too them the like mercy. Finally he ſaith, that they had bin without God, which is the full meaſure of all miſchief. For what ſhall become of man, when his God hath ſo ſhaken him of, as there is no acceſſe for him, nor no coming too him again? And that not onely he is forſaken of his God, but alſo cannot but plunge himſelfe deeper and deeper into the bottom of hell, and make warre againſt God, as though he were at deſſaite with him, becauſe he is ſuburne and rebellious againſt all goodnelle? Thus yee ſee, that the thing which S. Paule ſetteth forth here, too the intent that the Epheliſians ſhould profit themſelues, by the things that he had ſayd this morning

thing concerning the onely cause of our saluation: is that there is none other thing for vs too trust vntoo; but onely Gods meere grace.

But now let vs come too our selues. I haue already declared by this, that our fathers were in the same state that S. Paule lettereth downe here. And therefore wee haue no cause too brag of, as oft as we thinke of what roote and originall wee spring. For if the very Iewes bee at this day a record of Gods wrath and horrible vengeance, which he layeth vpon them for their unbelieve: is there not much more cause for too cast downe their eyes, which are but as things bozne out of tyme? For the Iewes are of the holy roote that God had chozen, and wee bee but grafted intoo it in their steade. If God hath not spared the naturall branches, what will he doo too vs that haue bin brought in as it were against nature? Loe how S. Paule exhorteth vs too lowliness, too the end wee should lerne to submit our selues alwayes too Gods meere goodnesse, and frankly and freely confesse that our welfare consisteth therein. Also I told you secondly, not onely that our fathers were strangers to the hope of saluation, because they were not adopted as well as the Iewes: but also that the horrible scattering which came vpon the whole world, and which reigneth in it still at this day, ought too heate downe at pride and presumption, that Gods graces may shine the brighter vpon vs. Now then (as I said) although wee bee baptized, and haue the badge of Gods goodnesse and free adoption: yet notwithstanding we haue bin touched with leprosy, and were gone away from our Lord Iesus Christ, and the things that hee had in greatest estimation, turned too our greater damnation, in steade of being for our welfare. Therefore wee haue good cause here too bethinke our selues.

Furthermore for asmuch as wee bee thus touched in magnifying Gods grace, let vs keep well this word which S. Paule bleth heere to bring vs to remembrance of the things which wee myght forget. For when wee bee indewed with Gods grace, and it hath pleased him too giue vs some good desyre too walk in his feare, & he hath wrought to in vs by his holy spirit, as men may perceiue that there is some goodnesse in vs: it maye make vs too forget by and by what wee were afore, by meanes wherof Gods grace is as good as blisped. Too the intent therefore that our present praye hinder not our continuall praying of God, and our esteeming of his goodnesse and grace as it deserueth: let no length of tyme darken the remembrance that we haue re-

Rom. 11.
b. 16. &
17. c. 28

recyue of God, but let vs as it were enter into a examination of them e-
 uery day. And although God haue chaunged our state at this day,
 so as wee be no more the men that wee were afore: yet notwithstanding
 let vs beare in mynd, that before God had pittie vpon vs, wee
 were as feely sheepe that went astray, and as beastes that are utterly
 lost, and that without the same small beginning, wee had bin damned
 ten hundred thousand tymes crl. had not God p'uenen vs, and gi-
 uen vs remedie for the curled state wherein wee were. Wee see then,
 that the thing which we haue to consider vpon the sayd speech, whereby
 St. Paule putteth the Ephesians in mynd, what they were afore, is,
 that although God had put away the thing that shoulde haue made
 them ashamed, and marked them afore hand with his holy spirit, so as
 they were become as precious perles: yet notwithstanding he will
 haue them too be thynke themselves, (lyke as in very deere it is, the
 frutes of repentance which the scripture setteth downe,) that when
 God hath reached vs his hand, and brought vs home again from our
 straying, wee cease not too be thynke vs of our (former) finnes, euen
 in such wyse as wee may bee sorre, abashed, and ashamed of them.

Whereas he sayeth, that the Gentyles haue good cause to hold
 downe their hendes, by cause they were sometyne without alluaunce of
 Gods goodnesse and loue: therby wee bee put in mynd, that wee re-
 ceyue a singular benefyte at Gods hand, when wee haue the use of his
 Sacramentes, which are as warranties, that he taketh and auoweth
 vs too bee of his household and Church. Treto it is, that if wee a-
 buse them, wee shall pay dearely for it: but yet whatsoeuer cometh of it,
 when the Sacramentes are put too the end wheruntoo they were or-
 deyned, it is certein, that they bee as it were inestimable treasures, as
 I sayd afore. For although wee haue Gods promys that he taketh
 vs for his children, euen from our conuincing out of our mothers wombe
 yet is there nothing but uncleannes in our flesh. Now then, haue wee
 baptem? There it is shewed vs that God washeth and cleareth vs
 from all our uncleannes, that he pulleth vs out of the confusion when-
 in wee were with our father Adam: and that he will haue vs clothed
 with Iesus Christ, too bee partakers of all his goods, as though they
 were our owne.

Wee see then what baptem importeth, and consequently how much
 we ought too esteeme this grace of Gods conuincing. vntoo vs in such
 wyse, and of his becoming of himself too bee our father after so homely
 maner.

maner. As much is too bee sayd of the supper. For there it is shew-
ed vs disply, that Iesus Christ is the trew soode of our soules, that
like as our bodyes are susteyned & nurrished with the bread and wyne,
so wee haue our spirituall lyfe of the very substance of Gods soune.
Seeing then that our Lord Iesus dooth as it were from hand too hand
shewe vs, that he giueth vs his bodie and blud too bee our spirituall
meat and drinke: is it not a thing much more woorth than all things that
are too bee found in this worlde? And herin wee see how malicious and
frowarde most men are: for as touching the Lords Supper, manie
come to it, which rush thither lyke wretched beasts, not knowing why
it was ordeined. Some agein make but a custome & ordinarie vse of it:
& although they haue bin taught to what purpose it availeth vs: yet they
do but tynge their mouth at it, & all is one to the, when it is once past
with the. And other some despyle it euen willfully. And as touching bap-
tism, we se how the worlde goeth with it. For whereas we ought to thinke
dayly, & not only once away, but every houre of the day, both wth Ba-
ptism, & also upon the Lords Supper, to confirme our selues the better
in Gods grace: so litle dooth any man sett his mynd that way, that if
baptism bee ministred in the Church, men make none account of it.
Scarcly can one bee found among a hundred, that can truly tell and de-
scribe what that signe of our adoption betokeneth. And yet wee see what
despyre is matched with that ignorance. Must not God after his
long suffering of vs, and his patient waiting for vs, be reuenged of
such dishonour, when his grace is so lyghly esteemed among vs? So
much the more therefore dooth it stand vs in hand, too make well what
St. Paule telleth vs heere, when he sayeth, that the Gentyles being
depryued of the Sacramentes which God giueth too his chyldren for
a warrant of his goodnesse and loue, are in miserable taking, too the
end wee may lerne too make much of the priuiledge which he hath gi-
uen vs, not too boast folishly of it, as hypocrytes doo, who abuse Gods
name continually: but too make vs too fere the better by a thing of
so greate pryce and valew, and too make vs knowe that wee bee no
whyle better than they which are as poore hungrystarued soules, a-
gainst whom God shetteth the gate still, and too whom he vouchsafeth
not tooo impart those pledges of his, wherein he sheweth and witnes-
seth that he will bee our father. Dee see the Turkes haue circumcisi-
on as well as the Jewes, and yet is it nothing woorth, byt cause there is
no more any promises of God goyng with it: and yet notwithstanding

wee come of Adams race as well as they. Wherefore haue wee Baptism, but by cause God intended too shewe himselfe the more pitifull towards vs, and too vtter the riches of his goodnesse? Agreyn, the Papistes will needes bee called Christians, and haue Baptism as well as wee. And yet in the meane whyle they bee heret of the holy Supper, yea and they haue the abominable Masse, wherein they renounce the death and passion of our Lord Iesus Christ. And what cause is there why wee should bee so preferred before them, sauing that God would haue vs too bee as myrrours of his infinite mercy? So much the more therefore behoueth it vs too walke in awe and warrenesse, and too set store by the things which God sheweth vs too bee of such worthynesse and excellencie, that wee may fare the better by them. Wherefore marks it for a speciall poynt, when S. Paule speaketh heere of Circumcision and vncircumcision. For although he say in ocher places, that Circumcision is nothing, (howbee it that was but by cause it was abolished, and the vse thereof ceassed, as of all ocher figures of the Law) yet notwithstanding, at such tyme as God ordeyned it, and so long as the Iewes vsed it holily, it was a sure warrant to them of Gods adoption, as if he had clenzed them from all the filthinesse that is in Adams race, and appoynted them vnto himselfe.

1. Cor. 7.
d. 19. &
Gala. 5.
a. 2. & 6.
d. 15.

After he hath sayd so, he addeth, that they vvere vwithout Christ, and vwithout promises. Here he sheweth that the Sacraments take and borrowe their force of Gods word. For if there were nomore but the bare signes, it were no matter of great importance. If Circumcision had bin giuen too the Iewes without any doctrine or instructiō too what purpose had it serued? Surely they had bin neuer the better for it. But when as God sayeth, I am the God which sanctifyeth you, you shalbee my children, I will receyue you, and therewithall take you for myne heritage: and on the ocher syde also I giue my self too you, and wilbee your lyfe: forasmuch as Circumcizion had such promises, it was as an inestimable treasure too the Iewes, bicause the foundation (that is to wit, our Lord Iesus Christ) was layd sure, wheron the promises were sciled, and as yee would say, confirmed. That then is the cause why S. Paule iopneth heere the common weale of Israell, and the instruments of Gods promises, and our Lord Iesus Christ altogether. Howbee it in speaking of the common weale of Israell, he sheweth, that God had chyosen one certeyne image which he would haue too bee holie: and so was it too bee concluded, that all the rest were

were untrue. In speaking of the instruments of the promises, he sheweth (as I haue touched already) that wee must not looke vpon Circumcision in it selfe, but wee must direct it too the ryght end of it. It becometh vs too knowe wherefore God would haue it vsed among the Iewes: for otherwyle it is but an Apes top, as the number of foote deuotions which the Gentyles had, whereby they hoped too haue had holynesse; but all of it was but abuse and rumberie, because they had no promises of God. Likewyle they say not adapes in the papacie, that they haue many Sacramentes, and therewithall as many marriages and gewgawes as can bee: but all that God disalloweth, is but pelting trash. And why? for there is no woorde that sanctifyeth them. So then let vs marke well, that too passe our selues by the Sacramentes, wee must alwayes be taught them by Gods doctrine. And thereby wee may iudge, that manie are cut of from the Church of God, who notwithstanding are not adapes thought to bee hyghbest in it. For in the meane whyle where is the instructiō, which they should haue too be partakers of the benefytes that God offereth them? They will allege their Baptism, and they will say, they receyue the Lordes Supper. If a man aske them too what end; they vnderstand nothing at all, and that is as an utter abolishing of the power of the Sacramentes. So much the more therefore dooth it stand vs on hand too come backe too this point, namely too lerne of the Gospell, too what end Baptism was ordeyned, what fruite it beareth vs, and which is the ryght end, to witte the life of it: and also too consider whertoo the holie Supper may be vsed. For if wee haue not Gods woord: our Lord himselfe telleth vs, that the Sacramentes which we receyue, are as it were vnbaied, and there is nothing but falschod in them. And lyke as if a man should let a Princes Meale to a letter that had nothing therein, or which had but imaginations and dreames contruyed in it, it were an offense worthy of death: so also so farre as the Sacramentes are as Seales too warrant Gods promises vntoo vs, and too make them of authoritie among vs; if wee separate them from his woorde, it is certeyne, that wee bee falsifiers before God and his Angells. That therefore is one thing more which wee haue too marke vpon this myne.

And wee must marke also, that Iesus Christ is set downe with the common meale of Isreell, and with the Sacramentes and promises, too shewe that he is he on whom all of vs depend. For it is certeyne

2. Cor. 1.
d. 10.

Exod. 34.
b. 8.
Hebr. 9.
e. 30.

that God neuer commeth at men without the mediato^r. For as he
hateth vnrightheousnesse, & all men are cursed in Adam: it was requi-
site that our Lord Iesus Christ should step in, that wee myght haue
some enterance and access vnto God. And that is the cause why
Pauls sayeth also, that he is the yea and the Amen of all Gods pro-
mises. For there shall neuer be any certaintie of Gods promises with-
out Iesus Christ. And for the same cause also all things were dedica-
ted in the Lawe with bloud, yea and euen the booke of the Lawe it selfe.
When the covenant was red openly, and published solemnly to the
people, the booke was bespreckled with the bloud of the sacrifice, to
shewe that all the doctrine conteyned in the Lawe, and all the promp-
tes wherby God adopteth those too bee his children, whom he hath ad-
mitted into his Church, must bee confirmed by the bloud of our Lord
Iesus Christ. So then, will wee haue the promises too bee sure and
infallible: Will wee bee assured of them, that wee may freely call vpon
God, and fight against all temptations: Wee must resort al-
wayes too Iesus Christ. It is much when God telleth vs with his
owne holy mouth, that he will reserue vs for his owne: but yett wee
needes tremble continually at his maiestie, till wee haue cast our eye
vpon our Lord Iesus Christ, and knowe that God lyketh well of vs
for his sake, so as our sinnes bee buried, and shall neuer come too ac-
count. Thus yee see howe the promises, the Sacramentes, and all that
euer wee haue, must bee ratified by Iesus Christ. God bee thorn, (as I
may make an humane comparison, and speake grossely) he is the certai-
saunce too make all things sauerie that belong too our saluation. For
without him, wee should continue euermore as men in a shadow, and
(as I haue sayd alreedy) wee could conceyte no hope at all, nor haue
our myndes so settled, as wee myght resort vnto God for refuge. Now
without cause therefore dooth Saint Paule say, that such as haue no
Circumcision, nor other Sacramentes wherby too bee consecrated
vnto God, nor any promises of saluation, are without Christ.
And now he addeth a thing which may seeme hard & straunge at the
first sight, when he saith, that the Ephesians were without God. For
it is certaine that although they were wicked Idolaters, yett they had
a certeyne opinion that the world was not made of it selfe: for wee
knowe that all men haue continually held some seede of Religion, and
euen they which ouerthrew them selves to erre, as too wypp out all
knowledge of God, are still most vgly monsters, and secondly although
they

they shew to the world all knowledge of such hidden: foods, etc. must they
 needea have herthings, that shew them in signe of their worth, and
 they bee quene too feele that they cannot scape the hand of God. How
 soever the necessitie, yett bee naturally inclined too knowe that there
 is a God. And the heathen men haue alwayes had their deuotions
 and deuine seruices (as they termed them) to shew that they worship-
 ped some Godhead. How then doth St. Paul say here, that they were
 without God? Wee haue to note, that it is not enough for men to con-
 fesse that there is some certeyne Godhead, and to inueue to discharge
 themselves of their due tie by seruing of a God: but they must also haue
 a certeyne settled beleefe, that they wander not too and fro after the
 manner that is spoken of in the first Chapter too the Romanes, where
 it is sayd, that such as deuoye strange shapies of God, doo haue alway
 in their owne foolish imaginacions. Now it is certeyn, that all such
 as are not taught by Gods word, by the lawe, by the Prophets, & by
 the Gospell, are out of the right way, and after a sort, at their wittes
 end, so as they bee tossed too and fro like wauiing reeds that yeeld too
 every wynde, and therupon make sundrye shapies of God. For eu-
 ery man buildeth and forgeeth crooked conceytes in his owne hwayne,
 and wretheth that mans wit is as a shop of Idolatrie & superstition.
 In so much that if a man beleue his owne conceyt, it is certeyn, that
 he shall forsake God, and forge some Idoll in his owne hwayne. Ioe
 what wee see. And it maye right wel be sayd, that we be without God,
 when wee wander away after that fashion in our owne imaginacions,
 and in our false opinions. And that is the cause why St. Paul sayeth,
 that such as haue had a mynde too worship some unknowne Gods, haue
 worshipped nothing but Idoles and fantastical imaginacions, and
 that God belongeth not at all vnto them, and so consequently, that they
 were utterly forsaken of him, lyke as they were become renegates, &
 had renounced him before. So much the more then behooueth it vs too
 tremell and take payne too knowe which is the God whom wee ought
 too worship. I haue told you alreadye, that it is not enough for a man
 too alleage that he hath a good intent, and that he intent too worship
 God: that will goe for no payment for God lytheth not of the libertie
 that men take too make themselves beleue this or that. With it is so,
 wee must present our selues before God with all warrenesse, that he
 may shewe vs the way too come vnto him. For else wee shall but go
 astray, and becher runninge blindfold, that he forgett of fro him, yea & in
 the

Rom. 2.
c. 24.

the man brake his necke. And he that hath receiued his life, shall be
 kept by his hand; and set in the right way, that he may not be as
 people wandering beasts all the tyme of our lyfe.

Againe, forasmuch as he hath giuen vs a record of his wonderful
 woordes scripture: it becommeth vs too hold our selues short therunto,
 and not too couet too knowe any thing which is not shewed vs there.
 What must then be our labour, that we knowe God by: Too suffer our
 selues too be taught by his woordes, and too be so discipled, as to receiue
 whatsoeuer is conceyued there, without greiuing, and too too pre-
 sume to adde any thing at all thereto. And we ought so much the more

1. Iohn. 2.
 c. 22. 3.

to haue that care, sith we knowe howe S. Iohn. auoweth, that he which
 hath not the sonne, hath not the father. Then saye as I haue told you,
 that by promise God reueleth himselfe in this woorde, it behoueth vs too
 keepe him there: to aske forasmuch as our Lord Iesus Christ is his true
 image, let vs not enter into ouer hygh speculations, to knowe what
 God is, but let vs reioyce in Iesus Christ, acknowledging that it is
 his office too bring vs to God his father, and that it is he by whome
 we must be giuen, and so shall we be sure that we shall too be
 without God in this world. Now if they that take so much payne, and
 euen vnderstand too little God, be condemned here: for as yet
 they haue not seen the true God, but haue bin beguiled
 in their suppositions: what shall become of the dogges and swynes
 that haue no care at all of God, specially sith they betone themselves of
 all knowledge, and degenerate into beasts, after they haue had some
 understanding of the truth, by hauing their senses bent into the
 pleasures of the flesh: Of which sort needles a ytreus number maye be
 sayed; who aske the aduantage of the time, and can make good chere at
 their pleasure, with spawne in their haues too much, vntill when the
 light of God has raiued too hyme vpon them, yea euen too the
 seruings of Gods maner, as though there were no more instructed
 in it all. These be such as curlew seeme is disposed to doo at this
 tyme, they shall the whole world. But as I saye above, if the people
 shall be so taught, that they haue any corruptiō in, but haue bin as yet
 too far from the true God, and therefore they shall be condemned
 by the same hand, as they haue receiued at all, but are condemned
 by the same hand, by cause they haue not too much: what shall be-
 come of the dogges and swynes that haue no care at all of God, specially
 sith they betone themselves of all knowledge, and degenerate into
 beasts, after they haue had some understanding of the truth, by
 hauing their senses bent into the pleasures of the flesh: Of which
 sort needles a ytreus number maye be sayed; who aske the aduan-
 tage of the time, and can make good chere at their pleasure, with
 spawne in their haues too much, vntill when the light of God has
 raiued too hyme vpon them, yea euen too the seruings of Gods maner,
 as though there were no more instructed in it all. These be such as
 curlew seeme is disposed to doo at this tyme, they shall the whole
 world. But as I saye above, if the people shall be so taught, that
 they haue any corruptiō in, but haue bin as yet too far from the true
 God, and therefore they shall be condemned by the same hand, as they
 haue receiued at all, but are condemned by the same hand, by cause
 they haue not too much: what shall become of the dogges and swynes
 that haue no care at all of God, specially sith they betone themselves
 of all knowledge, and degenerate into beasts, after they haue had
 some understanding of the truth, by hauing their senses bent into the
 pleasures of the flesh: Of which sort needles a ytreus number maye
 be sayed; who aske the aduantage of the time, and can make good
 chere at their pleasure, with spawne in their haues too much, vntill
 when the light of God has raiued too hyme vpon them, yea euen too
 the seruings of Gods maner, as though there were no more instructed
 in it all.

28

and

and being so in meane. So much the more should wee be troubled
our selves, and too knowe that God hath chosen himselfe unto us;
now that he is loved too is ready and intercessor for us, and hath there-
to himselfe a father too vs, and hath vouchsafed too make vs members
of the bodye of our Lord Iesus Christ, and made vs one with him, wch
condition that whatsoeuer he hath, belongeth now unto vs: we ought
therefore too magnifie that grace, and too acknowledge what we haue
bin, and what wee should bee still, if God had not showed himselfe met-
ciful towards vs.

Whereupon a man mighte deniourne what St. Paule meant by the
word V. World: for it should seeme that out of the world they were not
without God. Howbeit, that was too aggravate the matter so much
the more, by saying that the Ephesians had enjoyed the light of
the Sonne, all the Elements had served them, & they had received the
quicke communications of Gods gift in all his creatures, and yet had not
known him. For what else is the world but an open stage whereon
God will haue his maiestie seene: Let vs lift vp our eyes: doe not the
Sunne, the Moone, and the Starres, leade vs too him that gaue them
the vertues which wee yet see in them: For behold, the downe of
eare of corn vs, and yet he giueth vs by the Againe, he causeth the eare
too bring forth fruit, also wee see the diuine counsell that he keepeth
and although he wanders not on the one side, and now on the other, yet
continually standing he keepeth his compass continually, and neuer forget-
teth both parte he ought to go on the one side or on the other, as huge a
mass as he is: If a Ball or a Boole were too bigg to lift up, it would
need some help: but behold, the Sunne hath nothing to hold it up, and
the secret power of God: and yet notwithstanding he is so huge and
infinit a masse, as exceedeth all the whole earth. Should hee go, or
he haue, would hee, or retorne he, on the one side or on the other: yet kee-
peth he his course still euery way through the whole world, & euery where
also on the contrary part, and yet for all this he willeth not in any of all
those thinges. Too bee short, when wee behold the heyes, wee ought
too bee raptures with desire to go into God. Again, when we behold
the thinges that are neerer vs, namely the varietie of the good thinges
that God bestoweth vpon vs: (wee haue cause too see the like.)
Finally without going any further, let vs but enter into our selues.
If a man looke but vpon one of his fingers, what doth manhood and
what goodnesse of God is there: What then are in the world there

God

God receiveth such abundance of sacrifices, whereby it is his meaning, too bee knowne and worshipped: and yet notwithstanding wee play the beastes, and go on lyke blockheades without any understanding, not knowing the God that made vs and fastyned vs, even him that receiveth and sheweth himselfe in all his creatures both above and beneath. Is not this yppough then too bereave them of all excuse, which play the beastes in their ignorance, lyving here but only too devours Gods benefytes, and in the meane whyle repayre not too him, too don him honour, or to offer him their service: Then is it not without cause, that Saint Paul doeth yet further this saying, that such as were in destitute of the knowledge of the Gospell, were without God in the world.

Now thereupon on the other side, he setteth before the grace of God, which they had receyved, too the ende, they should knowe that it was not of their owne purchase, nor obteyned by their owne pollitic and abilitie, but that they ought too consider well how greatly they bee bound vntoo God, for raying them up too heauen from the deepe dungeons of hell. If God had but lent vs his hand to lift vs up when wee were faine but too the ground: and so let vs alone in our stonie sinne, wee should be beholden to him for it. For when we bee faine, and some body helpes too lift vs up agein, wee will cun him thanks, & so ought we too don. Behold now, God hath not only lift vs up from the ground, but also drawn vs out of the gulf of hell. And his saving, is not too make vs crepe here beneath upon the earth, or to make vs too intyre the benefites that he offereth vs here presently: but too aduance vs too the kingdome of heauen, as wee here seeme heretofore, how wee bee put in possession of it already by faith, and are set in the person of Iesus Christ in the glory that he hath purchased for vs, for he is entered into it in our behalf. The seeing it is so, how we not canse too magnifie Gods grace so much the more: So haue yet Saint Pauls meaning, in that he sayth, that now by Iesus Christ you be come nere vntoo God, even you (sayeth he) which vvere farre off before. Therefore as a word (inasmuch as the word) cannot be taken fourth at this tyme let vs understand, that whereas men seeme to haue some worthinesse in themselves, they cannot but stray away to their owne destruction, so long as they bee separated from God, because that by nature they bee strangers vntoo him, yet and quite cut off from him. Wherefor let every of vs knowe, by his owne part, how wee had bene gotten

gotten God, and were quite awaye, awaye from him, will he rather be
 againe vnto him. When wee haue this, let vs loue the magnific
 his graces, boasting too recompence vs and himselfe; and too put a
 baye all the enmitie that was betwixt him and vs, and too make vs his
 children of his dearely enemyes, alluring our selues, that all this is
 done by meanes of our Lord Iesus Christ, too the intent wee should
 out of that fountayne drawe all that belongeth too our saluation. And
 furthermore let vs consider also, what furtherance wee haue by the
 helpes that God hath giuen vs too come too Iesus Christ by, and too
 consume vs in him, too the end wee may haue a resolute and sure doc-
 trine. As for example, when the Gospell is dayly preached vnto vs,
 Iesus Christ is offered there vnto vs, and he on his side calleth vs
 vnto him. So he sheweth he hath his armes stretched out to us, &c.
 vs. Let vs vnderstand that; and afterward let vs adde the Sacra-
 ments therunto, and seeing that Iesus Christ hath not onely com-
 manded the open preaching of the Gospell, wherby he feedeth him-
 self too bee our shepherds, and that he will haue vs too bee his flocke,
 but also confirmeth the same by Baptism, & by his last Supper: let vs
 take good heed, that we make not these signes inuincible through
 our owne malice and unthankfulness: but let vs (rather) consider
 to what end God hath ordeyned them, and let vs so vse them, as wee
 may growe more and more in fayth; and bee thereby inflamed with
 such zeale, as wee may inuener too giue our selues wholly vnto God;
 for it hath pleased him also too giue himself vnto vs.

And now let vs saluatore before the maiestie of our good God, with
 acknowledgiment of our fautes, praying him, not onely too make enu-
 sions too knowe the wayes wherwith wee bee accepted, but also those
 which he hath transfused too cleaue vs of, and specially that wee may
 come too our originall; and consider that euen from our mothers
 wombes wee bring nothing but sinfullnesse, and that wee reasse not too
 increase the mischeef more and more; that when wee knotte it, wee
 may blisse his holie name for the knowledge which he hath giuen vs,
 and bee so prouoked too repaynt too him, as wee may hold the right
 way, without swayinge from our Lord Iesus Christ, by cause that
 without him wee must needs bee banished the kingdome of Heauen,
 and shut quite and cleane out of it. So then, let vs hold that way, and
 call vpon the good God of ours incessantly, that he vouchsafe to make
 vs free by experience, that his calling vnto vs him, is not in vayne
 that

that wee suffering both sinners, may be so much the more
encouraged too see too him for our refuge, and also to give him thanks
for all the benefites which wee receive at his hand. That it may please
him too grant this grace, not only too vs, but also too all people, &c.

*The .xiii. Sermon, which is the fift
vppon the second Chapter.*

13 Nowe in Iesus Christ, you that erst were farve of are made
neere by the blood of Christ.

24 For he is our peace, vvhich hath of both twayne made one,
and broken downe the vvaile that vvas betwixt them.

25 That is too vvit, the enmitie, through his flesh, abolishing
the lawe of the commandements vvhich were in ordinan-
ces: too the end he might set them both in himself, to make
one new man of them.



We have seene heretofore howe wee been
all enemies of God by nature, by cause we
bee gone away from all righteousness,
through the sinne of Adam, so as there is
nothing in vs but wickednesse and rebel-
lionnesse. And although men somke and
flatter themselves, it is certayne, that they
cannot bring any thing before God, which
shal not prouoke his wrath against them.

God then must needs discipline vs for his creatures: and therefore
wee must bee sayne too bee guyded by our Lord Iesus Christ: for wee
cannot come into God but by that meane. Tru it is that the Hebrews
had some familiaritie with God, by cause he had adopted them: in re-
spect whereof it is sayd, that Abrahams offspring was holy: not that
they had more worthinesse than the rest of the worlde: but by cause
of Gods goodnesse, who had vouchsafed too chuse them. And there-
fore before suche tyme as our Lorde Iesus Christ came into the
worlde,

world, the one were in comparison neerer, & the other were further of from God. Not that the Jewes were better worth than the Gentyles, as I sayd afore: but by cause it had pleased God too accomme them as of his owne house. Wee see then that they were nygh, by cause it was sayd vntoo them, that God late among them, and that they were a plessey kingdome, whereof they had also as it were a visibie signe by the recordes that were giuen them, as by the Sanctuarie and by all the appurtenances therunto belonging. Now S. Paule framing heere his matter too the Gentyles, sayeth, that they haue chaunged their state, by cause that wher as they were farre of from God, they were made neere him by the crosse of Iesus Christ: And that serueth too the magnifying of Gods grace the more. For as I haue declared heerebefore, if wee consider not in what plyght God fyndes vs before he reach vs his hand too draw vs too him: wee shall neuer knowe how much wee bee beholden and bound vntoo him, nor how great his mercy is towarde vs. But when it is shewed vs, that euen from our birch wee bee cursed, and the diuell holdeth vs vnder his tyranny, and wee bee in thraldom vntoo sin, and God is as it were armed ageinst vs, too bee our iudge with all extremitie: when this geere is set before our eyes, and it is added further, that God hath drawen vs out of the dungeon of hell, too aduance vs to the kingdome of heauen, assuring vs that wee haue our inheritance there, which cannot fayle vs, and also it is shewed vs, that wee haue the certeintie of all these things in Iesus Christ: then must wee needes bee raulshed too woonderment, considering that Gods goodnesse surmounteth all our vnderstanding. This is the thing that S. Paule goeth forward withall heere aenid. And this matter is well woorthie too be often remembered: nother is it too bee feared, that it is but needlesse talke too put vs in mynd too peece God his dem honour, and too haue a stedfast settlednesse, so as wee may call vppon him freely, being thoroughly perswaded and resolved, that he will alwayes bee a father too vs, and accept vs as his children, namely if wee bee members of his only sonne, as knite vntoo him by beleefe of the Gospell. Wee see then that the thing which wee haue too marke in the first place, is, that by the meanes of our Lord Iesus Christ, by cause he hath recompled vs too God his father by his death, wee bee now come neere too the kingdome of heauen, from whence wee were farre of, yea and without hope too haue any access to enterance thither. And although S. Paule haue spoken but too one

one nation: yit is his matter generall. And so the holie Ghoste exhorteth vs at this day by the same doctrine, too consider our owne miserie, that wee may be abashed in our selues, and receyue the inestimable benefyte that is offered vs by the Gospell in the person of Christ.

Pereuppon he addeth, that hee is our peace, making both one, yea euen those that were farre of, as well as them that were neere. Lyke as in the foreheard sentence S. Paule ment too humble the Gentiles, and shewed howe muche they were indettred vnto God: so heere he addeth a warning for the Iewes, to pull downe their myppe, that they myght not think themselves too bee better than other men, bicause God had chozen them. For acording as men are alwayes giuen to auance themselves beyond measure, that people abused Gods grace, and bare themselves in hand that the lineage of Abraham was as a lineage of Angels. Too bee shor, when it was told them, that the Church should bee vnited togither both of Iewes and Gentyles without exception: they thought that God did them great wrong and iniurie. In somuch that it was oftentimes told them, that Gods choozing of them, was nother for their vertue, nor for their nobilitie, nor for any thing else that he found in their persons: but bicause he had loned their fathers without any desert of theirs. Often tymes therfore were they warned by Moyses and the Prophets, too chalenge nothing at al too them selues, but too goe too Gods free goodnesse, too sype out them selues there; too the ende they myght confesse, that if they had any prerogatiue aboue others, that was not of themselves, nor for their owne sakes, but bicause it was Gods good pleasure too keepe them to himself for his owne heritage. And yit for all that, S. Paule sheweth heere, that the Iewes renounce their owne saluation, if they match not with the Gentiles in true brotherhood. For why: Although the Iewes were neere God alredey, and had witnesse that he bld them for his chyldren: yit notwithstanding, the matter hung in suspence til the coming of our Lord Iesus Christ. Then behoued it them too bee knit to God by the mediator, or else they should haue had no peace in their consciences. For when men examin themselves, they must needs conclude by and by that God is iustly their enemye. And for proof therof, what haue wee in our thoughts, in our lusts, in our soules, and in our bodies, but bitter corruption? Therfore it ought to make vs to quake as oft as wee thinke what wee bee. But the Iewes had the Ceremonies and shadowes of the Law, which were assurances of Gods gracie vnto o

brings them. Yea, but if they had stayed there, what a thing had that
 bin? For the blood of brute beasts could not scour away their spottednes;
 nor set them in Gods favour. Therefore it stood them on hand too
 resort too Iesus Christ. And that is the cause why S. Paule sheweth,
 that the Iewes ought not too too bee so puffed up with pryde, as too
 shew the heathen out of the doores, as though they were not tooo the
 too bee of Gods Church. For Iesus Christ is the mediator as well
 of the one as of the other, but too God his father. In so much, that with-
 out him, all of vs are shew out from the hope of saluation. No man then
 ought too despise his neyghbour in this case, nor too looke over the
 shoulder at him, as the proverbe sayeth. But wee ought too embrace
 one another in true unitie of fayth and loue, knowing that every one
 of vs from the greatest too the least, should ryghtly bee cutte of from
 Gods Church, but that he of his owne mere goodnesse gathereth vs
 too him. After the same maner dooth S. James exhort the great men
 of this world too glory in their smallnesse, because God hath taken a-
 way the blindfolding that letted them too know their owne wretched-
 nesse. For wee knowe, that men doe wilfully abuse their greatnesse,
 and beleue them selues too bee marvellous wrightes, till they come
 too knowe God. Therefore the great men of this worlde haue their
 eyes blindfolded, and that deceyue them, and maketh them too take
 leaue too doo what they liste. Nowe S. James sayeth, that they
 haue cause too glory in their smallnesse, for that our Lorde discou-
 reth them too be creatures out of all hope, as of themselves, and yet
 neuerthelesse taketh them into his fauour of his owne mercy. And let
 the little ones (sayeth he) reioyce in their nobilitie, because God hath
 exalted them: in so much that whereas they were but as wretched
 magpies, and had nothing but reproche in them, God hath taken them
 up, and made them new creatures. We see then that the meane too
 haue vs as we ought too bee, is, that euerye of vs in his degree ac-
 knowledge himselve too bee in a wretched and miserable plight: and
 that when he hath predestinated all too Gods mere mercy, he acknowledge
 that the same is tyed ouer all at this day, and that it is not for vs too
 thin or too humble him, but in as much as he hath chozen vs, it is our
 dewtie too receiue those into our fellowship, whom he hath set in the
 same aray and company with vs. That saye I is the thing that S. Iames
 Paule aimed at, in saying that our Lord Iesus Christ is the peace of
 all men, yea euen as well of them that were mere afoze, as of them that

James 3.
b. 3.

D. ii.

were

were pit full of. But pit (as I tolde yee afore) he had an eye to the foolish overmeasuring of the Iewes, which woulde haue quene away the Gentyles from the kingdome of God. And he telleth vs, that if wee mynd so haue Iesus Christ too bee our mediator, too giue vs entrance too God his father, and too guyde vs thither, and that all this should bee grounded vpon Gods mere mercy: let vs not bee so foolish as too claime aught too our selues, as who should say, wee were better than other men, or ought too bee preferred before them: but let euery of vs acknowledge that all of vs had neede of Gods infinite mercyes, because all of vs were lost by our owne sinne, as S. Paule sayeth in another place.

Rom. 2.
b. 9. &
Gal. 1. 3.
d. 22.

How must we apply this well too our owne behoofe. For some thinke that men are aduanced the father, because some of them haue ben of an honest and blameable conversation to the worldward: some borne of honorable houses, and othersome indowed with excellent be-
towers; with some skill and cunning. . . . Too be short, euery man se-
cketh and seeketh as much as is possible; too alledge some thing
why God hath accepted him rather than his neyghbours. But let vs
kenne; that although there were merite too in outward appearance, yet
notwithstanding, the only way too bee in his fauour, and too bee able
too call vpon him, and too hope that he will hold vs in his fatherly
loue run too the end; is, that Iesus Christ bee our head. And how
may that bee? It is necessary that he is come to saue that which was
lost. And againe, (as it is sayd in another place) it is a sore and unsa-
table saying, that our Lord Iesus Christ come too call againe too salua-
tion, the sinners that were in damnation. Soth it is so, let vs learne too
humble our selues with all modestie; and not only too thinke in our
hones, but also too bee verily abased and brought vnder foote, that
God may bee glorified as he is worthy, and that one of vs perke not
aboue another; but make all one bodie, for that is the condition where
vpon wee bee called.

Luke. 19.
b. 10. 12.
Mark. 9.
b. 13.
Luke. 5.
f. 32.
1. Tim. 1.
c. 15.

Forthermore, this is that S. Paule giueth vnto our Lord Iesus
Christ, namely that he is our peace, ought too bee well considered: for
without that we shoulde alwaies be as a strange be, as blocks, for they
that haue any feeling of theyr finnes, cannot bee in rest without feeling
of these tormented, but are as out of quyes, as it were better for them too
bee hunked vnder the earth, than to see the light so cyed before Gods
indignation leaue euery minute of an houre, and too bee distressed in such
sorte.

sorte. When if wee haue not Iesus Christ for our peace, surely the knowing by of our consciences must needs damn vs and hold vs as it were vpon the Racke, by making vs too feele that God seeth himself against vs as an enemy, or else it must needs utterly burne vs, and make vs brute beastes, so as we shal not only fall asleepe in our sinnes, but also bee so bewitched by the diuell, as we shall feele no more grief nor remorse for them. And so this lesson, where it is sayd, that Iesus Christ is our peace, cannot bee commended ydly. For as well it warneth vs to bee touched to the quick with our sinnes, so as we should be sorry for them, considering that Gods vengeance is prepared for vs, accordingly as he calleth none vnto him, but such as are ouerladen & oppressed. Again, when we once knowe that we may ouerleape all distrust & doubting, by cause that in wheras we haue promoued Gods wrath: it is appeased againe by our Lord Iesus Christ: in wheras we haue fought with God, and kept constant all warre against him: Iesus Christ hath made agreement betwixt vs: and in wheras God delaueth vs for our sinnes, and for our naughtie and forward nature: Iesus Christ purgeth all that away, to the ende that God may take vs, not onely as his creatures fashioned after his owne image, but also as his deere children, whom he hath adopted to be heires of his kingdome. And so persee what wee haue too gather vpon that scripture.

And were this paynt thoroughly well knowne, surely the moste troublesome should not stoue so continually, nor moue so agitatedly. For most men with shapes are carped east one & east another, & see nothing else but wonder. The papistes on the one syde haue their spyde too keepe them from running ryghtheartly vnto God: they will needes haue their freewill, and their merites, so as they knowe not a whit what the grace of Iesus Christ availeth, but estrange and separate themselves frō it as much as they can: And God in the meane season payeth them as they bee worthy. For as for the that are so desperately filled with that diuinity selfe weening, that they can dispose their lyfe in such wyse, as too bee able too come vnto God, and too deliuer (saies) what at his hand, and againe, haue their satisfactions too compounded with him, when they haue done amisse: when they haue such things too themselves, all slippeth away like water, & they fall into the other extremitie, saying that shall wee ere worthy too come vnto God, since he is not pardonous and aduocate? And so are they beseyned too danger, than anye payntes, as this a wonder too see: by meanes

Math. ii.
d. 28.

subject of Iesus Christ in all the people being as yet they make them be-
 lieve, and go not too Iesus Christ who is the true way. As for the
 then as they leave the right way, which cannot mislead them, they
 wander in a wonder now on the one side, and now on the other, and af-
 ter long trying of themselves, break both their annes and legs, and
 in the end find that the further they proceed, the further they get back
 from God. So much the more therefore dooth it stand us on hand to
 keep these wordes of St. Paule, where wee see warranted that wee
 shal be receyued lovingly at the hand of our God, if wee have Iesus
 Christ by our peace, and rest wholly therupon. And for the same
 cause let vs looke thereon the retyben of the text, by mee also be alle-
 gien namely, you shall fynde rest too your soules. Altherby our Lord
 Iesus Christ dooth vs too understand, that all such as separate them-
 selves from him, and are not contented too have him for their medi-
 tor, shall ever bee inquiet, and although they assure themselves, and
 haue themselves in hand with this and that, yet nevertheless they are
 afterward strays, and fynd no resting place too stay their foot on, an-
 other have they a life hard enough in him too elchew the thornes.
 Therefore it standeth us too upon too go too our Lord Iesus Christ, and
 too be thoroughly resolute that he is our peace, if we in our caly-
 pon God freely and without any doubting, as finally all men being
 as yet in our hearts, as yet they that are none God, as those
 that are farre of. If there be any that think there is any balour of
 impossibility in themselves, in the they will never repay too our Lord
 Iesus Christ, till they have by the imagination under foot. A-
 gain on the other side, though wee be a thousand tymes past hope in
 our own appearance, yet let vs assure our selves, that our Lord Iesus
 Christ is of sufficient ability too wype away the remembrance of all
 our iniquities, so as God shal receyue us into his favour: accordingly
 as St. Paul hath sayd, that Iesus Christ came too save wretched
 sinners, and yet, that he himself is an example therof: in sonuch that
 he which hath bin a persecutor of the Church, an enemy of the truth,
 yet was a teacher of gentiles, was nevertheless receyued, not on-
 ly into the common acap, but for an Apostle, too beare a shade and too
 publish through the whole world, the message of saluation, from the
 which he had by him out of sleeping, then that God hath uttered forth
 the treasure of his goodnes too him: wee may well assure our
 selves that if wee trust in our Lord Iesus Christ, and seeke too be as
 one

Math. u.
 d. 29.

1. Tim. l.
 a. 15.

some watch) **Gods father**, by which we are made one with him, and passed through
those waters in the bottom of hell, his blood was shed upon us from thence;
and **Jesus Christ** who is shed in between that that is the way not given
him by living water. And so we are washed together with his
own blood, washed of all sin.

And he addeth, that **Jesus Christ** hath broken downe the wall
there was betwene them. And he saith that similitude, too declareth
that the Ceremonies and figures are abolished, so as there is now no
barre betwene us, we may be knit together in concord and brotherly love.
And after that he hath said the Ceremonies of the law are now
done. For he saith we now have Baptism, which separates
us from the heathen: so when God chose the Jewes, he gave them Cir-
cumcision. Now then, when we are baptized, we have the mark
wherby God will haile us known to be of his Church; and of the
Bride of his sonne **Jesus Christ**. The lyke betwene us and the Jewes
was in the time of the lawe. The Sacrifices, which were
then, that God forgave them their sinnes. If therefore then we that
Christians are not given too any more such things, as the Jewes
had, it was, as a wall betwene them, lyke as if some ground were
taken about too keep us therein, as if some stable were made to keep
us in. Then so was it then. For God (as is the word in the song
of Moses) has stretched out his hand too hold the image of Abraham
from the rest of the world. These then was Gods parties,
and the Ceremonies were, as walls of palls too hold in that people
under the keeping and the protection of God. And what were the Cer-
emonies? They went on at adventure, yea and even in darkness, know-
ing as it is sayd, that God had not comforted them the sinners too ma-
nifest his righteousness too them. And so, **Paul** also saith ex-
pressly, that God had suffered them too walke in their sinnes, and
that they had bin as wretched beasts in that behalf. And so **Paul** saith
so, **Paul** meaning when he speaketh of the Ceremonies, that they
were as a wall too benyde the Jewes from the Gentiles. But now are
they all broken downe, because that **Jesus Christ** who is the true
substance of them, is come too put away all these shadows.
For the giving of the ceremonial law, was not to the end that the peo-
ple should burn themselves wholly about that, and put their trust in
it, as hypocrites do, which yet were Gods worshipping; but too that they
they should supply the absence of our Lord **Jesus Christ**, as **Paul**
saith.

Deut. 32.
b. 9.

Psalm 47.
d. 20.
Acts. 14.
c. 16.

Ep. iii.

speareth

graciously of them in the second too the Galatians. The Jewes had
not yit the pledge that is given us in our Lord Iesus Christ, and
therefore it was needfull that they should bee upheld in good hope,
with the word of promise to the world. Wherefore not without cause were
all those things cast downe by his coming: for he is now vnto vs
as the day-spring of righteousness. And therefore it is no reason that
wee should bee let any more as it were by darke shadows. For
by that meanes the enemie is done away; by cause that at this day we
bee topped too that image which God had dedicated too himselfe, and
there is no more obstacle at all. Forasmuch then as wee bee made
the children of Abraham by faith, that is but one spirituall kinde
among vs.

But let vs marke that Baptism, and the Lords Supper (which are
the Sacraments that Christ hath ordeyned) are not a diuision like
too the signes of the kinde. For although wee bee separated from the
unbelievers; and from such as neuer came yit within Gods Church:
yet is there not any one certaine nation of the world, which God ac-
cepteth peculiarly by it selfe, but he will haue his grace spred out
ouer all. There is not then any such distinction as there was before;
that it can bee sayd, wee come of the kinde of Abraham; wee bee they
whom God haustified too adopt. None can say so: for there is now
neither Jewe nor Gentill any more, as it is sayd in many places of
the Scripture. Therefore whosoener callith vpon Gods name truly
by of what nation so euer he bee, the same is well receiued and accept
of him, as sayeth St. Peter in the Epistle of the Acts, and also in the
first Epistle. And Baptism and the Lords Supper serue now a dayes
too unite the whole world. For let the barbarous folk that can be
come, and God will receiue them: Baptism shall bee ministered vnto
them, by cause it belongeth to all such as are knit together into the bo-
dy of the truly kinde of God.

Now herewithall let vs looke too answere this Text too our resolu-
tion. And first of all let vs vnderstand, that the abolishing of the Ce-
rimonies, namely as touching the bling of them, was the very key to
open vs the kingdom of heauen. For the attingment of them
was fully shewed vnto our Lord Iesus Christ, so as it is knowen better
than ever it was, that they were not necessarye disposable thinges:
but yet for all that, it is not to be cast away, seeing wee haue the full
perfection of them all in Iesus Christ. And by that meanes wee see
both

how God hath poured out his goodness upon those whom he hath chosen of afore. That is the meanes whereby we belong too him at this day. In that respect is the Gospell published indifferently too all the world, as our forefathers, which were heathen men, were received into the Church, and wee bee succeeded in their roomes. For although it wee seems that the world hath bin utterly forlorne, and that there hath bin an horrible desolation in it: Yet hath God made the thing effectfull: which is spoken in his Word, namely that he contriveth his mercy too a thousand generations. Thus wee see what wee have too remember in the first place.

Exod. 10.
b. 6.

Secondly although baptism serve not peculiarly for any one people, Cite of Commerce: yet are wee as wee would say, marked out by God, when he giveth vs the use of his Sacraments, to assure vs of his adoption, and too nourish the hope that he hath given vs by his Gospell. It is true that they which shrink away from our Lord Jesus Christ, doe after a sort make theyr baptism hayne: but that shall cost them syddore, because the pledge and earnest penny which God giveth vs, too shewe that wee bee joyned too our Lord Jesus Christ, and are clothed with him (as it is sayd in the xii. Chapter of the first too the Corinthians) is too precious a thing (too bee so misused.) And they for all they that inhonour themselves with the name of the Church, and yet with standing are disordered and dissolute persons, shall one day see what a traytorouslie it is too have so unhallowed theyr baptism, which God hath ordeyned for their salvation. But let vs on our foot take heede, that wee walk as folks tholen out from the filth of the world: for (as sayeth S. Peter) the verie cause why our Lord Jesus Christ hath gathered vs unto him, is, that wee should glorifie him for delivring of vs out of the darknesse of this world and of the diuell, into his owne light. And wee have seene heertofore in the Epistle too the Galatians, how Jesus Christ will have his death serve, too ryde vs from all the buckelmelle and filthynesse of the world. Lyke wyle in the first too the Thessalonians S. Paule sayeth, that we bee not called too uncleannesse, but that wee ought too bee pure, and too be like our selves too our God in purenesse; so as wee may shewe in deede, that wee intende too honour him with all that ever he hath given vs. The thing then which wee have to gather vpon those words of S. Paule, is, that wee must not runne astray lyke world and man beasts, nor yet kicke against him, but quietly beare the yoke of our

1. Pet. 3.

1. Thess. 4.
b. 7.

God.

God, and appointing him himself to be our Redeemer, and our ransom, that we
our alone wandering souls, as the one was our walk to the hellie peo-
ple, like people that are dedicated too God, & finally a holy heritage.
Thus pee see how this text is too bes placed of vs at this day.

Now he addeth purposefully, that Ioh. Christ hath done more in the
flesh, meaning in our nature, too the end that we might be saved in
his person we bee anointed too bee Gods children. For Ioh. as in
Adam wee bee all lost: so by our Lord Iesus Christ the second Adam,
wee bee restored too the hope of saluation. And in deede after the self
same manner dooth the Apostle shewe vs, that wee may boldly trust

Hebr. 3.
d. 16.

that God will alwayes bee our father for his sake. For he hath we
taken on him the nature of the Angells (sayeth he) was the friend of A-
braham. And although Mathew in the Genealogie of Iesus Christ,
beginning at the person of Abraham, as at the beginning & root: yet doth
S. Luke leave vs further, and telleth vs, that Iesus Christ appeared
not alondy for the Jewes. Truly S. Mathew dooth it upon very
good reason, namely too shewe that Iesus Christ came specially to
performe the promises that had bin made of old tyme. But S. Luke
sheweth the same thing that S. Paule declareth here: namely that
when wee haue gone up as farre as to our first father Adam, wee shall
find, that our Lord Iesus Christ was yit still before him. Tru is it,
that he was conceived by the secret and wonderfull power of the ho-
ly Ghoste, in the womb of his mother: by yit say all that, he ceaseth
not too bee the true lineage of Abraham, and of David, and also of
Adam, and there is no doubt but that wee beclaymed too God by his
meane, being he is our true brother, and wee neede not to seeke farther,
because wee bee bone of his bone, and flesh of his flesh, as wee shall
see hereafter in the last Chapter. Thus pee see in effect what S. Paule
meant by adding this saying, that the fulfilling of performing of all
these things was doone in the flesh of Iesus Christ. For if wee should
consider nothing else in Iesus Christ, but his heavenly glorie and di-
uine maiestie, what would come of it? What would be accomplished, and
how might say, he were too farre off for us too come vnto him. But

Psal. 2.
v. 7.

now seeing he hath of the same flesh that wee haue, and is become
very man, like vnto vs in all things, feeling our sin, so as he himself
tooke our passions of sufferings, and our wrongs and iniquities, so
haue pittie of vs, as the Apostle sayth: wee may assure our selves, that
when wee offer our selves vnto God, wee shall be accepted vnto him by
the

Hebr. 4.
d. 15.

the person of his only Sonne: For Iohn says he is verie God, & on the
other side he is a kin to us, he came to bee borne hither, & refused
not to be in this state of bondage, wch the intent that wee might bee
glorified by his wisdom: for Iohn as he was only abased himself, but as
he emptied himself utterly: so will he also lift vs up into his heavenly
glorie. And for that cause also is he called our brother: & his only one
for he might too breake off all distrust, when wee bee in doubt and per-
plexitie whether God will accept vs or no. For seeing wee haue this
reuerend Iesus Christ is our brother: what would wee haue more?
So then we may well conceiue out of what filth and defilements, yea
and sin of which a guilt God hath taken vs, seeing he hath assured vs
of his fatherly loue, whereupon our salvation is grounded, yea and
that in the person of Iesus Christ. For wee see how the wretched
pagans were not too which Saue too haue themselves: yea and too
barre themselves of all excuse, & saue there may neede more other pro-
cesses too condemn them: they make a common mouerch of it. For
euen in that one saying that they were not too which Saue too haue
themselves, they shew themselves too bee saythlesse and destitute of
all piety and stay of themselves, and too bee as stray heales. For
they haue such a multitude of their Sanctites, that they haue made
hundreds of cruces of them. It is true, that all of them haue the Vir-
gin Mary for their aduocate: they each holde of Saint Michell, or
of Saint Peter: for their patron, or of some other Saint, after as
their superstitions vsages leade them hither and there. Doubtlesse, all
that they do is with inquietesse of mynde, and they shall neuer fynde
rest, because they haue no word of Gods say vpon. And when
they fynde themselves haunged in any perplexitie, they bee like
wretched captiues, that are utterly at their wittes end, because
they see well enough that they fynde no ease at all, when they haue
tossed about so much. But now, seeing that wee bee
liue of the hope which wee ought too haue, because our Lord Iesus
Christ hath purged, and is purged by vs, too bring vs too God his
father: let vs rather stande that the same is an insupportable benefyte, for
the which we ought too haue been strayed too suffer ten hundred thousand
deathes, if neede were. And so Paule saith consequently, that the Law
was in bondage and Deceit, too shewe that God abolished
the lawe of our inholie commutation, when he mynde too call
the Church to his salvation: but that he took away only the ceremo-
nies

nies that served peculiarly for the present tyme, and were not giuen but only too the image of Abraham. See see then what was abolished. And therefore let vs leave the figures of the Lawe, as Circumcision, Sacrificing, feastfull dayes, as they were kept then, the difference of meates, I yghes, Verbumes, and all that is set downe in writing by Moyses: for all these things must bee banished away at the coming of Christ: and yet for all that, let vs hold still the Lawe that God hath giuen vs, which is inuolable: that is too wit, let vs worship him purely, let vs call vpon him, let vs put our trust in him, let vs do him his image for all the benefites that he hath bestowed vpon vs, and let vs halowe his name. Agein, let vs aduoyce our selues too walke in purenesse of lyfe, and with such conscience towards our neighbours, as we may doo no man wrong or harme: and finally let vs withholde our selues from all the besilements of the world. Heree see see that the Lawe which God hath giuen vs too rule our lyfe by, must continue still: for that is not abolished, but only that which consisteth in ceremonies, and in the figures that serued but for the tyme, and were too haue an end by Iesus Christ. How feeling it behoorth vs too giue ouer the shadowes that were then, and had their full scope in the tyme of Moyses and the Prophetes: it is much more reason that the Christian Church should not note as ayes bee ladened with many inuencions. According whereunto so, Paule tellect vs, that we must content our selues with Gods Lawe, which serueth too shew vs how wee may be vndamable, that is too wit, by walking in ryghteousnesse, Justice, faythfulnesse, and merrye, and specially by calling vpon God purely, and after a spirituall manner. Marke that for one point.

Agein, he sayth that the shadowes of the Law should in these dayes, not only be superfluous, but also as a curtain to keepe vs still in darknesse, and too let vs from seeing our Lord Iesus Christ, as wee might too doo, in the mirror of his Gospell. Therefore let vs conclude, that the ryghteousnesse which God requyeth at our handes, is another manner of one, than that which the papistes haue imagined: for all the thinges which they terme Gods seruice, are but sharke getting ayes. Prea and whereto serue they all, but onely to deface the peculiar operation of our Lord Iesus Christ: For the poore ignorant Soules and blinde faith too them, and stand paying altogether vpon them. When I spooke of ignorant soules, I meane the ablest sort of them, even those that thinke themselves too bee of greatest capacite: for they are all

intangled

Entangled like weatche beastes. And therefore let vs learne too holde
vs too the singlenesse of the Gospell, and too looke vppon our Lord Ie-
sus Christ there, like as he also cometh familiarly vntoo vs, too the
same wee myght bee aduanced by him, and boldly call God our fa-
ther, and flee too him for refuge, not doubting but that he will bee neere
vs, whensoever wee cal vppon him in truth.

1 Now let vs call our selues before the Paesentie of our good
 God, truly acknowledging of our fautes, praying him that his ma-
 king of vs too feeble them more and more, may cause vs too forsake
 them by true repentance, and too walke continually aright, and too
 giue our selues too holy conuersation. And that forasmuch as wee
 bee so weake, that there will alwayes bee manie vices in vs: it may
 please him too hold vs by till he haue taken vs out of the world, and
 throughly fashioned vs lyke too his alone image, according too the
 ground worke which he hath begun in vs. And so let vs all say, Al-
 mighty God heauenly father: &c.

The. xliii. Sermon, which is the sixth
upon the second Chapter.

18 Iesus Christ hath reconciled vs both in one body, to the
end, too knit both the one and the other vnto God by his
crosse, killing the enmitie thereby.

17 And being come, he preached peace to you that were farre
of, and to them that were nere hand:

18 For by him both twayne of vs haue accessse too the father in
one point.

19 Therefore yet be no more strangers and forerayners, but fellow
citizens with the Saints, and household folke of God.



We haue seene this morning, how S. Paul hath told vntoo such as were erst without hope of saluation, that they were so much the more bound vntoo God for his calling of them too bee of the number of his children, seeing it was not a common and ordinarie thing, nor a thing that was looked for. On the other syde he did also teache vntoo all pryde, too the intent that the Iewes myght not thinke in themselves, that the priuiledge of adoption was of their owne purchacing, nor haunt themselves though God had preferred them before all the rest of the world. And now going forward still with the same matter, he sayeth, that wee were reconcyled, as wel the one syde as the other, by the death of Iesus Christ; and that in so dooing he hath knit vs toogether, intoo one body, putting all enmitie too death by his crosse. This serueth too expresse better the thing that wee haue seene already. He had sayd that wee must come vntoo God by the meanes of our Lord Iesus Christ: for without him wee bee all a farre of, as well Iewes as Gentyles, because wee bee all sinners, and God is an enemy too vs, till his wrath bee appeased towards vs. Now S. Paul handleth the death, that that is done by his bearing of our sinnes vppon his crosse. For it is by his obedience, that all our iniquities are put away, and it is by his sacrifice, that our sinnes are washt away.

Coloss. 2.
b. 14. To bee short, were it not for the death and passion of our Lord Iesus Christ, wee should stand bound still in the band wyrring, that is spoken of in the second too the Colossians. For if wee should come too reckening, who durst open his mouth too excuse himself before God, or (looke too) scape the damnation that all of vs haue deserued. For if wee should go about too alledge but one point, there would bee a thousand too stop our mouthes, so as wee should bee diuyn too stand still all confounded, till wee came too the remedie, that is too wit, that Iesus Christ hath by his death made so full satisfaction for all our dettes, that wee bee quitted and releas'd. That then is the thing which S. Paul handleth as now, too the end wee myght knowe what maner of accesse it is that he speaketh of. For, too preace intoo Gods presence in case as wee bee of our selues, were too great a boldnesse. But when it is told vs, that God wil not lay our sinnes and misdeeds too our charge

charge, bycause Iesus Christ hath put them all away by his death: then is it no rashnesse at all for vs too go vntoo God with our heades boltt bypyght, but we haue a good foundation, and a boldnesse that God lyketh well of. Therefore as oft as wee haue occasion too pray, or too fyght ageinst amie temptations, let vs learne too knowe that wee haue neede too bee incogaged too patience, and too bee assured of the euerlasting lyfe, and too repayre all wholly for resyue too the death and passion of the sonne of God, knowing that vntill such tyme as wee bee dipped in his blud, and washed by the working of his holie spirit, wee shall euermore bee lothely, and God will iustly shake vs of, and bee alwayes a iudge too vs in stead of being our father. And it is not ynough too knowe that Iesus Christ hath made amendes for vs, yea and that all things requysyte too our saluation, were fully accomplished and performed by his death and passion: but wee must also therewithall receyue the benefyte thereof in such maner as it is ministred vntoo vs. For what shall it auayle the Jewes, Turkes, and other lyke, that Gods sonne undertooke the condemnation that belonged too vs: They shal rather bee hild dubble gilty, bycause that by their vnythankfulnesse they bereane themselves of the benefyte wherof they myght haue bin partakers, if they had receyued the promises of the Gospell by fayth. But the Jewes on the one syde blaspheme our Lord Iesus Christ, the Turkes on the other syde laughe him too scoyne, and count him but as a night ghost. And the Papists labour with tooth and nayle to deface his power, and too rob him of the greatest part of his graces. These therefore shall fynde that the death which the sonne God hath suffered, serueth too increace their cursednesse, and too kindle Gods wrath so much the more ageinst them. Yea and euen they also which neuer heard of the Gospell, are vtterly excluded from this treasure.

And for that cause S. Paule addeth, that Iesus Christ hath preached peace to them that vvere neere, and too them that vvere farr of. Wherby he sheweth, that whē the Gospell is preached, we be dayly put in possession of the saluation which was purchased for vs by our Lord Iesus Christ, at leastwyle if wee lay holde on him by trew fayth that hath taken lyuely roote in our hartes, too bying sooth good fruite. Therefore there are twoo things requyred. The one is, that wee know how that the matter and substance of our saluation is in Iesus Christ: and the other is, that the same bee declared too vs by the Gospell. And too the intent wee may bee the surer of this doctrine: S. Paule sayeth,
not

not that Christ hath sent his Apostles, or set vp a great sort of Doctors too bring vs such message : but that Christ himselfe is come too bring tydings of peace too all men. Nowe it is certeyne that our Lord Iesus Christ hath not executed the office of preaching since his Resurrection, sauing onely among his Disciples, that they myght bee furnished aforeshand too preache euery where the doctrine that was committed vntoo them. But S. Paule sayeth, that he preached too such as had erl bin farre of from God. He did not this in his owne person. Then is it certeyne that S. Paule speaketh of that preaching of the Gospell, which was doone by the Ministers that were appoynted by God, and by our Lord Iesus Christ.

And yet notwithstanding he sayeth, that it was Christ himselfe that preached, namely too the end wee should yeeld the greater reuerence too the Gospell, and hold it as the trueth authorized by God, and euery of vs submit himselfe too it without any geynsaying or replying. For if wee haue any doubt of it, let vs not thinke that Iesus Christ shall boote vs any thing at all. Therefore wee must assure our selues of it, yea and (as wee haue seene in the first Chapter) Gods promises must bee sealed in our harts by the holie Ghost, who for the same cause is called the earnestpennye of the lyfe that wee hope for, and the very signe, manuell, or seale that God printeth in vs, too the end, that our sayth should bee in full certeinie. Wee see then wherat S. Paule aimed in this text, in saying that Iesus Christ being rayzed from the dead, and hauing performed the charge that was inioyned him by God his father, was our Redeemer, and also the bringer of the same message vntoo vs, not for once and atway, but by continuall preaching of it, insomuch that he will haue his mouth still open euen too the end, too witnesse vnto vs, that in him wee shall assuredly fynd all that wee can wish too bring vs too the heauenly lyfe. Now then must wee not bee very blocks, if we be not touched too the quicke, at the hearing of these wordes : It is trew that the soune of God fleeteth not from place too place, nor is conuerlant heere beneath among vs in visibill fashion, nother were that requisite. But yet for all that, the doctrine which wee preache in his name, ought too haue lyke authoritie, as if hee spake to vs himselfe mouth to mouth. And for the same cause also dooth hee say, Wee that heareth you, heareth mee, and he that recepueth you, recepueth mee : and likewise, he that reiecteth you, reiecteth mee. And againe, by this meanes is God my father honored, enen by yore beleeuing

Math. 10.
d. 40.
Luke. 10.
c. 16.
Iohn. 13.
c. 10.

beleeuing of the Gospel. And contrariwise he hath great wrong and
 reppoch doone vnto him, when the things are doubted of that are so wel
 certified there. The Pope & al the rabble of his Clergie alledge this
 for the maintenance of their tyrannie. But our Lord Iesus Christes
 meaning was, too warrant vs the message that concerneth the for-
 ginenesse of our sinnes, wherewith our eares are beaten continually.
 For wee shall alwayes hang in a manner and doubt, if wee bee not
 thoroughly perswaded and resolved, that all thinges conteyned in the
 Gospell, are bids of Iesus Christ, who is the infallible truth it self. For
 if wee haue an eye too men, wee shall bee euer waivering and doubtful.
 And for prooffe thereof, what can they bring vs of their owne growning,
 but vnder vantage and leazing? So then, although our Lord Iesus
 Christ abyde still in his heauenly glory, and wee bee absent from him
 in body, yea and that it bee a straunge thing to vs, too say, that he dwel-
 leth in vs, and that wheresoeuer two or three bee gathered togiether Math. 18.
d. 20.
 in his name, he is in the middes of them: yet notwithstanding wee
 must bee fully assured of this poynt, that when the pure doctrine of the
 Gospell is preached, it is all one as if he himselfe spake vnto vs, and
 were familiarly conuersant heere among vs. Then too bee hope, our
 sayth must come at him, as at the very marke or tyme of it, and we must
 rest vpon him. And seeing that God his father hath sent him too bee
 a saythfull witness, looke whatsoeuer is told vs truly in his name, wee
 must receiue it without any geynsaying.

Furthermore, as wee haue heere wherewith too strengthen vs in
 trow constancie of sayth, and too arme vs ageinst all the assaultes and
 alarumes that Satan can giue vs: so it is a great shame for vs when
 wee bee deafe at the hearing of the Gospell, or let it alone as a thing
 hanging in the aire, taking it too bee but as a fable or a thing of no
 valew. And yis for all that, most men now adayes doo eyther despyze
 the Gospell, or else are so befotted, that they discent of it, as of a tryfle,
 or else make but a mocke of it. Some hauing heard Sermons, or ha-
 uing bin taught at some Lecture, or by some other meanes, will per-
 chance say, it is possible that this may bee trow: and as for mee, I
 wil not say nay to it: but forasmuch as I am no clerk nor diuine, it is al
 one too mee, I will let it alone still in his ordinarie course. Some o-
 ther will say, Tush, I will hold mee too the sayth of my forefathers:
 For it is too dangerous a matter to chaunge. Some again say thus:
 How so? It is a new doctrine, that wee neuer heard of before. And

Rom. 10.
c. 15.

other some being not contented with such tumultuositie, above outrageous crueltie, and fight openly against it, in so much that they could find in their hartes too plucke God out of his seate, wherupon they fall to shedding of innocent blood, endeavouring to the uttermost of their power, too wype away the remembrance of the Gospell. But in the meane while, let vs understand, that whensoeuer the message of our saluation is set forth vnto vs, if wee despise it, wee shal bee guiltie, not only respecting a benefite that was brought vs by a mortall creature, but also of shetting the gage against Gods name, when he came too seeke vs to our saluation. And therefore too quicken by our foolishnesse, and too correct the cursed stubbornesse that myght hinder our full and obedient percing too the Gospell: let vs mark that the preaching thereof is not a thing doone by hapazard, nother doo men come of their owne selues, as saith S. Paule also too the Romanes: but God himselfe directeth vs, and commeth vnto vs, and our Lord Iesus Christ performeth still the deuocie of a shepherde, and calleth vs too him with his owne voyce, because he seeth vs too bee as sheepe that go astraye. And although wee bee peaked asyde heere and there: yet his mynd is too gather vs togither again to be of his flocke. Where this well prynced in our hartes, surely wee should bee better disposed, not only to receyue the doctrine of the Gospell with all humilitie, but also too bee inflamed with such a zeale and earnestnesse, that the whole world should be nothing in comparason with vs. Too bee short, Gods woord would bee as sweete as honnie to vs, and more precious than all goods and shales, considering that the sonne of God being in the glory of God his father, doth neuerthelesse make vs to heare his voyce, and that not as one that speaketh a farre off, or with a sound that danceth away in the ayre, or in such wyse as wee haue no certayne record of the thinges that he speaketh: but as one that commeth and preacheth too vs himselfe. For looke what is done by his authoritie, and according to the commission that he gaue and committed too his Apostles: it becommeth vs too receyue it for his sake, as I haue declared afore.

Wherefore S. Pauls intent here, is to prouoke vs too receyue the Gospell with all obedience, not onely for the worthinesse of the person of our Lord Iesus Christ: but also for the thinges that are contained in the Gospell it self: for it is the message of peace, saith he. Let vs consider what it is to haue warre with him that made vs and fashioned vs. If wee haue an enemy in this world, although he be but a frayle

strale man, and haue no very great credit: We will wee bee as strale
 least he should practize some policie or spight against vs, or reuenge
 himself by force. Too wee short, we would euer bee vnquiet, so long as
 we had any enemies in this world. But we not then needes be too too
 huryish, seeing wee fall a sleepe when God sheweth himself too bee a-
 gainst vs, and that he is armed too take vengeance vpon vs: If we
 considered well what it is too haue warre with God, (as in deede our
 finnes cease not to prouoke him to displeasure) we should finde on the
 contrary part, what a benefite it is too haue peace and attonement
 with him. Now seeing that this is brought vs by the Gospell, wher-
 by wee enter possession of the attonement that was made by Iesus
 Christ, when he offered himselfe in sacrifice by his death: it is a
 thing that ought too inflame vs in such wise, as too make vs embrace
 the Gospell with earnest zeale, and too giue ouer our whole minde
 thereunto. So then considering the coldnesse and lazinesse that is
 in vs, let vs so much the more thinke vpon this saying, and applye
 the same too our life, namely, first too knowe that the same of God re-
 fuseth not too teache vs, and too be our scholemaster, to we bee con-
 sented too bee his schollers: and secondly that wee shall haue a doc-
 trine which is more too bee desired, than all the pleasures, honour, and
 goods of the world: that is too wit, that wee bee at peace with God,
 and that being sure of his fauour towards vs, wee may haue recourse
 and accesse vnto him, and bee receiued as his children at his hand.
 Well ought wee too note that: for S. Paule ment too shew which
 is the true peace, bycause many men thinke themselves well at ease,
 which notwithstanding haue no peace with God. For some are pus-
 sed up with diuells self meaning, as the Donks and Fryers in the
 popedom, who perswade themselves that they haue deserved so well
 at Gods hand, as there can no fault bee found in them. They then
 which ground themselves after that manner vpon their owne ver-
 ges and good deedes, thinke that God is bound vnto them, and they
 may well bee luld asleepe, bycause Satan besotteth them with the
 foolish self trust which they haue conceived: and that is bycause they
 are not at God, but haue forged an Idol in their owne heay. And in
 good saye, what are the things that they would content God withal,
 but gewgawes and haggagely trifles, as if they would still haue
 with them: The Iapists must take a sprinkling of holy water, they
 must all too becroste themselves, they must fast this wake, and that

wake, they must go on pilgrimage, they must forbear eating of
 flesh upon such a day, they must babble thus many watermissers, they
 must set by a candle to such a saynt, they must here thus many masses,
 they must say thus many meaculpaze. Too bee short, when a man
 hath raked them all on a heape, it is certeyne that they be but the scrap-
 ings and offals of all filthinesse. And yet to their seeming, God is wel
 payd with them, as who should say, he were an Idol, or a little babe,
 as I sayd afoze. Wee see then that none of all those hypocrits that
 are so puffed up with presumption, can haue any peace with God. But
 forasmuch as they fetch such windlasses and looke not as God, but as
 thewe, and though they make countenance of approaching vnto God,
 yet their offering themselves vnto him is it not with singlenesse and
 substantiall soundnesse of hart: they do but beguile them selues with
 their fond flattering. Also there are a sort of these scoffers, which
 doo but nod their heads when men speake too them of their saluation,
 saying, it is enough, if wee may giue but one good sigh, but let vs not
 ceasse in the meane while too make frolicke there, for what a thing
 were it too passe all the tyme of our life in such vanitiesnesse: That
 would doo vs no good, & therefore let vs play the good fellows. Here-
 upon they fall to vnchristianesse, some after one fashion, & some after a-
 nother. They haue a thousand wayes too destruction, and all confede-
 rate them selues against God as much as is possible. Therefore say
 bycause there haue alwayes bin so many peccand too many, that bying
 their owne consciences a sleepe: So while in this place (speake as also
 Rom. 5. in the life too the Romanes) lecterly downe the trew peare: which is,
 2.1. that when wee come vnto God, and must present our selues before his
 Maiestie, wee bee sure that he will pitié vs, and not lay our sinnes to
 our chage, but receiue vs as his owne children. Then if we intend to
 enioy this spirituall peace, which passeth all the goods of the world:
 let vs learne too haue warre with our selues. And how is that? It
 is, first too knowe that wee bee damned and forlorne, and that there
 is no hope of remedie for vs, wherby too get out of the pit of destructi-
 on again, except wee bee recovered by meanes of our Lord Iesus
 Christ. When wee bee so bereft of all vntoward selftrust in our owne
 deserts, and knowe that wee bee emptye and starke naked: let vs re-
 payme as poore beggers vnto God: that is the thing that is requisite
 for the atteynement of trew peace. And by the way also let vs not
 thinke too gayne any thing by being blockishe, so wee should fall a
 sleepe

leepe in this world: but let vs understand, that forasmuch as wee haue no certeyne tyme (appoynted vs,) it is our duetye to summon our selues euening and morning before God, and too examine our sinnes thoroughly, and too bee both soye and ashamed of them. When wee haue once learned too make warre thus ageinst our olme byces, and too pnye it thoroughly without Hypocrisie and counterfetting: then are wee in the hygh way too the peace which our Lord Iesus Christ dooth publish and preache vntoo vs euery day by the Gospell. And that is the very cause why S. Paule sayeth expressely, that by him wee haue enterance in vntoo the father. As if he should say, that no unbeleeuers, no heathenish worldlinges, no mockers of God, no dullardes which thinke not of their emeralsting saluation, can by any meanes taste of what halew the peace is, which wee obtayne by the Gospell, or (conceyue) how precious and ampyable it is. And why? For they put too many scarfes before their faces, too keepe them from beyng abashed at Gods Justice, and from beyng stricken with terrour of their sinnes. Too bee shorke, they make themselves wilfully drunken, that they myght haue a senselesse conscience, and they bereeue themselves of all vnderstanding, as though they were brute beastes. But when wee consider that all our welfare consisteth in beyng able too haue all our recourse vntoo God, and that our conuining too him is certeyne also, yea and that the way is open for vs too go thither familiarly: surely then will wee forget all other things, and long too bee made partakers of our Lord Iesus Christ, and too bee vniued intoo his body, too the ende that God may receyue vs, and wee call vpon him with full trust in our necessitie, and settle our selues vpon the loue that he beareth vs, not doubting but that whatsoeuer is offered vs in the Gospell, is all one as if God vetered his hart among vs.

Now S. Paule hauing spoken of the preaching of the Gospell, addeth purposely, In one Spirit. He had sayd afore, that wee bee all knit toogether in the flesh of our Lord Iesus Christ, namely for that he tooke our nature vpon him, & by that meanes abolished and tooke away the cursethinge that was in Adam. Neuerthelesse, the dooing thereof in the person of the sonne of God were not ynough, if the Gospell wer not as a meane to him. Now therefore for a third poynt, S. Paule addeth, that wee must communicate all of one spirit. For although the Gospell bee preached, yet are there manie subboorne persons, and others so bestrucked in this world, that they thinke no more

of the heavenly lyfe, than doggs and Swyne doo. Ocherfome agerit
 are fo faped in their hypocritie, that although God doo call vs all and
 allure vs fwerely too him in the perfon of his fomme, the number of
 them that come vntoo God is verpe fmall. For this caufe S. Paule
 fapeth, that wee muft haue Gods fpirit. For it is certein, that by nature
 wee bee variable, and not only every one of vs will needs haue his
 opinion by himfelfe, but alfo wee change every minute of an houre, by
 meanes whereof, wee bee fo farre of from beeing all of one ac-
 corde, that none of vs abydeth fetled in his opinion, from morning to
 nyght, except he bee governed of God. It standeth vs then on hand,
 when wee heare the Gofpell preached, too haue Gods fpirit to guyde
 and gouerne vs, foo as wee may thourghly embrace our Lord Je-
 fus Chrift, and by him haue accelle too the father. Now therfore wee
 muft beare in mynd, firft that when our Lord Iefus Chrift exhorteth
 vs by his minifters (according alfo as S. Paule fapeth in the fecond
 too the Corinchians :) wee ought too bee well difpofed too come vnto
 him, yea and to runne vntoo him, euen with inforcing our felues about
 all power of man. For (when wee haue doone what wee can) yet
 fhall wee haue none accelle vntoo him, but all our induer fhall rather
 bee a retrpyng backe, than a going foward, unleffe his fpirit guyde
 vs. So much the more then doth it stand vs on hand too pray God too
 touch vs with his holy fpirit, & to caufe him to make vs way vnto him,
 as is fapd in the eyght to the Romans, and as we haue ferue alfo by he-
 tople too the Galathians. For there S. Paule putteth a differens
 betwixt Gods chyldren, and the Reprobats. Wee (fapeth he) haue the
 fpirit of adoption, wherby wee crye, Abba father. Wee fhould not
 knowe him of our felnes (fapeth he) bycaufe there is nothing in vs
 but infirmitie: and it were too great a rafhneffe in vs, too call God
 our father. But when God hath once fealed the truth of his Gofpell
 in vs by his holie fpirit, and indyghtened vs inwardly, fo as wee knowe
 it is he that fpeaketh: and chertoo hath affured vs of his goodneffe
 and merrie: then may wee freely and with open mouth crye out, that
 he is our father. And foo yee fee in effect what wee haue too beare in
 mynd, too the intent that none of vs truff too his owne hyapne, when
 the Gofpell is preached vnto him, but that in confideration of the rufe-
 nefle and weakneffe that is in vs, wee fuffer our felnes too bee gover-
 ned by Gods fpirit, which is the chefe key wherby the gate of paradyfe
 is opened vnto vs. And for that caufe alfo is it fapd, that wee muft bee
 befprinkled with the blud of our Lord Iefus Chrift, as S. Peter ter-
 meth

2. Cor. 3.
 2. 4.

Rom. 8.
 c. 15.
 Gala. 4.
 2. 6.

1. Pet. 1.
 2. 2.

meth it in his first Epistle. For the same cause also the Apostle in the
 Epistle to the Hebrewes sayth, that Iesus Christ was offered up in spi- Heb. 9.
d. 14.
 rit: meaning that his sacrifice wherby he purchased vs rpyghuoulnes,
 should still be as a bayne thing to vs, if the holie Ghost wrought not in
 it by his power. And S. Paul going forward with the matter that hath
 bin declared heretofore, addeth also, that as vvell they that vvere farre
 of, as they that vvere neere hand, had heard the sayd message, & that
 the same is set afope vs also at this day, to the end we myght bee confir-
 med in it more and more. And (as I haue sayd already) by those that
 were neere, he meaneth the Iewes, who had had some familiaritie
 with God theretofore, bycause he had acquainted himselfe with
 them, by giuing them his Lawe, telling them that he receyued theyr
 linage too be the protector thereof. Howbeit, that was not too knit
 them thourghly intoo him, till he had pardoned their sinnes, which
 was done by the meanes of Iesus Christ. For the Lawe could yelde
 them nothing but terrour and anguish of mynde, & curse them thourgh-
 out, and sink them downe too the bottom of hell, as S. Paule sayeth in Roma. 3.
2. Cor. 3.
b. 7.
 the third too the Romans, and specially in the third Chapter of the sei-
 cond Epistle too the Corinthians. Therfore it was requisite that the
 Gospell should bee added thereuntoo. Now it is certain that Dauid &
 the other holy Prophetes, and lykewyse all the kings and the saythfull
 that liued vnder the old Testament, had not the Gospell so manifestly as
 we haue: but yit in very substance God declared vnto the, that he of his
 owne free goodnesse receyued them too mercie, for the redeemers sake
 in whom they trusted. If the Lawe bee separated from the Gospell,
 it not only profiteth them not at all which rest vppon it: but also se-
 uereth too beate them downe, and too thunder vpon them, and too shewe
 them how dreafull Gods maiestie is. It is in the Gospell then that
 wee haue peace: and therefore it stode the Iewes in hand too bee
 made partakers of that doctrine. And as for vs that come of the Gen-
 tiles, wee ought (as I sayd this morning) too acknowledge so much
 the better, the dubble recognisance wherein wee stand bound vnto God;
 for that he hath vouchsafed too make vs fellowes (with his peculiar
 people,) vs (I say) that were as things hoine out of tyme, and too put
 vs in the companie of those whom he had chozen and adopted afope, in
 such wyse as the recondes of the Prophetes are now fulfilled, wherein it
 is sayd, yee Gentyles and Nations, glorifye yee God with his owne Esay. 24.
c. 15.
 people: wherby the holie Ghost sheweth that there should be such

¶ 12. iiii.

a melodie,

a melodie, that all men should sing Gods praises, euen as well the Gentyles as the Iewes, when they were once knit toogither, and gathered from out of the scattering wherin all of vs are, as is sayd afore, and as wee haue seene afore.

¶ Wee see then wherat **D.** Ipaule amed, in saying that the Gospell was preached too all men, as well them that were farre of, as them that were nere. And that is it which he treateth of in the tenth too **Rom. 10.** the Romans. For there he sheweth that wee should euer bee scanning, and neuer resolu'd of our sayth, if wee knew not that the preaching of the Gospell proceeded of Gods authoritie, & of his vnchangeable ordinance. It is not for men (sayeth he) too put forth themselves, except God send them. And God hath begun too teache the worlde at all tymes heeretofore, though not by preaching or wytyng, yit by the onely sight of the worlde it selfe. **C. 15.** No maruell therefore (sayeth he) though God haue vntoasted at this time too extend his grace too all Nations, by making them too knowe that he would bee their father. Now then, lyke as on the one side, it stood the Iewes on hand too knowe howe great neede they had too bee reconcyled too God by Iesus Christ, and not too bee deceyued by trustyng too theyr birthryght, or too their Circumcision, or too any of all these shadowes of the Law, but that it behoued them too see too the onely meanes that I haue treated of, namely, that God receyued them too mercy, for the eternall sacrifice sake which Iesus Christ offered: so let vs on our syde learne too magnify Gods goodnesse, seepng he hath vntoasted too call vs too bee of his household and Church, notwithstanding that wee were ritt of and banished from it before. And therefore let vs looke too our selues, that wee let not this benefite vanish away, ne be deppryued of it through our owne vnthankfulnesse. For what excuse shall there bee for vs, if when God calleth vs too heauen in the person of his onely sonne, so as Iesus Christ telleth vs, that it is he himselfe which cometh too seeke vs; as oft as it is tolde vs, that God will be mercifull to vs for his sake: wee runne not apare vntoo him, both hot in zeale, and earnest in carefulnesse, too shewe howe wee knowe that all our welfare, tope, happynesse, and glorry, consist in bepyng ioyned too our God: which cannot bee but through his free goodnesse. Agein, when wee refuse too reape this grace, let vs bee aduayse that Iesus Christ will chaunge his tope: for it is certeyne that the Gospell dooth alwayes behyght damnation too such as frame not themselves too Gods will. And it is not for

for naught than the scripture speaketh of binding, as well as of loosing
 for our Lord Iesus Christ ment too shewe vs, that it is the very nature
 and dewtie of the Gospell; too plucke vs out of the bondage and pri-
 son wherein wee bee hild, untill he hath set vs free: and so is it his owne
 office also, as he himselfe sayeth in the eyght of S. Iohn, where he de-
 clareth the same thing, howbeit, he addeth, that there are bondes also
 prepared for those that take him not for their redeemer, ne suffer them-
 selues too bee set free by him. And that is it which he meaneth in S.
 Iohn, when he sayeth, whose sinnes soeuer pee relea-
 sed untoo them, and whose sinnes pee withhold, they bee withheld. Then
 dooth he shewe, that when wee preache the Gospell, wee must first of
 all declare the message of Reconciliation, which thing is spoken of in
 the first too the Corinthians, in the place by mee before alleged. Thus
 pee see that the thing which wee haue too too continually, is too shewe
 that God hath bin so kynd untoo vs, as too bee at one with vs in the
 person of his sonne, yea and too receyue vs too himselfe, that we myght
 bee washed and scoured from all our filthynesse, and bee accepted for
 ryghteous before him. Lo how wretched soules are vnbond, lo how
 poore captiues are let out of prison, Lo how they that erst were plun-
 ged in darkenesse of death, are brought out ageyn too the light of life.
 But on the other syde, wee haue also committion too withhold sinnes,
 by threatening the despyzers of Gods woorde with Gods horrible
 wrath, (and by telling them) that when they haue shaken their eares,
 and thinke themselves too be scaped, the doctrine that they haue heard
 must bee as ropes and letters too bynd them withall. According wher-
 unto S. Paule sayeth expressly in another place, that wee haue beuge-
 ance ready for all such as set themselves agaynst our doctrine. Yea
 though they bee the hyghett in the world, yit if they set by their bylles
 agaynst God, and despyze him, they shall not scape the damnation that
 is threatened them, at least woe when the saythfull haue onty perfo-
 rmed their obedience. And in deede when an enemye summoneth a
 peop'e, there is trembling for feare, least they shall synde no mercy, if
 reasonable conditions shoulde bee refused: and what then shall e doone,
 when God cometh, not onely too will vs too yeelde our selues untoo
 him, but also too offer himselfe too be, and will haue vs too possesse him
 and all his goods in the person of Iesus Christ: What shall become
 of vs, if wee refuse such gract, when he bleth such kyndnesse towarde
 vs: Must not horrible damnation lyght typon so villanous pryde and
 confusynesse,

Math. 16.
c. 19.

Iohn. 8.
c. 36.

Iohn. 10.
c. 23.

Math. 24.
c. 16.

2. Cor. 10.
b. 6.

scornfullnesse, when men soulesafe not too receyue him, euen him which not only procureth their saluation, but also created them, and by whom they bee mainteyned: Then let vs learne too marke well this doctrine wherein peace is spoken of, too the ende wee prouoke not God any more, ne turne our head intoo hane, and our meate intoo mortall poison: but that wee may bee quickened truely by the grace which God offereth vs daily.

And for that cause Saint Paule concludeth, that they which are so touched with Gods spirit, to obey the Gospell simply and substantially, are no more straungers, but rather fellowcitizens vwith the Saynts, and Gods household folk. And this truedth still too the end what I haue noted afore: that is too wit, that Gods name should bee glorified as it deserveth, and that wee should not step hyghly too him as wee bee wont too doo. For wee thinke too discharge our selues with one word, by saying that Iesus Christ is our redeemer. But let vs alwayes call to remembrance what wee haue bin, and in what taking we were, til Iesus Christ drew vs out of the dungeons of death. For the worse straungers, importeth that which wee haue seene been toofore: namely that before the Gospell was preached, the Gentyles were without hope of saluation, cut of from Gods fauour, without promises, without God in the world: insomuch that although they liued beere, although they were fed and susteyned by the good thinges that God gaue them, although they intoyed the lyyght of the sunne: yet nevertheless they were without God. And at the same poynt are all heereboleaners. So then, S. Paules rehercing what our redemption was when Iesus Christ came too find vs, & reached vs his hand to guide vs too God his father, is too the end that wee should learne too peeld hym the whole myste of our saluation. Peerruppon he sayeth, that wee bee citizens of heauen, companions with the Angelles of Paradise, and fellows with the holy kings and Prophets. When there is any talke of the Prophetes and Apostles, or of any of the Sayntes and Martyrs, wee haue them in admiration, and good reason wee should so: but in the meane whyle wee regard not wherfore the holy Ghost setteth them before vs. The Papistes make Toolles of them, and (too they seeming) they haue honored S. Paule and S. Peter well, when they haue decked them with Gods fethers. But contrarywyse it is sayd beere, that when God setteth forth the grace that he gaue vntoo them, it is too the ende that wee shoulde bechynke vs of the benefite that he bestoweth

bestoweth vpon vs, in that he maistereth vs in their hand. According
wherunto the Apostle in the. xii. to the Hebrewes, sayth, that they ought
to be vnto vs as a great & thicke cloud of witnesses, that we myght fol- ^{Hebr. 12.}
lowe their example the more cherefully, and walke on in the way that ^{2.2.}
they shewe vs. Agein, when God hath made vs too perceiue the in-
estimable good which he doth vs, in matching vs with the Prophetes,
Apostles, Martyrs, and all the faythfull, let vs go yet further, (and con-
sider) that he hath made vs fellow citizens with the Angelles of heauen.
A man would take great labour for a citizenship, if freedmanship, or
Burgheship of this world, and yet notwithstanding they be but incomes
of this lyfe: And what is this lyfe of ours? A flyghtfull shadow which
fleeth away out of hand. Behold, God calleth vs, not only to sojorne
in his Church as strangers, but also too assure vs that he admitteth
and accepteth vs for his children, so as wee may with true trust, and
as it were with one mouth boldly call vpon him as our father, and
keepe one tune and melodie with all the Sainnes. That therefore is the
thing which we haue to remember vpon this streyne: which order the
Apostle useth also in the end of the Epistle too the Hebrewes, saying, ^{Hebr. 12.}
that we bend more vnder the law, which could do nothing but strap vs, ^{c. 12.}
because there was nothing too bee heard there, but thunders, and
lyghtenings, which were terrible signes of Gods anger. But wee
(sayeth he) are come too mount Syon, where wee heare the sweete
voyce of God our father, who matcheth vs with his holy spirites, with
his Angelles, and with the soules of his faythfull ones, so as wee bee
now of their croud, and may speake vnto God as it were all with one
mouth, because wee haue one common head. This is in effect, the
thing that wee must beare in mynde. And although wee inioy it not as
yet: yet notwithstanding wee bee sure, that by the meanes of fayth wee
may walke through this present lyfe as strangers too the world, and
that God will not faile too auowe vs for his children and heyyes: and
that although wee bee yet mapped heere in many byces and imperfec-
tions, yet notwithstanding, all the Sainnes of Paradyse doo acknow-
ledge vs for their brethren, and embrace vs for our Lorde Iesus
Christes sake.

Now let vs cast our selues downe before the Paternall of our good
God, with acknowledgment of our fautes, praying him too make vs so
to feele them, as we may mislike them more & more, & on the other side
set our whole minde too the considering of the infinite grace which he
extendeth

extended towards vs, in calling vs vnto him, too the intent we may not be so spitefull, nor yet so wickelesse and blind, as not to hearken when he speaketh, but rather that wee may obediently through fayth peelee vnto the doctrine which he setteth forth vnto vs, wherein lyeth all our welfare and saluation: and that the same may plucke vs backe from all the leauy lysts of the world, and from all the froward affections that thrust vs aside, & turke vs away from him, so as we may grow more and more in his feare and love, too be fashioned lyke his image, untill we bee come too his heavenly glory, wheruntoo he calleth vs. That it may please him too graunt this grace, not only too vs, but also too all people. &c.

*The .xv. Sermon, which is the seuenth
vpon the second Chapter.*

- 19 Then are you no more straungers and forreyners, but fellowe citizens with the Saints, and the household folke of God,
- 20 Buyled vpon the foundation of the Apostles and Prophets wherof Iesus Christ himselve is the head corner stone.
- 21 In vvhom the whole building being knit toogether, groweth intoo a holy Temple too the Lord:
- 22 In vvhom you also are builded together, for a dvelling place of God, in spirit,



We haue seene here already, how the holy Ghost by the mouth of S. Paule, setteth vs out a looking glasse wherein too behold the infinite goodnesse of our God, in pulling vs backe from the dungeons of death, to make vs his children and heires of the heavenly lyfe. For this cause it is sayd, that when we be receyued into the Church, it is all one as if we were made Citizens, not of some earthly Cite, but even of heauen, too bee companions with all the Patriarkes and faythful seruaunts of God, yea and with all

all the Angels of Paradise. And because the Church is called not only Gods Citie, but also his house: therefore Paule addeth, that we bee his household folke, thereby too inhaunce the grace and fauour that God hath vnto vs. For, too bee gathered into Gods house, and too haue him neere vnto vs, and too haue familiar access continually vnto him, is much more for vs than if wee were but generally of some Citie of his. Wee see then, that because men doo neuer sufficiently esteeme the spirituall good that wee receiue by our Lord Iesus Christ: So, Paul ment to shew here, how it is good reason that we should make more account of the adoptiō wherby God hath so gathered vs toogether by meanes of our Lord Iesus Christ, that we may now be familiarly conuersant with him by hope: than by al the whole world.

: And he addeth another similitude, which is, that we be builded to be the temple of God. Sometymes the holy Scripture sayth, that euery faithful man is the Temple of God, because he dwelleth in vs by his holy spirit. But when it is spoken vniuersally of the whole Church, then are wee as lively stones, and the building is so bound and cloyed toogether, that euery of vs serueth too the perfecting thereof. Then is not the one contrarie too the other. For euery saythfull bodie alone is the Temple of God, because he ought too bee given too all holinesse, by the wooorking of the holie Ghost, and (as I sayd afore) God abydeth in vs. Notwithstanding forasmuch as wee ought not too bee separated asunder, but rather to bee knit toogether in vnitie by the bond of sayth: it agreeth very well also; that wee should be named stones, and that like as a building is made of manie stones, wherof there is none but it serueth too some purpose: so wee should suffer our selues too bee ioined too our Lord Iesus Christ by beleef of the Gospell, that God may dwell in vs, and bee there purely wooorshipped, and wee bee fully assured, that whensoever wee call vpon him, wee shall alwayes fynd him at hand too heare vs, and that when wee bee gathered toogether in his name, wee shall euermore haue him among vs. That is the thing which S. Paule treateth of heere, when he sayeth, that they which had bin heathen men, and cut of from all hope of saluation, were builded up by the Gospell to bee made a Temple for God.

Now we see better than afore, how God will take vs for his household: that is too wit, if wee bee taught purely by the doctrine of the Gospell, that God anoweth vs for his Temple, that he is contented too

too bee worshipped of vs, and that he taketh our seruise in good woele. Therefore untill such tyme as wee haue the doctrine of the Gospel too giue vs entrance too that excellent benefyte, which is utterly vnestimable, wee cannot bee called neither Citizens of heauen, nor children of God, nor belongers too his household. And it is added, as well too make vs perceyue what reuerence the Gospel deserveth, as also too shewe vs that wee neede not too make farre iourneis too seeke it. For God offereth vs the prerogative of entring into his house, the doore is set open for vs, at least wyle if wee receyue the promises that he maketh. Wee neede not too go about heauen nor earth: God telleth vs and assureth vs, that hee hath adopted vs, too the intent wee should leane all wholly vnto him. And so ye see how wee may bee familiar with him, and he bee ioyned vnto vs.

But therewithall hee sheweth also where wee should seeke for his woord. For saydelesse men are so spytefull, that they seeke all maner of krinks too shift themselves from God. And surely wee see, that manie make as though they were willing too serue God, so it myght bee apparant too them, that it is he which speaketh: but therewithall they doubt whether the Lawe came of him or no, and whether the Gospel bee his truth or no. Lohow men would shake of Gods yoke too the bittermost of their power, by their thinking albe, and by their flouting holes and spitting. They make protestation with full mouth, that their intent is too humble themselves vnder him: yet yet they knowe not, neither can they discern which is his woord. And why is that? Even bycause of their malice and unthankfulnesse. So Paule therefore too harre all such tryfling excuses, telleth vs that inasmuch as God hath spoken by Moyses and his Prophets, and finally by his Apostles, wee ought too assure our selues, that al that ever is conteyned in the Lawe, and in the Gospel, is the truth it self, and that we ought not bee afrayd too bee beguyled or deceyued. Wee shall heare manie Replies, for every man imagineth whatsoever cometh in his fancie. But God authorized his woord sufficiently, when he published his Law. Again, he gaue sufficient authoritie too his Prophets: and finally his Gospel was ratified and sealed with miracles p'p'm. Therefore it is not for vs too say, wee knowe not whether it bee Gods woord or no: For it is in our mouth, it is neere at hand too vs, inasmuch that God hath bestowed too feed vs lyke litle babes with it, by sending vs mortall men to speake it too vs face to face. So then let vs learne first of all, not to lope

in the type, when the receyuing of Gods wordes cometh in question. Let vs bee contented that he hath giuen vs sufficient record of his wil by his prophetes and Apostles (and so shall wee yeld him obedience) though it hath pleased him too ble such instrumentes of his holy spirit: for our sayd cannot bee without humilitie; and God taketh a tryall thereof, in making mortall men too bee the meanes whereby he communiceth himselfe vnto vs. Take it therefore for a principall, that it must not greene vs though God appeere not in visible shape; or though he send vs not his Angells from heauen. For it ought too suffice vs, that wee knowe that the Prophetes and Apostles are sufficient witnessses, chosen and ordeyned too bring vs the message of saluation. And by the waye Saint Paule sheweth, that there is very good agreement betweene the Lawe, the Prophetes, and the Gospell. In deede wee haue seene heretofore, that the vse of the ceremonies is at an ende: but yet for all that, the substance of them continueth still. And when God caused the Gospell too bee preached openly too the heathen, it was not for that he was inconstant, nor for that he intended too teach men after a new and strange fashion, whereby the Lawe was nothing acquainted: for the Lawe and the Prophetes bare witness continually too our Lord Iesus Christ. And thereby also are wee put in minde, too further our felices by all the things that are conteyned in the Prophetes and in the rest of the Gospell. For now adayes there are some fantastick folk, which think that for all doctrine, wee ought too haue no more but the new Testament, and that all the rest is superfluous. It is true in deede, that al perfection of wisdom is throughly conteyned in the Gospell: but yet dooth it not therefore followe, that wee ought not too bee edified by the Lawe and the Prophetes: for wee see that the Apostles themselves confirmed their doctrine by their testimonies. And heere when St. Paule sayeth, that wee must bee builded vpon their foundation, he sheweth sufficiently, that whatsoever things our Lord betooke vnto them in old tyme, is profitable for vs at this day, and wee must practize it, and put it in vse. Likewise St. Peter sayeth, that they serued not only for their owne tyme, but also for ours. Certe it is, that they gaue some taste of our Lord Iesus Christ, and of the good things that are imparted to vs by his meanes: but yet it is wee that are come too the fulnesse of the tyme, as sayeth St. Paule in another place. And the same is also a verifying of St. Peters saying, that he too said, that the doctrine of the Prophetes poynteth

Coloss. 2.

2. 3.

1. Pet. 1.

2. 12.

Gala. 4.

2. 4.

Chap. 2. Ioh. Caluin vpon the Epistle

pointeth at vs, and wee haue more full fruition and greater fruit of it, than they that heard it spoken. For wee haue so great a lpyght in Iesus Christ, that the things which were then darke, are now manifestly open and knowen vnto vs. So then, let vs studie the Lawe and the Prophetes, knowing wel that they leade vs to our Lord Iesus Christ. For he is the marke that is set before vs, and wher at wee leuell at this day, accordingly as it is said, that Iesus Christ is the end of the Lawe, and also the patterne that Moyses sawe on the mountain. It is sayd, that the Lawe and the Prophetes beare witness of him, and euen our Lord Iesus Christ himselfe vpbaydeth the Jewes, (telling them) that forasmuch as they boasted of the Lawe, they were so much the more blameworthy and lesse too bee excused afore God, and their offence was so much the more heynous and unreasonable, because they reiected him, to whom the Lawe sendeth vs, and too whom the Lawe would holde vs backe.

So then, herupon wee haue too gather, that too profite well in the holy scripture, wee must alwayes resort to our Lord Iesus Christ, and cast our eyes vpon him, without turning away thence at any time. Wee shall see a number of folk that partit themselves exceedingly in reading the holy scriptures, they doo nothing else but turne ouer the leaues of it: and yet at the end of halfe a score yeares, they are as wel seene in it, as if they had neuer read line of it. And why? Because they doo but rone by & drowne, & anie not at any certeyn end, yea and euen in worldly learning, wee shall see a great sort that take paine ynough, and yet all is to no purpose, because they kepe nother order nor measure, nor doo aught else then make a raking toogether on all sides. By meanes wherof they bee euer new too seeke, and can neuer bring any thing too perfection, and although they haue gathered together a number of sentences of all sorts, yet is there no hold at all in the. Euen so is it with them that labour in reading the holy scripture, and know not which is the poynt that they ought to rest vpon: namely how it is our Lord Iesus Christ. For lyke as it is sayd that all our perfection is in the Gospell: so on the other side it is said, that our Lord Iesus Christ is giuen vs too bee the wisdom of God his father, as sayth S. Paule in the first too the Corinthians. And lyke as it is sayd of the Lawe, This is the waye, walke wee therein: so also it is sayd of our Lord Iesus Christ, that he is the trew way. Agein, as it is sayd, Lord, thy word is a Lanterne too guide my steppes by: so our Lord

Rom. 10.
a. 4.

Iohn. 5.
8. 45.

Coloss. 1.
a. 3.

1. Cor. 1.
d. 14.

Iohn. 14.
a. 5.

Psal. 119
m. 104.

Lord Iesus Christ sayeth, I am the light of the candle, he that walketh
 in mee, cannot go in the dark: we see then that all that ever is treated of
 in the holy scripture, is now verified of our Lord Iesus Christ, to show
 us how that he is the onely thing that wee have too take hold of. And
 in very deede, it is not for nought that he is called the truly image of
 Gods father. For although there bee nothing but light in God:
 yet shall wee never bee able too come too that light, till our Lord Ie-
 sus Christ come downe too lift us up thither, and give us enteraunce
 into the place that was ther fast against us afore. Wee see then that
 the thing which wee have too gather bypon those words of S. Paule,
 is, that the Prophets & Apostles were chosen and ordeined to bring us
 to God, by meanes of our Lord Iesus Christ: who is his very image,
 and therefore that the onely thing wheron we must settle all our sen-
 ses and powers, is too bee edified in the holy scripture.

And on the contrary part, also, let us conlude, that all such as give
 themselves too baptesm, and will needes bee wiser than God
 gives them leaue too bee, must abyde still in confusion, and in stead of
 going forward, go more and more backward, whereof wee see ma-
 ny examples, as I sayd afore, and it standeth us in hand too profit our
 selves by them. For what is the cause of all the corruptions in the
 world: what is the cause of the great number of errors, of the great
 abundance of ungodlinesse, & of the great store of superstitions which
 raygne every where, but for that men are ticklish in their owne foolish
 humors and fleshy imaginations, and can never bee contented with the sim-
 pleness of Iesus Christ, as it is set downe in the Gospel: So much
 the more therefore ought wee too bear well in mynde the thing that is
 tolde us heere: which is, that wee must allwayes set our Lord Iesus
 Christ before our eyes, and in our sight, if wee purpose too have an in-
 fallible resting stocke in the holy scripture, and too further our selves
 in it. And heere withall wee see also, that we neede not too seeke heere
 and there for Gods woord: for wee bee sent too the Prophets and the
 Apostles, as if it were tolde us, that they bee our listes within the which
 wee must keepe us, and that our sayth hath no leaue too start but on the
 one side or on the other, but must bee hylde bydoled under the obedience
 of Gods woord, as it is conceived in the holy scripture.

Now had this text bin well understood, surely the wretched world
 should not bee in such disorder, as wee see it is. For what is the cause
 that men have devised so manie wayes of saluation, but for that they

hane not knowen the power of our Lord Iesus Christ, as it is shewen
 vs heere: And in good sooth let a man looke vpon all the inuentions
 of the Papistes, and he shall fynd that there is no end of their supersti-
 tiousnesse: and yit in the meane whyle they hane as good as forgotten
 Iesus Christ, or rather buried him in such sort, as they hane had no re-
 gard of him. And was it not a corrupting and falsifying of Gods
 truthe, when men knew not whertoo it tended, nor too what end it was
 giuen, namely how it was giuen too keepe vs wholly too our Lord Je-
 sus Christ, that wee myght cleaue to him, and fynd rest too our soules,
 as he himselfe sayeth: Agein, on the other syde, wheruppon doo the
 Papistes ground themselves at this day: Euen vpon their Coun-
 cels, vpon their decrees, vpon the things that men haue inuented
 of their owne brayne: and yit they woulde needes beare vs on hand,
 that all perfection is too bee had there. For as for the things that Je-
 sus Christ and his Apostles haue taught, they be but enterances, saye
 they: yea and they bee not ashamed too say, that those things are but
 as an Aprile, and that Iesus Christ forbare too speake of the things
 that were more hygh and excellent, so as the holy Scripture is but as
 a Catechisme for little children, and that too atternye too the age of
 perfection, wee must haue holy Councils, wherein God reueleth the
 mystiries that were unknowen afore. Now seing that the diuell hath
 so vterly bewitched and blynded them, that they haue labored too
 thrust Gods woord vnder foote, too the end wee shoulde stray and won-
 der heere and there without any good direction: wee haue so much
 the more cause too beare in mynde the thing that St. Paule testifieth vs
 heere, which is, that wee must mislyke whatsoeuer is added too the ho-
 ly Scripture, assuring our selues that God hath giuen such charge too
 his Prophetes and Apostles, as he forgot not any thing that was pro-
 fitable or expedient for our saluation: and that if wee desyre too pro-
 fit in his schoole, we must not put too any moyses or columpes of our
 owne; nor fall too borroweing of things heere and there, that are con-
 trarie too that pure doctrine, but must vterly mislyke all such dea-
 ling, yea and abboyre all maner of patching, as leuen that somtyme, and
 marreth the whole batch of doctryne, bycause God condemneth whatsoe-
 uer men take vpon them too adde vntoo the Lawe and the Gospell,
 from the which wee must not in any wyse turne away: for it is not
 without cause sayd: This is the way, walke in it. And wher as Je-
 sus Christ sayeth, he is the way, and the lyght of the world: it is too
 the

Math. 11.
4. 29.

Iohn. 14.
6. 1. & 2.
C. 2.

the end that wee should aspye in him, without swarving aspye in any
 wyse, eyther too the ryght hand or too the left. Another thing which
 wee have further too consider vppon this text, where Gods doctrine is
 spoken of, and the Prophets and Apostles are named the Wellen-
 gers of it, is this: that wee knowing what their office is, should not
 consent too bee taught by such as God neuer made plume of his wyll,
 and whom he disauoweth, when they go about too adde any one sillable
 too the things which he will haue too bee noted and hild without geyn-
 saying. Item it is, that the Church cannot indure without the dayly
 preaching of the doctrine of the Prophets and Apostles in it: and that
 all they which are ordeyned too teache, are called *Palons*, *Carpenters*
 (and builders) of Gods house. Therefore in that they bee buyld-
 ers of the Church, they bee all one with the Prophets and Apostles.
 Dit notwithstanding, it followeth not therefore that they may take
 what they list of the Lawe, or take libertie too preache their owne in-
 uentions: but they must draine (their matter) out of the pure fountaine
 that is offered vs in the holy Scripture, that wee may bee hilde conti-
 nually too the simplicitie of the Lawe and the Gospell, and not bee at-
 tayne with any wandering opinions in stead of the obedience of sayth,
 which contenteth it selfe with the meane that God hath set. Again,
 whereas *S. Paule* sayeth, that *Iesus Christ* is the foundation and the
 head corner stone: it is not mente, that it is lawfull too mingle any thing
 with *Iesus Christ*, as though he shoulde but make some one peece of
 the buylding, and the rest bee supplied by others: but it serues too
 shewe that wee must bee buylded vppon him, according as *Saint*
Paule exhorteth vs in the thirde Chapter of the first Epistle too the
Corinthians, where he sayeth, that no man can lay any other foundati-
 on, than that which is layd already, that is too wit, than *Iesus Christ*.
 Whereby *S. Paule* dooeth vs too vnderstand, that men cannot set forth
 any thing wheron too ground and settle their saluation: there is (sayth
 he) none other foundation but *Iesus Christ*. Again, wee know his do-
 minion extendeth euery where: and therefore all of vs from the most
 too the least must yeele vntoo him, and not forsake the great number
 of benefytes which he offereth vs, and which wee possesse by his
 merited.

But yit shall wee neuer vnderstand how *Iesus Christ* is our only
 foundation, except wee knowe too what end he was sent, according too
 the forealleged text, where *S. Paule* sayeth, that he was giuen too

D.ii.

bee

bee our wisdom. And not only that, but also he saith further, that he was given vs to the our righteuousnesse, redemption, and holinesse: As if he should say, that Iesus Christ is our wisdom, wherunto we must wholly hold our selues, by cause we may there see, that he is the wellspring of all welfare, & hath to him whatsoeuer is requisite to our saluation. Then if we once know to what end Iesus Christ was given, and the infinite benefices wherof he will make vs partakers: we will forsake all other food: that is to say, all that euery man setteth afooe vs, whether too vs but as vantage, pea and chene as dunge and filth, by cause wee shall bee fully satisfied with our Lord Iesus Christ. I would then, that wee may conceiue how he is the foundation of the Church, and that wee ought too bee settled vpon him: let tis marke that it is by cause God hath reueled himself fully vnto vs by his only sonne, and put all thinges into his hands which are requisite too our saluation, & worthy to be desired, to the end that wee might be at one of his fullnesse, as is said of him in the first Chapter of St. Iohn. And this in effect is the manner how wee ought too put this text in our hearts, where it is sayd, that our Lord Iesus Christ hath such wile the chief stone, that he heareth vpon all the whole (building) in the corner: and we knowe that the great waye of holis buildinge byeth vpon the corner.

But by the way, let vs thinke also, that we should not too see Christ alone in a rowe by himself, and on a rowe other stones with him, that should haue mayster & patron authoritie well as he: but simply too them, that there is no more difference betweene the stone and the Gospel, as touching the substance of them, but that our Lord Iesus Christ is the end of all, and that wee bee so ioyne and knit together by his meanes, that all of vs are made the Temple of God, and belong by unitie of sayth too the spiritual building, wherin God intendeth to dwell. We notwithstandinge, if our sayth rest not wholly vpon our Lord Iesus Christ, in a true waye, that wee cannot bee builded vpon this foundation. For wher as the papistes haue patrons and Advocates too get their fauour at Gods hand, and heape vp a number of names too much to thinke: it is alwaies as if they shewe them selues strangers too Iesus Christ. Now whosoever turneth away from him, and it bee but a finger bredth, must needs fall into destruction: for it is the propriete of a foundation too beare up the whole building. And if the building bee too wode, and overhang it, it must needs fall downe: Then so goeth it with vs. If wee bee not builded vpon Je-

his Christ, so as our sayth bee lined and leueled: bress him; and wee
 stricke too him without adding of one thing: or: other: hee must needs
 disallow vs for any of his, and cast vs quite away. And in good sayth,
 the Papists & their lyke doo well betwix their greate withthankfulness,
 by their wandring here and there, and by their adding of new meanes
 at their owne pleasure. This waying and ourage which they doo too
 our Lord Iesus Christ, deserue wel that we should tumble them downe
 and cut them quite off from Gods Church. Therefore if wee wyl not
 enjoy the benefite that St. Paule setteth forth to vs heere, let vs be-
 ware that our sayth bee so framed too the Lawe and the Gospell, as too
 reflect whatsoeuer thinges man shall haue inuented, assuring our selues
 that it is the next way too drawe vs too destruction, and that wee can-
 not bee grounded vpon Iesus Christ too stand fast vpon him for euer,
 while wee aduocate all the thinges that are spoken and witnesed of him
 in the Lawe and the Gospell, without making of it Lawfull for men
 too adde any thing at all too it. Wee see then in effect, that the thing
 which wee bee warned of in these wordes of St. Paule, is, that wee
 belong not too our Lord Iesus Christ, he can bee of Gods Church, ex-
 cept it be by following the pure doctrine of the Lawe and the Gos-
 pell, and by forsaking (as yet would say) all the filth and abhominati-
 on that men haue deuyzed by their owne meanes and delages, both
 saye colour of withoute soeuer they beare. For they will fynd some
 ynough of fyne pedlery, too make folke beleue that their adding of so
 many geddrages, is not without cause. But howsoeuer they saie, if
 wee couet too bee ioyned and vnited too Iesus Christ, we must so abyde
 in him, as too make none account of any other thing.

And therin shall wee see also, that too bee taken for Gods children,
 wee must giue our ioynt too trow concord. For St. Paule setteth
 downe by the waye of them heere: and in verie dede, they be things
 inseparable, that Christians being taught Gods word purely, should
 with one hart and one mynde receiue the things that are so set forth vnto
 them, and haue brotherly conuoy among them, too speake as it were
 with one mouth, and too make one pure and simple confession. Then
 lyke as hitherto wee haue seene that we must be builded vpon Gods
 pure word alone: so it is shewed vs heere, that wee must not euery of
 vs bee bent too his owne opinion, but frame our selues too the unitie
 of sayth, accordingly as St. Paule speaketh thereof in the third too the
 Philippians, saying: if ye may too bee perfect, amee ye all at one
 mark,

match, and be yet fully truly conglomerate one. For thus knowe both our
 vision truely vs continually, and every man would fayne haue some
 light by himself, doo for such is our nature & inclination. For the very
 cause wherof came all the heresies that euer were, is this pryde so depe-
 ly rooted in mennes hartes, that whereas all of vs ought too bee learners,
 euery of vs must needs bee teachers. And in verie deede he that is to
 teach other folks, must not let forth any thing of his owne, but purely
 impart vnto them the things that he hath leaured of our Lord Iesus
 Christ. And so because men are so forward, that they count themselves
 too knowe more than is lawfull for them: therefore they misbehaue
 their selues, and euery man would keepe a schoole, to make a shew
 of hym selfe. But it is said (heere) that in deed of this dealing, we
 must bee kept together; that we may speake all as it were with one
 mouth, and confesse that we haue lawone God, and one Father, by
 shewing our selues to haue no other masters, but onely Iesus Christ.
 Whereunto I say, it is true that such a concord would not bee enough: but
 I haue told you already, at what ende we must begynne: that is to
 wit, at the pure instruction which was receyued of the Prophets and
 Apostles. The Apostles haue tooo much of theyr agreement and
 so may they be full well in the word possessed yet in such wise, that they
 be wholly locked in it. In deede there is tangling & iarryng yough a-
 mongst, & they smite one at another lyke Cardogs, when they bee in
 theyr own Synagogues: but yet they sticke toogether lyke Barres, in
 the mayntenance of all lawfullnesse. We see their diuyls wyrdnesse &
 willful stubbornnes when they reason for the mayntenance of their owne
 lies ageinst gods truth. But St. Paul the wechres after whos manner we
 ought to agree namely not in dyames & dotages, nor in the things that
 men haue put forth of their own wyle: but in the doctrine of the Pro-
 phets & Apostles. Nowe seeing that the Apostles haue handled the holy
 scripture, & although they make conscience to receyue it, doo neverthe-
 lesse deface it, yea & utterly falsifie & corrupt it by their own iudgements:
 thereby we see they be farre of frō their reckning, in that they haue thē
 selues with open mouth to bee Gods Church: for seeing they haue not
 the doctrine of the Prophets and Apostles, they haue no marke of the
 church at al. Although men were ready to receyue al things that are in
 the holy scripture, yet without greifing: so if they fall so mingling of
 their own fancies therewithall, Chyrtianitie is thereby already corrupted
 & confounded. Nowe they not only intangle Gods truth with their own
 iudgements

inventions; but also secretly, mercifully, and in secret, that those leaders
 is secretly corrupted by the same leaders, are harridan, & fro, & our Lord
 Jesus Christ is robbed, so as they make but a fantastical conceit of him,
 & attribute his offices to his roan, & that was, as it were, the dealing of
 some pray, or booty. If we think the as we see the papists so unalterably
 & manifestly those words by the doctrine after that fashion we may
 well conclude, that although they boast themselves never so much to be
 the Church, yet they do in heart, yea & utterly abhorreth them;
 that if a man getteth him out of that ven of thence, it is impossible for
 him to be ioyued to our Lord Jesus Christ. Thus you see that the thing
 which we have to beare in mynde, is that as he ioyued to God, by mea-
 nes of his only Sonne, & to be companions with the Angels, of heauen,
 & brethren of the Patriarchs, holie kings, and Prophets, we must be
 banished out of the hellish Synagogs that are in the payson, where
 it is apparent that Antichrist reigneth, and that Jesus Christ is ve-
 arily in possession of his right and sovereignty. And verily we see their
 cursed presumption, in that they have him so bold as too, say that the
 See of Rome is the foundation of the Church. For they shule these
 wordes of our Lord Jesus Christ in the firste Chapter of St. Ma-
 thew. When our Peter, and upon this stone will I build my Church,
 Matt. 16.
 c. 18.
 And I saye unto thee, that whosoever shall binde upon Earth, shall bee bound
 upon Iesus Christ, (that is too say, upon Iesus Christ,) he meaneth not
 too resigne his office either to himselfe, too any other body; but thereby
 it appeareth, that among the Popes there hath not bin any reverence
 of the holy scripture, nor any desire too bee taught, but that all was
 one too them, so they might set up a tyrannye too oppress the king-
 dome of our Lord Jesus Christ, and too make cleare riddance of it, if
 it were possible, and that they have made no conscience of manifest
 blasphemie, inasmuch that even little children ought too have spit in
 their faces, considering the grosse heathenlike that is, and hath bin a-
 mong them. And herein also it is too be seene, howe the diuell hath
 reigned in full darkenesse, that those honours was buried, yea and ve-
 arily defaced, and the wretched world quite and cleane bereft of it for
 a tyme, notwithstanding that it was their ordinary foode. So then,
 let us abhorre all these blasphemies, affirming our selves that wee can-
 not bee grounded in but our Lord Jesus Christ, and that when wee be
 ones faithfully instructed in him, wee need not too borrow elsewhere,
 because he hath brought us whatsoever is requisite for our salvation.

And so is not meete, that wee should bee him so great dishonour, as we
 seeke any supply one where of other: but that wee should haue our fel-
 lowes all wholly vntoo him. That therefore is the meaning of the things
 that St. Paul speaketh here.

Then vpon he addeth, that it behoueth vs all too bee buylded,
 and too growe intoo a spirituall building, euen too God, and in this
 spirit. First, whereas he saith, that wee must bee buylded: it is so
 sure vs up so much the better to growe dayly more and more in faith.
 He teacheth also the word Growe: and he meareth in effect twoo things.
 The one is, that wee must not thinke our selues too bee so perfect as
 neede were that wee should bee, as some fantasticall heads doe, whom
 wee shall see. so puffed vp with overcredence, that they imagine them-
 selues too be wise enough, and vnderstand too deepe vpon Gods word,
 or too gaine eare vnto to be taught by it. But too worthy such pyffer
 for wee cannot bee disciples of our Lord Iesus Christ, but by know-
 ing that it behoueth vs too bee grounded in him, and too proffite in
 him al the tyme of our life. For Gods word is of such height, breadth,
 and length, that if a man should beare eating, drinking, and slee-
 ping, and busie himselfe all wholly about that: yet should he neuer
 knowe all. So then wee oughe too trauell in it al our life long, know-
 ing that God intendeth as now but onely to set vs in the way, and that
 wee must go forward by little and little, and bee hild continually in
 humblenesse and modestie.

Eph. 3.
 4. 18.

Again, St. Paul sheweth vs, that too bee seetled in our Lord Je-
 sus Christ, and too bee furthered in all the good things that are giuen
 vs by him: wee must haue his word, that wee may bee builded vpon
 it, and growe vpon it more and more: and that too being the same
 too passe, wee must bee teachable: and from day too day labour too
 seeke new helpe there too strengthen our faith withall, which shal
 neuer be perfect in this world, as we haue sufficiently by experience.
 Thus see what St. Pauls meane by that which he saith here, con-
 cerning our growing and going forward in the sayd building, howbeit
 vntoo the Lord, saith he: shewing thereby that too haue a goodly
 show, is not all (that is required at our hands) but that the chiefe point
 is, that God like well of vs, and that wee bee wholly giuen vntoo him,
 so as he haue place any roome in vs, and dwell in vs as in his Temple.
 For the Papists will make a farre greater showe then wee in the one
 side they haue great multitudes, wherewith they bee puffed up too the
 better.

intermost. And theruppon they delpyze vs, bycause wee bee but a handfull of men (in comparision of them.) What, (say they) dooth not Christendome extende through all Europe, Greece, and Affricke? And yet see how these rascals that haue nother authoritie nor credit, nor any thing else in them, will needes be counted the Church. See then that the Papists shake vs of with diuelish pride & malapertnesse, bycause they haue on their syde great pomp, and all manner of riches, insonmuch that if a man go intoo their temples, he is rauished at them, as if he were in an earthly paradise. But al is not gold that glistereth. And although their pompe bee able too bleare the eyes of poore ignorant soules, whom we see too bee carped away in deede with such things: Yet are they all no better but abomination before God. And so S. Paule sheweth vs that wee must not spite the Papistes, though they be very many in number, and greatly multiplyed: for they bee but a head without a body, or rather but a bumbasted and counterfeited body. Too bee short, that which the Papists terme their Church, is a very monster. For it hath no head, bycause Iesus Christ hath not preeminence ouer it, no nor any part or portion in it. Too the end therefore that wee might knowe how wee should growe: it is sayd intoo vs, that wee must growe vntoo the Lord, and in Spirit, sayth S. Paule. Deere he draweth vs backe from all worldly superstitions, desiring vs too vnderstand, that they bee but pelting trash, yea and very dung before God, who abhorreth them.

Therefore wee must growe in spirit. And herly wee see that the shadowes of the Law ceased immediately as soone as wee had the accomplishment and substance of the body, that is too wit, our Lord Iesus Christ. And now that he is come, wee must not gaze any longer vpon those figures. Such it is so, wee ought much rather too giue ouer the things that men bring in. How hygh and excellent so euer they be, let vs cast them from vs, as filthinesse, & hold our selues cleane with this, that our Lord Iesus Christ will haue vs to build in him after a spirituall manner. And so see how his doctrine ought too bee sweete and amiable too vs, yea and too rauish vs all wholly in loue with it, so as wee may giue vp the world with a free harte, and giue our selues too our Lord Iesus Christ. But on the other syde also let vs beware, that the iudgment which he threatneth vnto such as cast a syde this stone, lyght not vpon our heades, according too this saying, Behold, I lay a precious stone in Zion, Being then that Iesus Christ 1. Pet. 2.
ig 26.

is given vs too hee our foundation, wee have there a precious stone, wherbypon if wee bee builded, wee may bee sure of our saluation. And wee neede not bee afrayd that he is not strong enough too uphold vs, so as he will neuer fayle vs. But if wee fall to iustling agerinst that stone, it is certain that wee shall not bee able too stand agerinst it, but wee shall sink downe underneath it, and in the end it shall hooze vs, and beate vs all too perces. Therefore let vs take heede that our Lord Iesus Christ turne not into a stone too shunple at, after the manner of the world which now adayes maliceth him, inso much that every man setteth vs his bristles proudly and rebelliously, too come rushing agerinst him: but let vs bethink our selues well, and be meekely disposed too yeeld our service too him, that he may maynteyne vs vntoo the end.

Luke. 2.
c. 34.

And although wee see Iesus Christ too bee reiected of the world, and it may seeme straunge vntoo vs that men should fight so agerinst him, and that he should bee as a wythe too shoot at: yet let vs not cease too take him still for a precious stone; as Saint Peter counselleth vs in the second Chapter of his first Epistle. Doe see then that when wee heare these promises which Saint Paule telleth vs of, wee ought on the one syde too bee thankfull too our Lord Iesus Christ, too giue our selues wholly vntoo him, and too forget all the things that seeme most excellent in the world: and on the other syde too, to hynde that our thankfulness bee not punished for disobeying too receyue him as a precious stone, such that God telleth vs that althow we fare lyght in this, that is too wit, that wee bee his Temple, and that he bee called bypon as our handes. Therefore let vs make our selues by so great and inestimable a benefite, and let vs still growe and increaseth therein more and more, untill wee come too the heavenly heritage, where wee shall haue full fruition of all the good things which he maketh vs too feeble as yet too say.

And now let vs fall downe before the Godhead of our good God, with acknowledgement of our sinnes, praying him too bountifull too wypp out the remembrance of them, so as they may not come too account before him: and that therewithall he so correct vs, as wee may cleaue fully vntoo him, and he so heare with our infirmities, as wee may not cease too resort vntoo him freely at al tymes, though wee bee not woorthy of it. And so let vs all say, Almighty God heavenly father, &c.

The

*The, xvi. Sermon, which is the first
vppon the third Chapter.*

1. For this cause, I Paule beyng the prisioner of Iesus Christ, am an Ambassadour for you Gentyles.
2. Surely you haue heard the dealing forth of Gods grace, which vvas committed too mee on your behalfe.
3. How that by Reuelation he hath giuen mee knowvledge of the mistry; (as I haue written vntoo you briefly heeretofore.
4. By the reading vwhereof you may vnderstand the knowvledge which I haue in the mystery of Christ.)
5. VVhich vvas not knowven too the children of men in times past, as it is novv discovered too his holy Apostles and Prophetes by the spirit.
6. That is too vvith, That the Gentyles are fellowvheires, and of one selfsame body, and parttakers toogether of his promise in Iesus Christ by the Gospell.



Although every of vs confesse that the doctrine of the Gospell brings alwayes trouble and persecution, bycause the world hateth it, and vs for all that, that wee ought not too bee dismayed nor shrink away: yet notwithstanding it is so hard too put the thing in tye which wee confesse, that there is almost none of vs all which is not vexed; and in maner shakn downe, when Gods seruantes offer any iniquetie, or when wee see the silly fowls fall sorely crucified at their handes. Nevertheless it ought too serue for a strengthening of our faith, when wee see men which are frayle of their owne nature, not afrayd too hazard their lyues in bearing record of Gods trueth. Seeing then that the power of Gods spirit appeareth most manifestly, if we were not too much blinded with unthankfulness, it ought too assure vs so much the more. But forasmuch as wee aduantage ourselues very euill by it: we haue neede too bee incouraged, as S. Paule also dooth in this text. When wee see the diuell stirre by his vnderlinges too execute all tyranny against Gods children: let it not

it not shake our sayth. And specially if the saythfull indure patiently
 al that can be, for the maynteynance of Gods truth which they knowe,
 and that they doo also hold out too the end. Without swariung: that
 (as I sayd) ought not too bee lost. And for the same cause dooth **S.**
Colof. 1. **Paule** in other places say, he suffereth for the welfare of the Church.
d. 24. Not that he could purchase them forgiveness of sinnes, or any grace
Rom. 1. by his death: but bycause the Gospell is Gods myghty power too the
b. 16. welfare of all that beleewe, and the further that wee go forward in it,
 the neerer it maketh vs too come vntoo God, and vntoo everlasting
 lyfe. **S. Paule** then suffered for the example of those who he had taught
 afore with his owne mouth. For (therby) they knew that his speaking
 too them had bin in good earnest, seeing he spared not his owne blud
 and his lyfe, too seate and confirme the doctrine that he had brought
 them. As much is doome in this text.

For he sayth, he was an Ambassadour for the Gentyles, yea euen
 though he were the prisoner of Iesus Christ. Surely these twoo
 things seeme too bee as contrarie as fyre and water. For could not
 Iesus Christ honour them better whom he sendeth in his name, and
 which represent him, than too put them too all the shame and reproche
a. Cor. 11. of the world: But **S. Paule** as well heert as in other places, hath
e. 23. not sticked too gloye in his imprisonment and bands. In dede he was
 kept in ward as an euill dooer: but in the meane while he had recorde
 bothe before God and also before man, that he suffered wrongfully, for
 executing his office, and finally for seruing God saythfully. Therefore
 let vs not think it strange, that on the one syde he calleth himself pris-
 oner, and on the other syde the Ambassadour or messenger of the Liuing
 God, euen as representing his person and dignitie. And it is not for
 nought that he addeth the name of Iesus Christ. For imprisonment
 generally myght haue ben some euill opinion of him, bycause euill
 dooers are punished with it by order of Iustis. But the face proueth a
 difference betwene euill dooers, and the witnesses of God and of our
 Lord Iesus Christ. That is the cause why **S. Paule** calleth not him-
 self a prisoner simply and without exception, but also sheweth the cause
 why: saying, that Iesus Christ auoweth him, as though he were an
 hostage (or pynge) for him. So then, by this saying wee bee war-
 red too receiue **S. Pauls** doctrine with the greater authoritie, seeing
 hee hath ratified it so well. If he had but onely executed his Comiss-
 ion in preaching, wee ought too haue made account of the obedience
 that

that hee yielded unto God. But he also wrought miracles, he indu-
red a number of troubles and incombrances, and finally he suffered
imprisonment and death. Now when we see that for all this he teas-
ed not too go through steadfastly, and too overcome all the assaults
that Satan and the wicked world were able too stir up against him:
surely wee haue the greater confirmation of the doctrine, which ser-
ueth at this day too our use.

And therefore when wee hee told of Saint Iuan, and of the great
number of encounters that he endured: let vs not thinke it is more than
needeth. For it is alwayes a more certaine teaching of the doctrine,
too the end wee might vnderstand how it is not of the doctrine of any
good will myght, but the doctrine of the liuing God, who also strengthe-
neth in with vnrincible constancie by his holie spirit. Now as this
is well spoken of the persons of Saint Iuan: so much it also becometh
beneficiall. For God willed and ordeined, that the test of the Ape-
stles should suffer as well as hee. And it is sayd of Saint Peter, that

Iohn. 12.
c. 18.

when he was persecuted, he should bee gathered after another fashion
than he should haue beene too breake as he should bee tryed in streyt homy-
nities: let vs see whether he would not, at least as in respect of fleshly
infirmitie, though he had a spiritual disposition of mynde to the contrary.
Thus he should haue beene too suffer, as it were a great and thicke cloud
of them, as the people sayeth in the Church too the Hebrewes. Such
aids as hee haue shalke his hand of such temptations. For it is reuerent, that
the apostles should haue beene too suffer, by standing such helpes too his
sorrow (which ought too beare of himselfe without any other aid) too the
conscience should haue beene too be comforted, too rather in consolation. Thus
preter hee the thing that was haue too beare temptation, is that the blis-
sfull apostles and martyrs, as the hath bin too too confirme the ver-
ities of the Gospel, by his grace as a liuing seal, yea as a whole in-
struction of all, and that as all the things that are contained
in the Gospel. Thus it is, that our faith ought too be grounded vpon
the authority of the holy Ghost: and the authority of God haue re-
uer a Martyr, too show that the truth of the Gospel is true: and cer-
tainly by the strength too show, that it is he which speaketh it. Again,
wee haue seen hee too be comforted, that the truth shall too be comforted of,
all the holy Ghost haue beene too show to show his power. And for that cause is
be called our called people, by which he sheweth vs of the heritage

2. Cor. 1.
d. 12.

which

which wee hope for, according too the promise, which hath bin purchased so deere for vs with the blood of our Lord Iesus Christ.

Now for the last step, wee must come too the experience that wee haue in these dayes. For the blood of Martyrs is shed still at this day, & God could well let that the wicked should not runne so vpon the hyble agaynst the saythfull: he could well chaunge all their misbehauour, and rebellion: and wheras they bee rauening wolves, he could make them as sheepe and Lambs: surely he could doo so. But on the one syde he ordeyneth Satan too dye them and stirre them by too much rage, and again he giueth them licence and leaue too trouble the saythfull. And why? Too the end that wee should knowe what the power of his holy spirit is, when it pleaseth him too grieve and gouerne vs. For (as I haue declared already) the weaknesse of men is such, that there needeth but the falling of a leafe from a tree too make them quake, & as greye wee knowe that death is horrible of it self. Therefore wee must conclude, that God woorke a wonderfull grace, when he strengtheneth his seruantes in such wyse, as they bee not dismayed with any threateninges, nor at the sight of fyre, when the enemies and adversaries are not counted with single death, but adde thereto the most painful call tomentes that can bee deuized. Now then when the Martyrs perseuer in such constancie, therein men perceiue that God hath vs in his hand. Altherfooe when wee heare that they bee handled so cruelly for Gods word, and that some, if they scape, are notwithstanding raye too dye, and other some knowing their death shall bee pysons in the eyes of the Lord, offer them selues in sacrifice with a cheerful courage, let vs not suffer their blood too fall too the ground. (I say,) when wee heare of all these things, let vs beware wee suffer not that thing too perill, which God hath ordeyned for our edifying, and for the better confirming of vs in our sayth. For although wee ought too bee (sufficiently) instructed by the preaching (alone) yet must it needes be a great strengthening too vs, when Gods word is not onely preached, but also sealed after that fashion. Then is it not too bee called in question, or too be disputed of, as an uncertayne matter: but they to whom God hath graunted the grace, and are led so farre by his holy spirit, as too suffer for his truch: are saythfull witnessers that their blood serueth too giue a full feeling by too his word, too the intent that wee should bee the better resolved of it. Thus yee see what wee haue to gather vpon this streyne. And although the enemies of the Gospel, make a tumulting,

consuming; and spie fire, and keepe a great coyle too deface all that belongs too God: yit let not vs cease too glorifie God alwayes, seeing that all the battels which are prepared by Satans pollicie against the saythfull, are turned of God into Crownes and Garlands, & he maketh them to overcome all things that seeme to make to their undoing and destruction. The thing then whiche wee haue yet further too mark, is this in effect, that we must not bee thrust out of the way when we see the wycked sorte, and the despyers of God, and al worldlynges scozne our simplicitie, at suche tyme as our brethren suffer per secution: but must consyder that the pyzons where they be kept, & the reprochefull fires are of much more worthinesse and excellencie, than all the seates where those Iudges sit, that are as Satans underlings or upholders, and as ranke murderers: yea & more excellent than al seates of Kings and Princes, though they make neuer so much adoo of their greatnesse.

Now hereruppon S. Paule addeth, you also haue heard the dealing forth of Gods grace which was committed too mee, as I haue written briefly vnto you, according as he declared the misery thereof vntoo me, and you may better vnderstand the knowledge which I haue of the misery of Iesus Christ. Here S. Paule intendeth too proue, that he was ordeyned an Apostle, not as one that had thrust in himselfe through rashnesse or folly, nor as one that had bin aduanced by fauour of men, nor as one that had light intoo it by haphazard: but as put in by Gods free goodnesse. And it is not here only that he stryueth for the maintenaunce of his calling, that is too wit, to shewe that he was an Apostle sent and allowed of God: but he standeth vpon that poynt in many other places. It is trew, that he passed not for his owne person: but the certeynty of the saythfull depended therupon. When wee come too heare the Gospell, if wee bee not thoroughly perswaded that he is sent of God: surely wee may well conceiue some wandring opinion, but we shall neuer bee sure, nor haue any rest. This then must go first: Namely, that such as teach vs bee allowed, and that wee knowe them too bee imployed of God to our saluation, and that they bee instruments of his holy Ghost. For otherwise a man may say, what is he: for there is nothing in vs by nature, but vanities and leasing. And on the other side, were a man neuer so well learned and sound, so as there were nothing in him but substantialnesse and soundnesse, yit should he not bee able too assure vs of the forgynenesse of

Gala 2.
2.1.8.
Timo 2.
2.3.

of our times: it is too great and high a thing too warrant vs against
 merit with God; and that he taketh vs intoo his fauour, whereas there
 had bin nothing but deadly enmitie before. If the Angels of heauen
 should say it with one mouth, they could not warrant vs, except they
 were authorized of God.

So then let vs marke well, that St. Paulus labouring so much too
 theme that he thrust not in hym selfe too bee an Apostle, but that he
 was sent of God, and had that office at Gods hand, and that in all hys
 dooings he attempted not any thing hypon presumption, or through
 rashnesse, but according too our Lorde Iesus Christes choosyng of
 hym, because it was his wyll too bee serued of hym after that manner
 is not causelesse. That therefore is the grounde that he goeth upon
 in this Text:

Now he sayeth also, that the Ephelians might too haue knowen
 well the misterie or secret that had bin reueled untoo him, namely too
 the end they might haue bin sure that he was aduoyced and appoynted
 too deale forth Gods grace, and too preach euertasting saluation
 of their soules, too such as had erst bin cut of and banished out of the
 kingdome of heauen. And here wee haue too marke first of all, that
 too heare and too understaund the things that are preached too vs con-
 cerning the Gospell, is not all that wee haue to doo: but that wee must
 moue vp yea a litle hygher: that is too wit, that God should haue vs
 too bee certisyed of his good will by the record of men. For were it a
 thing deuyced hette beneath, it were too weake stuffe. And therefore
 let vs marke, that the preaching of the Gospell and our common mee-
 ting toogether too bee taught, is not a policie or order of mans deuy-
 syng, nor a fancie, or inuention of man, but an ordinance of God, and
 an abiding Lawe, where against it is not lawfull for vs too attempt
 any thing at all. Such it is so, wee ought too come so much the more
 soberly and aduoycedly thither as too Gods schoole, and not as too a
 mans schoole, too heare the preaching. Trewe it is, that wee ought too
 examin the doctrine, and that wee must not receyue all things indif-
 ferently that are preached, nor at least wylle bee as brute beastes in
 that behalf, after the manner of the Papists, who terme it simplicitie, to
 be without any understaunding at all: but yett must wee heare such hono-
 too Gods name, that when the doctrine of the holy Scripture is set
 forth untoo vs, wee must withdraue our selues from the world, and
 forsake our owne reason, too submit our selues with trewe obedience
 and

and humilitie, too the things which wee knowe too haue proceeded of God. When wee come thither with such weapons prepared, surely God will neuer suffer vs too be receiued, but he will be guided by his holy Ghost, as was shalbee testified that our sayd countrey of him, and is grounded vpon his power, and thus it cometh out of men. Let that serue for one point.

Againe, whereas Saine Paul saith, that the calling of the Gentiles is too the knowledge of the Gospell, that they might be ioyned to them that were neere alreadye, was and is to be desired: wee haue too more, that God purposed to humble the world, and not hold it as yet would say) bypyles, too the end that we should leaue too honour his prouidence, notwithstanding that the reasons thereof bee unknowen too vs, and the means thereof hid from vs. God could haue published the Gospell immediately vpon the creating of the world, or straight after Adams fall: but he did put it off by the space almost of thow thousand peeres: and afterwards againe after the flood, although the world were renewed againe, yettraue he is of againe. So then there passed a sixteene hundred peeres or therabouts before Abraham was called. And when God chose him and all his linage, it was not yet the Gospell. Nevertheless God took one man in his old age, that was alreadye passing and half dead, yet as good as buried, and in the middle whyle leaue the whole world to destruction. Now after that foure hundred peeres more were spent, the Lawe was published, howbeit, that was but too Abrahams linage only. The Gentiles being the farre greater number, were neuertheless excluded. This matter seemeth strange at the first sight, and they that would hold God bypyles to their lust, will find matter enough heere to iangle in, as doo they in deede. For they would needs haue God bound to call all the world alike without exception. But that will be not doo. Againe, as the Lawe giuen: Then passeth there a long tyme before Iesus Christ come into the world. Too bee shew, for the space of almost foure thousand peeres, there passeth an infinite number of people, wandering heere and there like bynd wretches, and walking in the shadowe of death, and God did let them still alone, as it is said in the seuenteenth of the Actes. Sodeinly the Trumpet sounded, and the wall was broken downe, and God gathered toogether those that had erst strayed from him, and had despyzed his name. He receyued them too fauour by means of our Lord Iesus Christ, in whose person the

P.i.

soverain

In these dominions of God is extended over all the world. These then are
 things that could not enter into our concept, as I said aforesaid. Therefore
 it is not without cause that S. Paule nameth that order of dealing, a
 mystery that had bin unknowne to all ages, & was reueled in his time.
 1. The first and foremost wee must resolve a question that might be
 put heere, bycause the Patriarches were not utterly ignorant what
 should ensue, and the prophets bare record of it. For when there is
 any speaking, that the Gentyles should bee matched with the people
 whom God had chozen and adopted before: it is said, that Moses fore-
 told and uttered, and that all the prophets sayd, that the strangers
 should come too, worship God, and too honour his maiestie. Then
 was it not a thing utterly unknowne at that tyme, as Saint Paule
 speaketh of it: but yit let vs marke that all those propheties ceas-
 ed not too bee darke, bycause the meanes were hidden. It is true
 that the hope of the saychfull was, that God woulde one day gather
 toogether the world that was scattered after so horrible manner as we
 haue seene: but as touching the knowledge of the tyme, that Circum-
 cision, and the figures of the Lawe should be abolished, that God
 should bee serued after another better knowne fashyon, that Iesus
 Christ should bee as the daylume of ryghtuousnesse, that men should
 content themselves with hym, that there should be no more visible signes
 but Baptism and the Lords Supper; too confirme vs withall in all the
 ghostly gifts which wee obteyne at this day: all this (say I) was un-
 knowne. Yea & euen the very Apostles themselves continued still in that
 grosse ignorance, notwithstanding that our Lord Iesus Christ warned
 them of the things that were at hand. In deede whē he sent them abroad
 into the Countrey of Iewye, he sayd vnto them, Speake not yit too the
 Gentiles. But that was bycause the cōuenient tyme was not yit come.
 When he drew toward his death, I haue other sheepe (sayd he)
 that are not of this fold, which must be gathered toogether. There
 he sheweth that manie were chozen of God his father, who neuerthe-
 lesse were not comppyzed in the nation of the Iewes. And when he
 was rizen againe from the dead, he sayd, Go preache the Gospell too
 all creatures. Heere then is commaundement first gyuen them too
 preache the hope of saluation too such as were utter strangers too it
 before. Now when S. Peter was aduertized that God would send
 him too a heathen man, he was so amazed at it, that the heaues stood
 by vpon his head. And how is that possible: God was sayne too
 send

Rom. 10.
C. 19. 20.

Act. 17.
2. 2.

Math. 10.
2. 5.

Iohn. 10.
C. 16.

Mark. 16.
C. 15.

Act. 10.

Send him a vision from heaven, too make him go too a man whom he
chooke too bee uncleane.

So then it is not without cause, that S. Paule speaking here of
so high and great a secret, saith, it was unknowne too the Patriarkes
and Prophets. They had in deede some touching of it howbeit,
that was but accordyng too theyr measure, and under shadowes and
figures. There was not then any certayne knowledge, tyll God had
breetered the thing in effect, which he has kept in his owne determinati-
on. And soothly S. Paul thought it good too repeat the word My-
sterie, or Secrete, too the intent that one of vs should not prauoke ano-
ther too bee wyful in opinion, as we be wout too bee. For if a thing
be hard, one wyll say, this passeth myne understanding, and another
makes none account at all of it. And by that meanes men turne away
from obeying God, and cast as it were a stumbling blocke in folkes
wayes, so as their way and passage is stopped by, and none comes
nere. Gods truth, which would be euident ynough, so men would
glie rate vnder it. But wee bes forepossest with this opinion, that
it is too hygh and profound a matter, and theruppon it seemes too vs
that God speaks it not for vs. And that is a cause which maketh
vs too hold soone of his word, & to let it alone as a thing that belon-
ges not at all vntoo vs: yea and the boldnesse and lechonesse of men is such,
that they condemn all things that mislike them. Here S. Paule
doo amend that fault, sayth, that the thing which is unknowne to vs, is
newerthelesse full of Maiestie before God. For shall wee take vpon
vs to measure Gods secrets by our imagination? What a presump-
tuousnesse were that? It is sayd, that his iudgements and dooings
are so deepe a gulfe, as is able too swallowe vs up a hundred thousand
times. Therefore let vs learne so to magnifie Gods wisdom, as though
his meaning bee darksome vntoo vs, yet wee may not therefore shake
it of, but honour it with all humilitie. Truly even the things that
seeme most common, ought too bee receyued in such wile of vs, as too
vnderstand that God giueth vs but a taste of them, and that wee haue
not the perfect knowledge of them. I meane the whole doctrine of the
Gospel. There is not any poynt there which seemeth to be of so small
importance, which passeth not all our understandings. And there
are some other matters, wherein God reserueth the reason to himselfe,
meaning thereby too hold vs short, too make vs confesse that all his
doings are righteous, although wee cannot agree too look our owne

psal. 14.
b. 6.

natural kinde, nor conceiue in our minde the reason why it should bee so. Now if euer this doctrine were too bee put in vs, it hath neede too bee put in by now a dayes: For wee see how the wretched wretched leeuers doo generally shet them selues out of doores from coming intoo vs. What is the cause that the wretched soules in the pope-dome doo welter in their owne ignorance, and for any thing that is sold them, do shewe still that they be as it were bewitched by Satan? They say, that Gods word is too high a thing. Yea, but woe it follooe therefore that wee haue iust cause too reiect it: Wee should rather consider how it is sayd, that Gods wisdom is comprehended easily by humilitie. And saying that God would haue too teache the lowly and little ones, all wyse ought too bee beaten downe in vs, and then should wee fynd that our Lord gave not his word in haue. Now then saying that in these dayes wee see a number that fynde no taste in the Gospell, by cause it is as a strange language vnto them; I et sa. I speak saying and declaration more vs too receiue modestly whatsoeuer God selleth vs, yea though the same, bee too hygh for vs: and let vs pray him who hath all lyght in him, too giue vs thereof as he knoweth too bee for our behoofe. For lyke as God speaketh too vs, and maketh his doctrine too ring in our eares: so also woe he tooke in inwardly in our hartes by his holy Ghost. Therefore let vs submit our selues too him, and bee ready too receiue whatsoeuer is taught vs truly in his name. Thus yee see what wee haue too remember vnder the word Myserie, or secrete.

psal. 18.
b. 1. &
19. 30.

Now therefore when wee fynd any thing in the Gospell that shall seeme hard and unequal too hooke, let vs not doo as a number of many folkes doo, which reiect whatsoeuer is not too their owne liking: but (as I sayd) let vs reuerence the thing that is hid from vs as yet, waiting till God shewer vs, and come familiarly too vs, and increace the measure of our faith. And so ye se how that in reading of the holie scripture, wee must haue the modestie too hold our selues in awe, (and so say thus :) I vnderstand not such a text: but yet it is it not for mee too grite it ouer so, as though it were too no purpose: and therefore I will pray God too beare with myne ignorance, and too open mee the gate when he sees fit tyme, and that he which hath the keye of all knowledge and vnderstanding, will shew mee so much as he thinkes meete, and as may bee for my benefite. Again, I praye when wee come too a sermon, if wee vnderstande not all that is spoken, let vs stay our selues,

too quicken up all our wits, too the way that comes of it. Heeds, and
himself the better, too knowe how much wee bee beholde, and bound
unto him. For as wee better than our fathers: & when the Gospell
was published through the world, were the Gentiles more
searchable than before? No: but is learned that, nichemias, was then
come too his full measure, so as there was nothing, but conceits of
God. Now when the world was so diuinely thoroughout, then came
Iesus Christ, then was the message of saluation brought too all men.
Yea and when so. Paule (speaking to the Corinthians) had told them
that *Forbidders, whoymongers, drunkardes, Thieves, fowlswearters,*
and such like folke, yea which had committed pittore heinous crimes,
should not inherite the kingdome of heauen; he sayd vnto them, you
also haue bin like them: too shew that the Gospell was, not preached
at Corinth, for adventures that were there, nor for that the which were
had bin more giuen vnto God, or by his gift ought at all: but all per-
ceeded of Gods only free goodnesse. Thus yet soe, that the lesson
which St. Paule speaketh of, is too bee applied after this manner
namely, that it was Gods will that there should bee sin in al men with-
out exception, the remedy wherof he hath sent by his grace & pleasure
also wee, in our tyme cannot say, that wee bee better, then our forefa-
thers, as he tolde you before. If as if you haue an eye too the common
state, there was more saydehalnesse among men a fiftie yeares agoe,
than is now: there was more modest conuersation: there was lesse eu-
erell and superfluous of pomp, and too bee shew, men were not like
Dogges and Cates, as they bee now adayes. It is true, that they had
alwayes a smatch of their sinne nature, which is nothing too much: but
yet Satan seemed too bee then chayne up. But within these thirtie
yeeres, things haue gone from too people too worse, and so farre out of
square, as is horrible too see. And ther vpon, behold, Gods grace is
preached, forgiveness of sinnes is offered, God calleth those that were
a hundred thousand tymes sayles. Now what can bee sayd too is,
but that Gods will was too giue the greater beauntie too his grace and
mercy by such an offer deede? Therefore let vs consider, that the way
too aduantage our selves by Gods incomprehensible secrettes, is too reue-
rence the thing that wee knowe not, and too receive the things that
God vouchsafeth too shew vs, and too admit the things which wee
say, which wee knowe too come of him: and specially too haue
regard that our sayde bee cryed, and too consider whether wee ought
not

a. Cor. 6.
b. 9. 10.

not too let the more influence into the love of God, for that he hath
 delighted too much the Gospel above now, as it were out of
 a deeper dimension: and for that after we have stayed here and there
 by the way, he hath been wandering here and there, and hath been plunged in superstition
 and idolatry, so that he hath had any more understanding of religion he
 hath appeared unto us again, not in person, but by his doctrine which
 is preached too us at this day, which had him nearly buried.

Let us then have regard of that: And although the world perceiveth
 not at the first why God worketh after so strange a fashion, let
 not be troubled therefore too much our selves by it, neither let us pass for
 our manner state too be assured of the will of our God: but let us resort
 too the head, that is to wit, to our Lord Jesus Christ, and understand,
 that he hath been here, and that he hath been here by the Gospel, God worketh al-
 though we know by his children: and although we have him in the world,
 yet he is not in the world, but he is present at this day, and he is not here
 neither from his house, nor out of from his Church, yet he is not understanding
 he doth not cease to hope still, that he will call us too the heritage which
 he hath promised us from times to come, wherefore is ought too satisfy
 us, that God will gather us into his house, yet he is not understanding that
 he hath been here, and that he hath been here, and that he will performe his pro-
 mise towards us, if we shall be true, and be governed by our
 Lord Jesus Christ: And forasmuch as he is true, and we be our
 King, let us too him homage willingly, submitting our selves to him
 wholly, and in all things, not doubting that he will reward us
 too in the things that we have bid him, so as we may perceive how it is
 not childlike that he hath said in the second too the Corinthi-
 ans, that although God have his secret purpose, whereunto we can-
 not arrive, yet he is not understanding he declareth such things in his Gos-
 pels, as are incomprehensible too all men, uttering there his heart
 too us, and revealing us too fully, and too us, till we may come too the
 full knowing of the things which we do not hope for.

And now let us still continue before the majesty of our good God,
 with acknowledgements of our faults, praying him too make us profit
 more in his holy word, that the same may serve us too profit
 by his holy presumption and overweening, but to make us still more and
 more to him more humble, that we forsaking all that is of our own
 nature, and which we be able too by strength of our own strength,
 may desire nothing, but to let the things that are given us by his

incorp, and too thinke the same without gaping at, and too hope and submit our selues obediently and simply too the Gospell, that Iesus Christ may bee honored, and so thoughtly heare among vs, as we may neuer start from him: and that wee may bee so beaten downe in our selues, as wee may neuer seeke too bee exalted but by his hand. That it may please him too graunt this grace, not only too vs, but also too all people. &c.

The .xxvii. Sermon, which is the second vpon the third Chapter.

7. I am made a minister of the Gospell, according to Gods grace, which is giuen mee through the woorking of his powver.
8. This grace is giuen too mee; which am the least of all the Saints; too preach among the Gentyles the incompassible riches of Christ.
9. Too open vnto all men what the communicating of the myserie is, which was hid from the beginning of all times in God, vvhich created all thing by Iesus Christ.



I haue tolde you heretofore how Paul has an eye too two thinges, shewing that he was certainly appointed too publish the Gospell through the whole world, and specially among the Gentyles. For no man doubtles go about too blurp any of us in the Church, but God hath too haue that authority; and according to the everlasting order which he hath set downe, let vs looke too followe the same; so as they

Febr. 5. that go about too announce themselves, may bee put downe; and no man take any degree vpon him, but he that is called. Therefore marke it for a speciall point, that vs. 13. saile more too expresse himselfe of rashness, by shewing that he was not shull himselfe to bee an Apostle; but had good and true warrant that God had appointed him thereto.

And

2 Tim. 1
b. 12.

inert time too much. "I don't know much as in the first two months of the
 (saved) also, that he himself does so; and ought not to have been all day in look-
 ing at traffic, let us learn how apply the same words to."

[illegible]

And heretofore, he do continue his manner; he saith, that this grace was given too him, teach too him the least of all the Sanctuaries. This teacheth too expresse that which hee hath sayd concerning the gift of grace. Now heretofore hee hath too much, that if wee be too much too people, then that which wee too have, wee must be too much abused in our selves. For so long as men fall too much in the way of this, and will needs be too much of themselves: it is all one as if they would let themselves against God, and be too much of others. For too much, God never hath his full right, except we be too much of all. Therefore a man cannot receive too much of God, but by abasing of Gods more grace and free gift; but by considering his (own) weakness, that is too much by considering his weakness, a man too much

for, and in this estimation his wife. And this is a point of great importance, for we see how they count themselves too careless, and too themselves. And although they grudge, that God doth not too bestow upon them, yet can they not find in their hearts too, for to the the whole world, of the things that he hath given them, but would as faine be esteemed and had in some reputation for them. Seeing that now he is so much given to his glory, and that there is not a harder thing for us too, than too humble ourselves with such lowliness as God requireth: it behoveth us to mark this doctrine in much diligence, wherein we see, that God shall never be honoured as he desireth, till we be thus humbled under his feet, and have not any thing wherefore to be ashamed, but have become like washed creatures that have nothing in us but uncleanne; whereby God may have occasion too for to show forth his mercie upon us. A holy Saint Paul perceived the pride of all things, and thus freely without hypocrisy lie, by acknowledging himself too low the least of all others.

And let us mark also, that St. Paul is, seeing, was not a free and absolute, after the manner of most men, which too commonly say, and make as it were a promise of it, O sir, I am the meekest and lowliest of all men, and so in so saying with their mouth, they can never have their hearts pulled up with pride. And so much that in his words of a man should have been, I felt my fault; they would be as hot as a coal, and have never too low for us, than too great over them, like a man, whereby they be in full straighten. St. Paul told us, that he was full of sin, but proceeded much the thing as he thought it, accordingly as in another place to the Corinthians, he saith, he is not worthy too be named an Apostle, because he had persecuted Gods Church, and withstood his truth. And again, when he setteth forth himself for an example in the first too Timothy, too the end we should not doubt but that God beareth himself merciful towards us; he saith, he has blasphemed the Gospel, and has full of cruelty, seeking to shed innocent blood. Where then St. Paul beareth well enough, that there was no countenance in his confession, and that his inward proceeded from his heart. For he would have chosen too have his out of estimation too the worldward, and so have received all manner of reproche too himselfe, yea and too have his taken for a curse, yea rather than to have disgraced Gods goodness. And like as his doctrine was, so induce for, even for much too have his want.

1. Cor. 15.

2. Cor. 11.

1. Tim. 1.

2. Tim. 2.

1. Cor. 15.

2. Cor. 11.

1. Tim. 1.

2. Tim. 2.

things knowne in all ages, and all ages, before the world was, refer-
ring of things to this point, namely, that man might knowe both God
and himself as it were upon a scaffold, so wanting that he will be
himself as free hearted towards vs. also as this day saith thus on the o-
ther side wee should not bee ashamed too bee acknowledge of our stonie
wretchednesse, too the intent that Gods grace may haue the greater
glosse in vs. Therefore let vs remember vpon this Text, that wee

Pfalz.

b.6.

don shew off such sacrifice of people, as he doerheth, when wee
 protest truly and awfully, that at the good which is in us, commeth
 off his heart, who hath bestowed it upon us, and that wee cannot chan-
 ge any thing at all to our selves: but that when wee have exa-
 mined all that is our owne, wee shall finde none other things at all,
 than such as may teach vs our owne nature, our eyes, and make vs asha-
 med. (After this manner say I) would wee followe the thing that Sa-
 thurday teacheth vs here. He doth not make us see, nor say nothing,
 hinder vs, nor bewilde our felowes among our neighbours. If of here Sa-
 thurday teach not only thesed that he was content to be so in nothing,
 what he was bound to his people the good things that he had, because
 they came of his only free goodwille and free gift: but in his sheweth
 all abaceth himself, in comparison of the rest of the world. Then
 then, let us rid away that curious affect which is our deely good in
 our nature, namely, of wanting to perke by such waye, as we should
 looke at us than others men, and consider be more than others. If we
 be holmes, gentle, who want in excellent, did notwithstanding stoop
 to the lowly people rather than let us in our too fastness, our selves like
 to him. Consider our thins well, upon this saying of our Layde Sa-
 thurday, that he which will be exalted of God, must bee brought lowe
 in himselfe. And then, let us be little ones of our owne accord, and
 then it is certain that God will exalte us by his hand. And although he
 send us neither state nor dignitie: yet will he give us so much
 thereof as shall be needfull, at least to keepe us from the temptation
 of seeking nothing else but to be governed by his hand.

(But here is another *Redoubter* ; he's *Swain Wolfe* ; who longed himself a little long, seeing he hath done more than all the rest, as he himself sayeth in the fore-alleged place of the first too the *Corinthians* : *Swain Wolfe* was not ignorant of the gracious graces that he had received at *Gods hand* ; neither ment he too to abuse them in his mouth as the *poor man* too, which say, I am nothing at all ; for he is still

2Cor.15.

4.10.

know that God had bestowed him with great gifts, and it is not a point
 of humilitie too say, I have neither skill nor wit, nor any thing woorthie
 of praise: for if wee speake so, wee bee unthankfull too God, as
 they that burie his benefites wherin his glory ought too thyme forth.
 Saint Paule then went not heere too shew, that he was a man with-
 out knowledge, and without the gifts of the holy Ghost, or that he had
 receyued lesse portion of them than other men had: but his calling of
 himself the least, was in respect of that which he had bin before he was
 a member of the Church. For our Lord Iesus Christ had in his
 lyfe tyme chosen and choled out the twelve, too whom he gaue Com-
 mission too publish the Gospell through the whole world. And note
 in the meane while what was Saint Paule: He was not only a pri-
 vate person, but also banished, and cut of as a rotten member from the
 companie of the faithful. And besides that, Satan made him fore-
 ward too all crueltie, so long as Gods spirite was not in him. He
 had in deede a hys of peale, but that was starke madnesse, for he creas-
 sed not for all that too syght against God in his owne misbeliefe: he
 did it ignorantly, but yet could not that excuse him. So then wee see
 that his terming of himself the least, was not without cause, according
 wherunto he saith in another place, that he was as an unworthely
 birth, and that it it was not too bee thought that ever he should haue
 come too the spirituall lyfe, wherof he was a minister. For he was as
 a rotten carkeffe, and there was no lykelyhood that ever he should
 haue come too the grace of our Lord Iesus Christ, seing he was runne
 so farre astraye, and had bin as a tempest in shawering vpon the
 Church, and as a rauening Wolfe, that sought nothing else but too
 deuoure his pray. And so wee see how his confesseing of himself to bee
 the least of the Saintes, was intepred, namely as in respect of his for-
 mer state. But God, who not only exaltech the thing that is small
 and low, but also maketh what he listeth of nothing, would haue too
 change him after that fashyon, too the end that that miracle should a-
 maze vs as oft as we thinke vpon it, & wee not only lerne too magni-
 fy Gods goodnesse in that deede; but also apply the same too our
 owne life: and therewithall surer of vs becha he himselfe was exal-
 yd, and returne too our former state, (I meane not too bee such as wee
 were in old tyme,) but too consider well of it, and too examini our
 selues thoughtly, that Gods infinite grace and goodnesse may appeare
 the more in vs. That then is in effect the thing that wee haue too re-
 member

Mach. 10.

a. 1. &

Mark. 16,

c. 15.

1. Cor. 15.

b. 8.

member concerning Saint Paule. And therefore as oft and whensoever the great treasures of Gods mercie which are imparted too vs in our Lord Iesus Christ, are preached vnto vs: let vs bee sure that euery whit therof was warranted too vs in Saint Pauls person, and that he spake not as of things unknownen, but that he had sure experience of them, and that in his person we may see still with our eyes, the thing that he uttered with his mouth.

Ad. 13.
u. 2.

Now let vs come too the gracious gift that he speaketh of, which is the publishing of the incomprehensible riches of our Lord Iesus Christ, by the Gospel. It was a great matter that Saint Paule had bin receyued too bee a sheepe: but God thinking not that too bee y-nough, did put him in office of a Shepherd. The thing then which he meaneth heere, is, that whereas he had bin a Wolfe full of crueltie, he was not only chaunged too become a Lamb, too obey the voice of our Lord Iesus Christ, and too bee quiet in his flocke: but also exalted of God too a much greater and hygher dignitie, inasmuch as he was ordeyned a Vesselenger of mans saluation, and a deale of all the riches of our Lord Iesus Christ, which nevertheless are incomprehensible: not that wee ought not too seeke them, but because the measure of them dooth utterly exceede our capacite.

2. Tim. 1.
b. 7. &
1. Cor. 4.
u. 2.

Now then wee see the effect of that which Saint Paule teacheth heere: going forward still with the thing that he began with heerebefore, namely that wee must vnderstand that he thrust not himselfe too farre thoughfolly ouerboldnesse, too take vpon him the office of an Apostle, but that he was called too it from on hye, and set in that degree by God. And further let vs assure our selues, that this doctrine was not put too the aire at all aduventure, but leueled at vs by Gods holy Ghost, and by his wonderfull forepurpose, as wee shall see anon after. Therefore let vs not thinke that Saint Paule hath spoken only for those whom he presently taught, & that in the meane season the same doctrine belongeth not too vs: but let vs rather vnderstand how it was Gods will, that Saint Pauls labour should bee too our behoof at this day, and that wee should receyue profit by it. That is it which wee haue too remember concerning the processe of the text.

Gala. 1.
u. 1.

And therefore let vs vnderstand, that whensoever the Gospel is preached vnto vs, wee haue there inestimable riches, inasmuch as when wee haue thoroughly set al our wittes too the bounding out of the knowledge

ledge of the things that are offered vs there, wee may well haue some taste thereof, but wee shall neuer perceyue perfectly how free harted God is towards vs, howbeit it is prouough for vs that wee can after some sort perceyue his goodnesse, and bee assured thereunto. It is true that wee ought too bee ranshed in loue with it: but yet howsoever wee fare, wee shall neuer get past half our way, in so much that euen he that hath as good as quyte giuen ouer the world, and forgotten all the inuementes and pleasures heere beneath, and is (as yee would say) led by an Angelicall mynd too aspyre too the kingdome of heauen, shall notwithstanding haue comprehended but a sinial portion of the riches of our Lord Iesus Christ. This is a thing which ought too make vs esteeme the Gospell ootherwyse than wee haue doone. And on the other side, it will bee a horrible condemnation too our unthankfulnesse, if wee thinke the things that are set forth in the Gospell, too bee but ordinarie matters, seeing that our Lord Iesus Christ uttereth there the infinite treasures of his goodnesse. And moreover also wee must vnderstande, that when wee once haue our Lord Iesus Christ, wee may well gyue ouer all other thinges as needelesse and superfluous.

For if wee bee at the poynt that the Papistes are, who can well pworth say, Iesus Christ our Redeemer, and therewithall thrust him into the throng of their hee sayntes and shee sayntes, so as Christ is as it were but a little fellowe shuffled in among the rest: I say, if wee bee at that poynt: surely wee renounce Iesus Christ, in disguizing him so through our leasidnesse. So much the more then dooth it stand vs on hand too wey well this text, where it is sayd, that his riches are incomprehensible, that wee may set our whole mindes theruppou, and inforce our selues euen beyond our power, too knowe the good things that are communicated too vs by Iesus Christ: for it is certeyne, that the measure of our sayth shall neuer attayne too the uttermost. Sith it is so, let vs assure our selues (as I sayd afore) that our Lord Iesus Christ ought too suffyze vs thoroughly once for all: for wee shall fynd in him whatsoever we can wish. And as soone as we swarne from him, wee may well surmyze wee haue worne I wote nere what, but it shall bee but wynd, which shall fill vs too no purpose. So then, let our Lord Iesus bee known as he is, that is too wit, with the whole fidelitie of his benefytes. For it is certeyn, that by him wee obtaine all that euer wee can aske at Gods hand: and that if wee go too seeke any where

Iohn. 14. where else, it is a straying out of the way: for it is sayd, that he is the way, and that by him wee haue access into God his father. In saying that it is his office too guyde vs too God his father, thereby he sheweth vs that wee shalbee satisfied of all that ever wee neede; and that wee shall come too our saluation, so wee rest wholly vpon him. And on the contrary part, that when we wander out on the one side, or on the other, it is a playne renouncing of all the benefytes that are offered vs in his person: and therefore wee bee well warned too stand when wee will needes adde any thing at all too our Lord Iesus Christ, seeing that God hath shewed himself so bountifull in him, that he hath not forgotten any of all the things that belong too the fulfille of our felicitie, joy, and glorie. Also wee bee warned by S. Pauls example, that the more that any of vs is exalted at Gods hand, the more he should humble himself, acknowledging how much he is bound vntoo him. Certaine it is, that even they which are furthest of all helynds, haue cause enough too magnify Gods goodnesse; for his calling of them into his Church.

Luke. 14. For what a thing is it for vs too bee reckoned as Gods children, as **4. 26.** heires of his kingdome, and as members of our Lord Iesus Christ, to be partakers of the glory wherinto he is entered? Now the Christian that is (as pee would say) an vnderling too all others, an outcast in a little worke, a rascall and an idiot which hath nothing but scorn in this worlde: is neuertheless adopted of God into the number of his children, too bee of the body of our Lord Iesus Christ. So then, euen the least haue ynough wherewith too glorify Gods grace: but they that are aduanced too any degree of honour, haue so much the lesse excuse, if they honour not God for the thing which it hath pleased him too bestowe vpon them aboue other men. As for example, if a man haue knowledge and grace too serue the Church withall, it is certain, that he is double guiltie, if he acknowledge not himselfe so much the more bound vntoo God for it. Also they that by their strength or pollicie are able too doo more than other poore men, that haue no more than wherewith too gouerne themselves, ought also of deuotion too humble themselves before God, and too stoope in such wise as there may bee no presumptuousnesse nor ouerweening in them, too passe them by withall. To be short, looke as euery man hath receyued grace through Gods goodnesse, so ought his marke alwayes too bee that God bee honoured, and too confesse that wee bee the more beholden and bound vntoo him, for that he hath delt so liberally with vs. That is one thing

thing into which wee have too gather vpon the example of Saint Paul.

But so far as he has spoken of the riches of Iesus Christi, he telleth vs, that those riches were then uttered, when Gods mysteries were published to such as had bin blind in riches before. And I haue already expounded vnto you this word Mystery, Secret, or priuie, according to Saint Pauls applying of it in this text. I sayd in effect, that all Gods works, being well considered, haue wherewith to draw vs too wonderment. And why? Bycause they proceede of his vnggrountlesse, Iustice, goodnesse, and wisdom; which are all of them things infinite. When wee speake of Gods wisdom, power, or Iustice, they bee not things that wee can despise, as though wee had full knowledg of them, as as wee can doe of the things that wee see here beneath. Wee see then how these all Gods works, when wee come too the considering of them from whence they proceede, are wonderfull too be. Well then. And are not all the things that wee see in the order of nature, Gods works too? Yes: but wee partly see what they bee, and partly our wits couer those of them. As for example, if it be demanded by what means the earth bringeth forth fruit, we know it is so, because it is so commoning vs: But if the cause that of her be demanded, surely there all our wits haue away. For is the earth able of herself too yeeld forth corn? Is it able to make the things to grow again, which were as good as dead? Whence come the leaues and blossoms of trees, and all such like things, after that Winter hath put all out of fashion? Again how can fruits, Corn, and twyne nourish men, seeing they haue no life of themselves? Then if wee fall too seeking out the ground of Gods works, it is (as I sayd) a bottomlesse pit, and wee must here sayne too confesse, that God hath in himselfe an infinite wisdom, wherewithon wee cannot attayne. How be it Gods works are now and then muche more wonderfull vnto vs, when we see the cause of them strange to our naturall wit & understanding. As for example, wheras it is sayd, that Iesus Gods will that the Gospell should be preached vpon the flood as though the whole world: it was (too see too) a very mad kind of dealing, if wee iudge of it after our owne imagination. For some man will demand why God hathough him to call the Gentiles to the hope of saluation, sith he had therethrough from in before? Behold, the world which had continued so long time after, was renewed again at the flood. And

D. 1.

wee

wee see how God suffereth the heathen folk to walke in darkness. When all manner of wickednesse was come to his full height, and covered the world as a horrible flud, then suddenly God shewed himself. And is not that a secret too astonish men withall? Now like as the wicked, and al such as despise God, and al good things are dazzled at these things, and so farre out of conceit with the strangenesse of them, that they could find in theyr hearts too go too farre with God: so the saydfull are taught too know, that Gods willome is incomprehensible.

Again, St. Paule speaking hereof in the fourth Chapter of the second too the Corinthians, sendeth vs backe too the Creation of the world, saying, that if wee thinke it strange, that God should inlighten blinde wretches, and that such as were but mauling beasts shoulde bee brought into the way of saluation by the doctrine of the Gospell: Let vs then consider how the light was created at the beginning. What was there in the confused lump, whereof it is sayd, that God created the Heauen and the earth? There was neither beauty, nor order, nor ought else: darkenesse covered all; as it is sayd in Psalms. But God commanded that light shoulde bee made, and so he made light out of darkenesse. Therefore (sayeth St. Paule) although the world was in wilsome darkenesse, & that the Gentiles had their eyes as good as dopt up, so as there was not any knowledge of saluation at all: Yet God at the coming of his onely sonne, sheweth how his promissing by his Prophets that he would gather the world too him, was not for naught. And so wee see, how he bringeth light out of darkenesse new again. Howsoever the race stand, wee must alwayes come backe too this point, that the drawing of the Gentiles too the hope of saluation by the doctrine of the Gospell, was a secret of God. And he speaketh of the communicating thereof vnto them, because God had kept it secret too himself, and therefore he addeth, that it had bin vnkowne in al tymes and all ages. And how so? If God kept it secret too himself.

Wee bee warned now again in this Text, too reuerence Gods incomprehensible ordinance, when we heare speaking of our saluation, and too consider that it is a worke which passeth all our capacitee, and that if wee mind too haue such knowledge of it, as is good and profitable too glorifie God withall: Wee must be as is here at our wits end, too say, it is a thing that I cannot understand aright. Certain it is, that

Gene.
a. 1.

Heb. 17.
E. 12.

that we ought too for our whole studie to set upon: and it belongeth vs
 to exercise our selves in it all the tyme of our lyfe, as wee see in the
 other Text. But howsoever wee deale, y^e must the small listening
 by of it alwayes bee, that God hath not compassed the works of our
 salvation, according to our slender capacitie and weakenesse, but ment
 too humble vs, too the end wee should bee abashed in our selves. And
 when we have referenced his everlasting ordinance, which is hid from
 vs, let vs imploy all the power and abilitie which wee have, too the
 grasping of his holy name. This is the thing that wee have to heare
 in ymp^{ns}: and looke what is spoken too all men generally, that must
 every of vs applye particularly too himselfe. For S. Paule teacheth
 here of the coming of the Gospell, vnto vs which come of the race
 of the Gentiles, and sayeth, that the same is a secret of God. Now
 if every of vs looke into himselfe, and demaunde this question of him-
 self, how comes it too passe, that I am made partaker of the Gospell?
 how have I bin brought into the Church? I say, if wee consider
 well these things, wee shall all of vs from the greatest to the least con-
 fesse, that our Lord hath wrought after an vnaccustomed fashion. For
 it is not of the order of nature, that God hath so chosen vs and crea-
 ted vs at this second tyme, too the end we should be his children, and beare
 his image: but it is a very miracle, which ought too trouble vs
 and amaze vs, as I have sayd already. Let that serve for one
 point.

And besides that, forasmuch as I must bee sayne too, reuerie that
 wholly followeth, will another tyme let vs note for a conclusion, that wh^{er}
 there is any speaking of Gods secrets, it is good reason that we should
 bee wised, and suffer our selves too bee ignorant in the things that God
 hath not revealed vnto vs. That is the thing which wee haue too con-
 sider vpon the word Communicate. For euen very experience shew-
 eth, what the end of them is, which giue head too their owne curiosities,
 and will needs knowe all things, and serch out all Gods secretes by
 percell meale. They that mount vp vnto such sturteweetning, shall in
 the end be confounded. And the hygher that they clymb, the more hor-
 rible shall their fall bee, and God must needs cast them downe bitterly.
 Therefore let vs learne too knowe no more than God disclosed vnto
 vs: for it is meete for him for too shew vs so much of his power and
 purpose, as he thinketh good. When it pleaseth him too open vnto
 vs the things that were strange afore, then let vs learne them of him,

D. ii.

and

Rom. 12.
a. 3.

Chap. 3. Joh. Caluin vpon the Epistle

and not say, this is too dark: but let vs pray him to giue vs such vnderstanding by his holy Ghost, as wee may perceyue whatsoeuer he sheweth vs by his word. Wee see then how wee ought to bee diligent and heedfull in receyuing the things that God hath vouchsafed to teach vs in his holy Scripture, and the things that are preached to vs in his name. But therewithall let vs also carry till he import vnto vs what he thinkes good, and let vs not thrust forward selues at al aduenture too knowe more than is lawfull for vs, but let vs bee contented with that which God sheweth vs, assuring our selues that it is not for any thing that he suffereth vs to knowe no more, but for that he hath regard what is expedient and beedfull for vs, and therefore giueth vs such light as he thinkes meete; in measure and proportion. Thus wee see in effect, Iohn 8. Pauls ment that the Gospell was communicated vnto him: and also that the Church receyued their part of it by his meanes, in so much that all men haue in the things that haue as good as tumbled from them before, till God brought them simply to light. Likewise let vs at this way vnderstand, that whosoever it pleaseth God to giue vs more of his will which haue the gift to receiue it, it is a free thing that he hath pacted wth his church, and is not to be taken off as too the inheritance of all men. And therefore let vs bee touchable; let vs suffer our selues to be taught by those words that is preached to vs, and let vs doe no further, but let vs rest vpon that which God sheweth vs. For the only meanes too satisfie vs, is too bee contented with the free goodwille to which he hath beered to waite vs, which (as I said a-fore) is infinite; byr giue the treasures of his merries which he hath plained out vpon vs, too passe all mans capacitie; in so much that our thankfulness shall bee too too inexcusable, if our minds desires and longings leade vs too knowe more than is reueled vnto vs.

Now let vs fall downe before the maiestie of our good God, with acknowledgement of our fautes, praying him too forgive them, and too take out the remembrance of them, & to giue vs the grace too waite our hertes too his holy will and commandmentes, so as wee may shewe by our deedes, that forasmuch as he hath adopted vs too bee his children, wee also doo honour him as our father. And therefore let vs all say, Almighty God heavenly father, &c.

The

*The. xviii. Sermon, which is the third
vppon the third Chapter.*

9. The grace vvas giuen too mee, too manifest too all men what the communicating of the mysterie is, vvhich vvas hid from the beginning of all tymes in God, vvho created all things by Iesus Christ.
10. Too the end that Gods vvisdome vvvhich is diuers in all sorts, myght bee manifested too principalities and powers in heavenly places by the Church,
11. According to the determination of all tymes, which he made in Iesus Christ our Lord.
12. By vvhom vvee haue assurance and accessse in trust, through the fayth which wee haue in him,



Like as I sayd this morning, that all Gods woorkes in generall, deserue well to bee reuerenced at our handes, because God hath printed in them some markes of his infinite goodnesse, Iustice, power, and wisdom. So also there are some woorkes more woonderfull than the rest, and woorthie too bee aduanced aboue the common rate, for so much as God oftentimes woorketh after such a sort, that men (euen when

ther they wil or no) are enforced to bee abashed and astonied at them. Of this sort is the doctrine (of the Byble.) For all that euer is contayned in the Lawe and the Gospell, is a wisdom which it becometh vs too worship, because that without that, wee should neuer vnderstande any thing, in so much that it is sayde, that God will bee the teacher of the little and humble ones. Wit notwithstanding some part of the things that are shewed vs in the scripture, may well bee vnderstoode euen of the rudest and ignorantest sort. Againe, there are there hygher or deeper matters. And those are they which S. Paule meaneth now, by calling the preaching of the Gospell, a Mysterie or secret, in comparison of all the rest. For albeit that God hath euen more determined in himselfe too call the whole world too saluation: yet he kept the ex-

Psal. 19.
b. 8.

cution of his purpose secret too himselfe, till the comming of our Lord Iesus Christ: & when it was doone, the newnesse of it seemed strange. That therefore is the thing that wee haue too consider, when S. Paule sayth, that he was appoynted an Apostle, too communicate the secret that had bin hydden before in God. And by those wordes hee dooeth vs too vnderstand, that although too many sight the publishing of the Gospell was a new and vnwonted thing: yet God did nothing bypon the sudden nor in hast, but onely shewed then by effect, the thing that he had already determiined and purposed bypon afore, euen from the creation of the world.

Wherefore when wee looke bypon Gods workes, let vs learne not too thinke he did the things at a brayd (as men say) which were erst hid from vs: but let vs referue his secret purpose too himselfe, and when we see the things come too passe, let vs vnderstand, that it must needs haue bin so, by cause God had purposed bypon it. And this serueth too humble vs by all meanes: First too make vs knowe the finalnesse of our capacitie, that we may reuerence the things which passe the reach of our wit. And secondly, wee haue also wherewith too hold vs in suspence as concerning the execution of Gods ordinance: for wee can not giue sentence of things too come, without some rashnesse, and God will laugh vs too scoone, according as wee see how all such as take bypon them too prophesie (at lestwyle of theyr owne heade, and without Gods calling of them to that office) bewray their owne shamelesnesse, and are too much mocked of little children. Wee see then that it becommeth vs too restreine our iudgements, in the things which our Lord hath not disclosed by effect, and that when wee see the things come too passe, wee must vnderstand, that therein he dooeth not any thing at aduenture, but had ordeyned it so before. And after the same manner must wee iudge of the chaunge that was seene at the tyme that our Lord Iesus was sent into the world. If it bee demanded why God delayed it so long tyme: men aduance themselves too much in such curiositie. If it bee demanded why the heathen were then matched with the Jewes, and set in equall degree with them, seeing that God had cut them off from his Church afore: we must also honour this secret ordinance, whereof Saint Paule speaketh herre. And therewithall let vs vnderstand that God had so determined it afore. Could wee haue that sobrietie with vs, wee should learne too profite our selues much better by Gods workes, than doo these heathenish

thenth folke; which batke at them, though they cannot byte them. And now adayes we see that many are stirred up with diuclish rage, to murmur against all Gods dooings, bycause they conceyue not the reason of his purpose, inso much that theretypoon they shew out their horrible blasphemies, as who should say, it were not free for God too reserve any thing too himself, but must call men too counsell, and make himself their vnderling. Seeing then that a number doo so farre overshoot the selues through that villanous pryde, to thrust God as it were vnder their feete: it standeth vs the more on hand too put this doctrine in hie, that wee may reuerence Gods secret ordinaunce, and shertwithall receyue the things that are beetered into vs, without geynsaying, as good and ryghtfull, and doone with such wysdome, as is not too bee founde fault with.

And now Saint Paule thinkes it not ynough to say; that God had his secret purpose hidden in himself: but also sayeth, that his vwill vvas, that this vvysdome vvich is diuers in many sortes, should be knowen. This stile deserueth too bee well marked, where he sayth, that Gods wysdome is (as yee would say) of dyuers sortes. Not that God is variable and changeable in himself, nor that there is any sturking or intangling in his demyces: there is no such thing at all in God; nother can there bee: but Saint Pauls speaking after that manner; is in respect of our vnderstanding. Therfore if wee would comprehend Gods wysdome, wee should bee confounded and dazeled at it, bycause it is infinite: and besydes that, it hath things in it which are able too amaze all our senses; yea and too swallowe them quyte by, so as wee should neuer discerne anie thing certepnly, too say, I see, this is it. But this had neede too bee layd out more at length, that wee may vnderstand it, and fare the better by it. Now and then wee see some looking glasses, wherein wee thinke we behold a hundred, yea or rather an infinite number of images before vs: and when wee see them, wee bee at our wits end. After the same manner hath Saynt Paule spoken heere of Gods wysdome, namely, as giuing vs warning of the weakenesse and rudensse that is in our vnderstanding, too the intent wee should not bee too inquisitive in serching the things that passe our capacitie, and the matters that God hath purposed in himselfe. Then if wee will needes so styte by hygher than is lawfull for vs, and thrust our selues forward with foolish presumption, too bee prude of Gods counsell, and too inquyre particularly what he hath determined:

Q. iiii.

our

our wits must needs faile vs ere wee come halfe way there; and we shall fynde so many things there, that wee must of necessitie quyre of our selues, and (be dyuen too) confesse that it is not for vs to reache the bottome of so great and deepe a gulfe:

Therefore if a man demaunds here, how then can wee confesse God too bee ryghtuous, wyle, and almyghtie, sith wee bee so daunted at his woorkes? for it is said, that it is the wisdom of men to aske the out God's woorkes, and too let thei? mynds wholly vpon them: and he hath also shewyd the world too bee as a stage, wherunto beholds his goodnesse, ryghteousnesse, power and wisdom: and therefore there seemeth too bee some contrarietie (betwene these two), that wee should bee diligent and heedfull in considering Gods woorkes; and yet notwithstanding that our wits are dazeled at the thinking vpon them: the answer thereto is verie easie: which is, that if wee desire soberly, too knowe but the things which God vouchsafeth too reuele vnto vs, and which are for our profite: wee shall haue vnderstanding ynough, and wee shall well perceyue that he enuyeth not the reaching of vs to his woorkes, that wee myght come vnto him, and put our whole trust in him, too knowe how too call vpon him, to discerne betwene good and bad, and too walke according too his will. Then if wee giue not heed to our foolish and vnordinate luts, but rather like good scholars to the things which our mayster vouchsafeth too declare vnto vs: wee shall in Gods woorkes vnderstand all things that are for the furtherance of our welfare. And that is the cause why it is sayd in the booke of Job, that wee shall haue done very much, if wee can aspeere but the vtmost borders of Gods woorkes. Then may wee aspeere Gods will vnto vs, ryghteousnesse, power, and goodnesse, by considering althow the luts or vttermoost boundes of Gods woorkes. But if we will needs fall too gaging of them too the bottome, there wee shall fynde the fynesayd gulfe which is able too swallowe vp all our vnderstanding. Too bee short, first it is too bee vnderstande heere, that as well Gods word, as his woorkes, are vnto vs wonderfull secrets, and such as passe all our wit and capacitee. Insomuch that if wee haue an eye to his woorkes, there are yet further miracles in them too daunt vs withall, than the things that wee see every day, & which are in common vse among vs. Likewise in the holy scripture, there are sayd to be secret places, & which are no very easie to be vnderstande. Moreouer wee that our selues haue first of all to humbly our selues, and to praye Gods to enlighten vs

by

by his holie spirit, that wee may profite our selves by all his wordes and wordes. And moreover let vs lerne the things that he sheweth vs, and bee contented with the measure that he appoynteth vs, without coueting too knowe anye more than that which wee may lerne in his schoole. Thus yee see what wee haue to beate in mynd.

Furthermore when wee once haue such unreasonnelle, surely our Lord will giue vs a sure resting poynt: and although his prinities bee incomprehensible, and the doctrine of the Lawe and the Gospell bee set great above the the reache of the world: yet shall wee bee taught by them too our welfare and saluation. And so there is no mingling, no confusidnesse, no intangling for vs, because God will guide vs by his holie Ghoste, and giue vs wisdom and discretion too knowe what forer besteth too bee for our behoof. Mark that for one poynt. But if wee bee unteachable of our rule, and will needs play the loose colts too farre further than wee haue leaue: surely Gods wisdom will bee alwayes variable vnto vs: that is to say, there will be such diuersitie of things, and so manie stoppes in it, as wil make vs at our wits end, and wee shall abyde as vtterly confounded. Yea and euen the sayth: shall shall well perceiue the thing that Saint Paule sayeth here, that they may neuer bee put in mynd too walke in awe and feare, and not giue themselves the bypde too much, nor take too much leaue to knowe more than our Lord will haue them too knowe. Now then, the doubt which might haue bin cast, namely how God wil haue vs too bee abashed at his wordes, is remoued. And yit will be not haue vs too bee abashed at them, so wee suffer ourselves too bee taught by him.

Then yee may gather also, that it is a shrewdly statelynesse when these Philosophers take so highly vpon them, as too reiect whatsoeuer they cannot conceiue the reason of. If a man tell them that God disposeth al things by his secret ordynance, and that the things which yee terme fortune, chance, hazard, casualtie, happe, aduenture, and such like, are al determined before the making of the world, in so much that euery heares of our heads are numbered, and one little bird shall not light vpon the ground, without Gods prouidence: they step forth and object, how can that bee? And whereas God telleth vs in his Lawe, that he wil haue this and that done, shall wee say, that he hath moe wils than one? When should he bee bin constant, and that were too make God changeable, and so should he seeme subiect too all manner of lightnesse, like a mortall creature. But (as I sayd afore) such men

Notes

Math. 10.
1. 30.
Luke. 12.
2. 7.

Don

do ill knowe their owne abilitie. For they imagine that if God bynd
 not himself in all poynts too the things which he hath reueled to vs by
 his word, he is contrarie too himself, and hath a dubble will, and that
 moueth them too gabble after that fashion. But too bee short, Gods
 will is alwayes one, and single, and agreable in it self: howbeit that to
 our seeming it bee diuers, and haue many kinds of it, as if wee saue a
 hundred standyng shapen which dazeled our eye sight or vcerly dimmed
 it. Whereas S. Paule sayth, that Gods wilddome is diuers in many
 sorts: it is as if a picture had a thousand coloures in it, so as a man
 could not distinctly discerne one from another. Neuerthelesse, S. Paul
 in saying so, ment not that Gods wilddome is so mpyched in it self, that
 there is any contrariety of tryfe there. No: but he sheweth, that al-
 though God haue alwayes one euen meaning, yett keepe on still in one
 trace and in one race, although there bee no chaunge nor variableness
 in him, and although there bee but one light wherein there is no vni-
 verselle at all: yet notwithstanding when men will needes preace vnto
 him, their wits are alwayes as if they were astray and dazeled, and if they
 go forwarde, and step forth still with too great boldnesse, they must
 needes bee confounded in the end, and God must vcerly ouertobehme
 them. After that manner therefore must wee take the things that are
 spoken in the holy scripture concerning Gods providence.

James. 1.
 c. 17.

Erre we it is, that wee haue our lesson, where God telleth vs,
 that he will not haue any man too trouble his neighbour, nor too
 commit robbery, extortion, couetousnesse, deceipt, or any manner of
 naughtinesse: he telleth vs those things, and therewithall commaun-
 deth vs too liue chastly, and too absteyne from all violence. Now
 when warres are moued in the world, when blood is shed, when infinite
 raultyments and robberies are committed, shall wee say, that such
 things are don, without Gods for casting in his mind what was good?
 Thinke wee that he suffereth fortune too rule the roste here beneath,
 as though he himself were asleepe in heaven, or reposed himselfe there
 in his pleasures? What a blasphemie were that? Wee would
 make God as an Idoll. Again, what would become of vs, if it were
 so: for Satan is as a roving Lion, seeking to deuoure vs as his pray,
 and wee should bee continually as it were in his pawes and betweene
 his teeth. Then if God ordered not all things in this world, ne hit
 Satan and all the wicked bydded: surely wee should bee a hundred
 times forlozne, and perishe every minute of an houre. Again, if we knew
 not

i. Pet. 5.
 c. 1.

not that waertes, and such other lyke things are Gods iudgements, wherby he chastiseth our sinnes: it is certain, that we would neuer bee drawn to repentance. Now then, let vs learne the thing that is told vs here, I meane accordyng too our small abillitie: that is too wit, that God hath but one will, & that the same is certeyn & thoroughly agreeing with it self, and hath no lightnesse nor inconstancie in it: and yit neuertheless, that we must therewithall reuerence his secret determinations, which are as now so high and profound, as wee cannot reache vnto them. And if wee cannot resolve our selues of al the doubts which the diuell will cast in our wayes (making vs too thinke) How is it possible that God should be cleare from sinne, and not be the author of euill, seeing he serueth his turne both by Satan and by all the wicked, and employeth them too aduance them selues one ageinst another: how is it possible that he should bee blamelesse? When any of these fancies come in our heads, or if any of those dogges which helke out their blasphemies in that wyse ageinst God, assault vs: let vs bee armed with sobernesse, knowing how it is sayd here, that Gods wisdom is diuers in many sorts, and that although his will also be diuers in many respects, yit notwithstanding it is alwayes one still. That is in effect, the thing that we haue too heare in mynd vppon this streyne.

Now therupon S. Paul applyeth the ground which he handleth, vnto the matter which he hath spoken here in generall: that is too wit, that God created all things by our Lord Iesus Christ, too the end, that this wisdom should bee knowne to the powers and principalities in the heavenly places, by the Church. In sayng that God created all things by Iesus Christ, he bringeth vs backe agein to the beginning of the world, where he speaketh of the renewment that was made, when God repayed the things that were decayed and scattered by Adams sinne, accordyng as wee haue seene heretofore, how it was Christs office to gather toogether all things that were scattered asone. For Adam had peruerterd and marred all order by his fall, so as there was nothing but confuzion both in heauen and earth, till al was mended agein by Iesus Christ. Now then, the restitution that was made by our Lord Iesus Christ, may well bee referred too this second creation, as though that at his comyng God had set the world in his former state agein, which had bin as it were crazed asone. Howsoeuer the case stand, both wayes of them were doone by Iesus Christ, that
is

is too wit, as well the first creation as the second. And the reasonne
is not amisse, in that S. Paule leadeth vs from the one too the other,
by the similitude which he setteth betwene heere. Let vs make well
therefore that all thinges were created in Iesus Christ, when he was
ordayned too bee head of Angels and men: yea and that although wee
had had no neede of a redeemer, yet had our Lord Iesus Christ neede-
theles bin stablished for our head. There remayned no more too doe,
but too clothe himselfe with our nature, and too offer himselfe in sacri-
fice for the redemption of sinners: but yet for all that, he sayled not too
beare the office already ofte conceyning men vntoo God; and of soyni-
ng them with the Angels of heauen. After that manner then were all
things created in our Lord Iesus Christ. But heere S. Paule want
purposefully too leade vs too the restorment, which was made as such
tyme as Iesus Christ was giuen vs too bee our redeemer. For al-
though the world ceased not too haue some shape still; so as the same
and Poone shone byght, and the earth brought forth hie fruites: yet
notwithstanding, wee knowe, that (as S. Paule sayeth in the epyghe
too the Romanes) all creatures grone, and are as a woman trava-
ling of child, bycause they see themselves subiect to corruption byough
Adams offence, for the which he was accursed.

Too bee short, wheras God had shewed himself our enemye, he be-
came our father: and wheras the thinges that were created too our
se, had bin turned away by Adams sinne: all was restor'd again to
the comynge of our Lord Iesus Christ. So then, by that meanes he
gathered all thinges toogether again, that had bin scattered asunder be-
fore, and then was the world after a sort chaunged, as the Prophets
had spoken of it afore. For although they ment not too inclose the said
renewment within any certeyne tyme: yet notwithstanding when they
preached of the comynge of our Lord Iesus Christ, and of the grace
that should bee giuen to the Church at that tyme, they bled such speech
as this: Behold, I make the heauens new, and the earth new. After
that maner dooth God speake by the Prophet Esay: and it is not on-
ly once, but it is, as yee would say, a common speech among al the pro-
phets. Notice then, Saint Paule following the common phrase of
the Scripture, sayth, that all thinges were created new again in Iesus
Christ: howbeit that is in respect of the Church. The world it self
was not renewed: but as in respect of vs, wee bee partakers alreedy
of the restorment that is promised vs. For by our Lord Iesus Christ

Heb. 1.
2. 2.
Colof. 2.
b. 10.

Gene. 3.
c. 17.

Mai. 65.
c. 17. &
2. Pet. 3.
c. 13. &
Apo. 21.
a. 4

wee inioyn Gods creatures wherof wee were deppressed afore. Whether as the sunne and moone shyne vpon vs, and wee be nurrished by the sustentance of the earth: wee knowe that those things belong vnto vs, because wee be Gods children. And how is that? Euen because he hath adopted vs in Iesus Christ. For the matter which wee haue sung in the Psalme concerning man, must bee applyed to the person of Gods sonne, as sayeth Saint Paule himself, who is a saythfull expounder. Not that he rescrepeth it too him alone: but forasmuch as the things which he speaketh concerning the vncorruptnesse of man-kind, is not too bee found in it now, but all is marred and corrupted: therefore wee must bee sayne too repaie too our head, by whom wee be set in good plyght again. So then, wee could not bee blisfed of God, noether in our meate nor in our drinke, nor in the inioying of any of all his creatures, were it not for the restorment that is made by our Lord Iesus Christ, and that he hath caused the world too be giuen vs herelooch in heritage, too the end wee myght with a good and cleere conscience, inioyn all the gifts which hee hath bestowed vpon vs. And so yee see, that the creating of al things in Iesus Christ, is Gods beframing of his Church, and our partaking of the purchased heritage, for his sake, and by his meanes.

... And hauing sayde, that wee bee so created again in the person of Gods sonne, and that he is our head, inasmuch as wee bee knit vnto him by sayth: he addeth, that it is a vvisdome vvhich the very Angels haue not knowen, inasmuch that they fare the better by our saluation, and haue cause too honour God for preferring them so too the thing that was afore a fote burped from them before. Some thinking this too bee strange stuffe, haue bin of opinion, that St. Paule spake of the diuels. But he speaketh expressely of the heavenly places, and meaneeth too put a difference betwixt the chozen Angels, & the castawayes. And againe, too what purpose were it for the diuels, too knowe Gods wisdom in our saluation? It were too no purpose at all. There are others, which heying not able too rid themselves of this text of Saint Paulus: haue thought that the Angels are heere among vs, too bee as schollers, and to heare the preaching of Gods woord. But that is too fond and chylidish an imagination: for wee know, that as well the doctrine, as the vse of the Sacramentes, are allotted pecularly vnto vs of God, because of our ratiouelle. The Angels of heauen haue nothing too doo, noether with Baptism nor with the Lordes Supper. And why?

For

Math. 18.
b. 10.

For the Angels bee alsoogether spirituall. But so much as wee creepe heere beneath, therefore wee haue neede of such meanes as are conuenient for our infirmities, too make vs come by little and little vnto God. Therefore the doctrine that is preached among vs, serueth not for the instruction of the Angels. How then shoulde it bee understood, that the Angels were taught by the things which they see presently in the Church? Let vs marke first of all, that although the Angels behold the face of God: yet is it not ment that they bee come too the perfection which is promised vs: for that is reserved too the latter day, when all things shall bee fulfilled.

Math. 24.
c. 36.

The Angels then knowe not things yet but in part. Crewe it is that they must not bee mustered in our state and taking: for yf they bee neerer God than wee, so bee they taught more familiarly. But howsoeuer they see, yet must they bee saue too by the same way, as is shewed vs in the fifth Chapter of Clay, in the vision that is giuen him there. Albeit then that the Angels be heavenly spirits, and be familiarly conuersant with God, as household seruants of his kingdom: yet haue they their eyes couered, too shewe that they knowe not all things as yet, and that their knowing is but in part. For God would shewe them that they bee but creatures, that they might shew that he holds in continuall awe, too humble themselves before him, and to keepe themselves in their degrees. According heeruntoo, it is sayd, that the Angels of heauen knowe not when the last day shall be: that is hid from them. And why? Too the intent that men shoulde humble themselves the more, and not be ashamed to be ignorant of the things which God hath not reueled vnto vs. Too the end therefore that it may not greeue vs that God concealeth many things from vs: the heay Angels are set afove vs, as not knowing all things as yet. Therin is it not without cause sayd, that they knowe not what shoulde befall and come too passe at the coming of the sonne of God, that is too wit, that all people without exception shoulde bee called too the truth of the Gospell, and bee all adopted of God, too bee made the spirituall children of Abraham. Crewe it is, that the Angels knowe well that Iesus Christ was the head of all mankind: but how that shoulde bee doone, or at what tyme, or by what meane, that was hidden from them. That is the maner wherein S. Paule sayth, that they profited, namely by beholding our Lord Iesus Christ too then toozth his grace in that myse. For it was not enough too say, that men shoulde wonder at such a miracle as that

Gala. 3.
a. 7.

that

that God should take those into his house, that were strayed away before, and alse himself with those that were erst his mortall enemyes, & allure them to him, whom he before abhorred. If it had bin sayd, that men ought too bee astonished at it: that had not bin ynough. But when as S. Paule sayeth, that euen the Angels fynde it straunge, and are sayne too maruell at it, seeing how God vtereth so great treasures: it serueth well too shewe vs, that whensoever there is any speache of our calling, that is too say, of the merite that God hath shewed vs in forgetting what wee were, and in fashioning vs anew after his owne image, inso much, that whereas we were lost, and sorrowne, yea and bitterly downe in the bottome of hell by Adam, he hath set vs vp agayn, and taken vs vp too the kingdome of heauen, and is not contented too shewe vs his bountyfullnesse in this world only, but also intendeth too make vs partakers of his endlesse glory, and too giue vs the crowne of life in his kingdome: it is a thing for vs too lerne too wonder at, too the end wee may receiue so great, so hygh, so excellent, and so worthie benefites, with such reuerence as they deserue.

And Saint Paule not onely heere, but also in other places calleth Coloss. 3.
the Angels, Principallities, too shewe vs, that wee cannot deuoyze any b. 16.
thing so hygh and noble, which is not inferiour too Iesus Christ, as is declared more fully in the first too the Colossians. If it be asmuch as many men did euen at that tyme magnifye the Angels, too befare the maiestie of our Lord Iesus Christ: S. Paule sheweth, that althoughe the Angels bee as it were Gods powers or vertewes, and his armes Psal. 107.
wherewith he executeth his woorkes: and although they bee dominions d. 34.
and powers: yet notwithstanding Iesus Christ reaseth not too haue all preheminance and authoritie ouer them: but lyke as the sunne darkeneth the lpyght of the Starres, so must all the dignitie of the Angels bee layd downe, that it hinder not Iesus Christ too bee looked at of all men, and to bee the onely Loadestar, and too bee knownen that it is only he in whom lyeth the fulnesse of all good things: and so is he in verdee, as is sayd in the same text. And it is a poynt well worthie too be marked still. For wee see how it is ynough now a dayes among the Papistes, too alledge the vertewes of the Apostles, or of the Virgin Marie, or of the Sayntes, too make poynts of them. And it seemeth too them on the contrarie part also, that if men too not worship them, and pray vntoo them, and praye them the seruice which belongeth alonly vntoo God: they bee vicerly vndoone.

Chap. 7. Ioh. Caluin vpon the Epistle

For thus doo they alledge: *John now*: Why should not the Virgine Marie bee our advocate, seeing shee liued so holy a life, that shee was as a mirrour of all perfection, and so hyghly in Gods fauour? *Uerily* as who should say, that the excellencie which God hath put into his creatures, should serue too betterue Iesus Christ in such wise, that he should bee put backe therfore. So then let vs vnderstand, that whatsoever can bee sayd or preached of the vertewes and worthynesse of the Virgine Marie, of the Apostles, and of all othe men, yea and of the Angells of heauen, serueth not too diminish the maiestie of our Lord Iesus Christ, nor too turne vs away from him, nor too raise his offices too bee delt away too this man and too that man. *Wheretoo* then? Too doo vs too wit, that vertewes are so distributed to al Gods children, as there is none other fountayne of all goodnesse, but Iesus Christ, who is the (only) party too whom wee must resort, and that the creatures are neuer the more impaired, though Iesus Christ euer peere them as their head. That then is in effect the thing which wee haue too marke vpon *Saint Pauls* wordes, where he saith: *such as would needs exalt the Angels without end or ceasing*. For he sayth: *very wel, I giouet they be powers, vertues, & principallities: but yet is our Lord Iesus Christ still their head, and they bee so grounded vpon him, that they fare the better by our saluation*. Now then, what an ungraciousnesse were it, if wee should leaue Iesus Christ, and go seeke too the Angels, seeing that even they too wonder at the riches which God hath uttered in knitting vs into the booke of his name, and consequently in calling vs too him too bee his owne children by that meanes? Thus yee see how the wondering of the Angells at our saluation, ought too frame vs the better too our Lord Iesus Christ, & make vs to sticke fast vnto him, without swarming from him any manner of way. And for that cause is it added in the end, that by him vvee haue boldnesse and enteraunce in hope, through the beleefe vvhich is in him.

Heere *St. Paule* mentioeth shortly to blame the vnthankfulnesse of such as are not contented with the hauing of Iesus Christ, but thinke that he should haue some helpes added too him. Therefore he sayeth, what desire wee more than too bee knit vntoo God? Is not our full happinesse there? Now it is so, that by beleeuing in Iesus Christ, we haue confidence that wee may please vntoo God: the access is giuen vs. And whereas trust or confidence is not enough, wee haue also boldnesse

Ioh. 7.
L. 37.

Rom. 5.
2. 2.

nesse too come vntoo him with our heads by right, not as presuming
any whit of our selues, nor yet too come thither recklesly, but we must
alwayes practize this saying of the psalme, that although we rest vpon Gods goodnesse, yet must we euermore worship him with feare. Psal. 124.
b. 8.
Notwithstanding, we may alwayes come holdly vntoo Gods throne,
assuring our selues that his Daies shall no more bee terrible to vs,
seeing he sheweth himself a father towards vs in the person of his
onely sonne. Wee see then how S. Paules meaning is, too hold vs
fast too Iesus Christ. And therein wee see also what our forwardnes
is. For it is certeyn, that the care and zeale which S. Paule had too
make vs cleaue fast too the sonne of God, came of the wisdome of the
holy Ghost, who knew our frailtie and buffetsfastnesse. Had we (as
ye would say) but one drop of settled wit, it were ynough too doo vs
too understand, that by the Gospell we may possesse Gods sonne, who
giveth himself vntoo vs, and that hauing him, we haue all that euer we
can wish. It were ynough too haue spoken this in one word, as S. Rom. 8.
f. 32.
Paule hath shewed already: but wee see how he dubbleth and confir-
meth his saying, as though it were a hard thing too bee beleened. And
of a truth, it is verie hard, bycause wee bee too much giuen too dis-
trust and vbeleefe. Againe, too beleene for one day, is not all that wee
haue too doo: it is required that wee should hold on still, which is a ve-
ry rare thing too bee found in this world, bycause wee bee alwayes
slinking. By meanes wherof, men doo as it were wylfully bereue
themselves of the thing that was giuen them. Furthermore, forasmuch
as all the world is at the popnt, and wee cannot bee worne or per-
suaded but with great payne, too come too our Lord Iesus Christ, and
too rest vpon him, let vs tke the remedie that Saint Paule setteth vs
downte heere.

And first of all wee must marke well, that Iesus Christ is the doore Iohn. 10.
b. 9. &
Math. 27.
f. 51.
too open heauen vntoo vs: for wee knowe that at his death the beyle
of the Temple was rent asunder, and that in such wyse, that wee may
now enter familiarly into the Sanctuarie of God, not of such a mate-
riall Temple, as was then: but (euen of heauen,) so as wee may
preace into the presence of our God, and resort vntoo him for refuge,
as if a child should cast himself into the lap of his father or mother: for
it is certeyn, that God surmounteth all the fathers and mothers of the
world, in all kynnes and fauour. Weeing then that wee knowe that
what couers wee more: Would wee haue some better or excellented
thing

thing than God: Then must wee go seeke it in the bottom of hell. For when wee haue made our bagaries as much as wee list, wee shall alwayes fynde, that there is nothing in any of all the creatures eyther a-
Psal. 44. boue or beneath, that is woorth a strawe, in comparison of God, as
a. 7. sayeth the Prophet Esay. So then, seeing that God hath giuen him-
Hebr. 9. selfe vnto vs in the person of our Lord Iesus Christ, and that the whole
c. 9. fullnesse of the Godhead dwelleth in that great Sanctuary, which was
 figured by the visible Sanctuarie of the Lawe: ought wee not too bee
 fully satisfi'd when wee haue that, and too rest our selues wholly there-
 upon: And although our wittes & our affections bee sicke, yit ought
 they too bee hild in awe as prisoners, so as we may say, Let vs cleaue,
Psal. 71. let vs cleaue too our God, according too this saying of Dauid, behold,
d. 28. all my felicitie, and all my ioy is too be ioynd too my God. Likewise
Psal. 36. he sayeth in another place, he is the wellying of lyfe and lyght. Again,
c. 9. wee haue sung this morning, he is my portion, I cannot haue a better
Psal. 16. lotte, I must needes take all my delight in him. Thus yee see what we
a. 6. haue too remember in the first place.

Secondly, let vs mark well the degrees that Saint Paule setteth
 downe here: wherof the first is, that we must haue sayth. For although
Hebr. 10. Iesus Christ haue opened the way and passage by his blood, too make
c. 19. vs enterance vntoo God his father: yit is not the gap opened for all
Apoc. 3. men: for the unbelieuers cannot introy that benefite, wherof he is the
b. 7. keye. Trewe it is, that the dooze is nere hand, and the opening therof
 is easye, when we haue the keye: that is to say, if wee receyue the Gos-
 pell in trewe obedience of sayth. And soo yee see why Saint Paule reb-
 leth vs, that it is not ynough for vs that Iesus Christ hath layd foorth
 the treasures of the infinite goodnesse & mercie of God his father: but
 that it standeth vs on hand on our syde, to receyue the same by sayth.
 Not that wee can doo it of our owne power, nor yit that wee can come
 vntoo Iesus Christ, or bee partakers of the benefites which he offereth
 vs by the Gospel, except wee haue sayth in him. And from hence we
 must procede too trust, that is too say, wee must bee fully perswaded,
 that God will alwayes receyue vs, and that wee shall fynd fauour in
 his hand, and that although wee bee wretched sinners, and vniuersally
 this too liue vpon the earth: yit neuerthelesse wee shall fynd him still
 fauorable too vs when wee come too heauen. Lo how sayth is linke
 with trust. And therof springeth this shewnesse of mynde or boldnesse,
 which is as it were the hyghest step, soo that although wee must needes
 bee

bee as it were in a net, when wee consider what we bee of our selues: pit we ceasse not to offer our selues vnto God with our heads vpryght. And why so? Because he looketh vpon vs in the person of his only sonne. And therefore it is sayd, that he is his welbeloued, hombeere, not for himselfe (onely), but (also) for our sakes that are members of his bodie. We see then how we haue too gather vpon this text, that by receyuing the doctrine of the Gospell with trett obedience of faith, wee possesse our Lord Iesus Christ, and by his meanes shalbee led vntoo God his father, too come too the perfection of lyfe, lyght, and all goodnesse. And by the wy we bee warned too go foreward in faith, till wee be thoroughly perswaded, that in fygthing against all the temptations that can assaile vs, we shall get the vpper hand by the meanes of faith, and finally that wee may haue (specially as S. Paule dooth in the epyght too the Romanes) both against lyfe, and against death, and against all powers both aboue & beneath, & despyze all distresses, knowing full well that nothing is able too disappoynt vs of the loue that Iesus Christ hath shewed vs, and which God his father also hath bettered vnto vs in his person. And theruppon also dooth it come, that our prayers must bee grounded vpon full certeinie. For (as sayeth S. James) he that thinketh too obteyne any thing by doubting, deceyureth himselfe. Therefore wee must assure our selues by the promises of the Gospell, that God is ready too receiue vs too mercy, whosoever wee come vntoo him. And thereby wee perceiue, that S. Paule sayd not for naught, that if wee haue faith, wee must not seeke any thing more, than Iesus Christ, but he must bee all our treasure, because that in him wee haue all things that are requisite too our ioy and contentation.

Math. 17.
25. &
2. Pet. 1.
d. 17.

Rom. 8.
8. 35

James. 1.
a. 6.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him to make vs so too feele them, as wee may myslike them more and more, and yet notwithstanding not ceasse too bee glad, in that he hath shewed him self so pitifull towards vs in the person of his only sonne, that he hath bought vs out of the gulle of hell, too giue vs enterance intoo his kingdome: and also too graunt vs the grace too come theruntoo with trett faith, and too withdraue our selues from all worldly intycementes, which serue too turne vs away from him, so as wee may forsake all payng lony, & for as much as we be voyde of all goodnesse in our selues, seeke all our wantes in him, which is the trett sovrayne of all goodnesse,

R. ii.

nesse,

ness, that can neuer be taken away. That it may please him too graunt this grace, not only too vs, but also too all people, &c.

*The.xix. Sermon, which is the fourth
vpon the third Chapter.*

13. VVherfore I beseech yee faynt not for my trubbles, vvhich I endure for your sake, which is your glory.
14. For the vvhich thing I bow my knees too the father of our Lord Iesus Christ:
15. (Of vvhom all kinred is named i n heauen and in earth.)
15. That according too the riches of his glory, he graunt you too bee strengthened vvith povver by his spirit in the invvards man.



It is a wonderfull thing that men hauing so many meanes too come vntoo God, labour too go from him as much as is possible, and every strawe makes them too turne head: and yit notwithstanding think themselves too haue a very reasonable excuse, if they can say, I was letted by this and that (which shalbee nothing at all,) but the least occasion that can bee, wvill serue, bycause their seeking alreadye is too thinke away from God. And this is too common now adayes. For they that are desynous too kistype themselves, bycause they reiect the doctrine of the Gospell, wvill adwayes fynde fault with the causes of offences. O say thy, this crumbleth mee, this maketh mee too mislike the doctrine of the Gospell, this maketh mee too forsake it vicerly. All that euer they can alledge shalbee but tryfles, but yit had wee neede too labour so much the more, too overcome all the lettes and stoppes which the diuell indureth too cast in our way, so as wee may still keepe on our trade and course. And that is the thing whereat S. Iudaie ameth heere, exhorting the Ephesians not too bee thrust out of the way, but too holde on still truly and constantly in the sayth of the Gospell, notwithstanding that

that they might be offended too see him a prisoner, and as good as condemned already. Now it is certain, that Saint Paulus suffering in mayntenance of the thinges that he had preached, was not too make them swarue from Gods pure truth: but contrariwise he protesteth, that it was too their gloyp, so as they myght triumph afoze hand, considering the invincible constancie that was giuen him. But (as I haue sayd already) besydes the thing that I haue touched already, there is such a naughtinesse rooted in our nature, that wee bee well appayd, if wee can haue any outward colour too shyinke away from God, and we beate our selues on hand, that we bee quite and cleane discharged. Howbeit S. Paule spake not this for that one people, but he giueth heere an instruction that ought too serue vs at this day: which is, that although the most part of the world bee mad at the Gospel, and fight as much as they can, too quench the remembraunce of our Lord Iesus Christ, and although the saythfull bee persecuted, diffamed and tormeted: Yet must we not swarue aside, nor be out of hart, considering that it ought to confirme our sayth the more in our Lord Iesus Christ, and that wee haue wherof to gloyp, seeing God holdeth by his Church by strong hand, so as it is not utterly oppressed and overcome. If the Gospel were receyued without geinlayng, and with one common accord, surely we should haue cause to blisse God for it, and there should bee a melodie betwene heauen and earth, so as both men and Angels might with full mouth magnifie Gods goodnesse so shi ning forth vppon all men: But yet the fighting of men agaynst the Gospel, is a sure recorde vntoo vs, that God is the author of it, inasmuch as they that are imprisoned for it, and drawen euen vntoo death, ceasse not for all that too stand stedfastly in it. God then bittereth there a wounderfull power, and it appereth, that for all that euer Satan can doo, wee neuerthelesse haue prooffe that God is on our side, and fighteth for vs, and vpholdeth vs by his power. Not that he exempteth vs from affliction, but he will alwayes giue vs victory, and that ought to suffice vs. Thus the thing which wee haue too remember vppon this Text of S. Paulus, is, that wee must bee readie too receyue all the alarums that Satan shall make vppon vs, and that although wee see the doctrine of the Gospel ill receyued of the world, so as it is not only despized and disobeyed, but also hated, and the unbeleeuers are inflamed with aduicelish rage too destroy it: Yet notwithstanding we must not beare in the lesse reuerence, for wee must not measure Gods maiestie

2. Kings. 6.
c. 16.

testie by the opinions of mē. But the case that God were euery where despyzed, according as most men are in deede so churlish and unthankfull, that they bee as monsters shaped ageinst kind, yit must not God loze the right that wee owe him. For notwithstanding the rebelliousnesse of such as would wrap God with them in their iniquities, wee ought too honour him with all humilitie. Euen so is it also with the pure doctrine of the Gospell. Although then that the world set themselves ageinst it, & many men trample it vnder fote, so as some mocke at it, some gnashe their teeth at it, and fires are kindled for it: Yet let vs still quietly and obediendly receiue the things which wee knowe to come from our God. Thus then yee see how our sayth ought alwayes too keepe on his way, and that although many practizes and enterprizes bee attempted ageinst the saythfull, and a man shal euery where heare of nothing but confederacies, threatenings, cutrages, and such other things: yit wee must not ceasse too fight stoutly vnder Christs banner, & to possesse our soules in patience. And heereunto ought this saying of S. Pauls to serue, that it is our glory: for our sayth shoulde bee as good as dead, if God tryed it not. Neuerthelesse when wee see the saythfull so examined, wee haue alwayes so much the better warrant of the doctrine that is giuen vs of God. Trew it is, that it ought too bee grounde in heauen, that is too say, vpon the authoritie of God alone, without hauing respect too any creatures. For the very Angels of heauen were not able too authorize the Gospell: Gods maiestie must bee sayne too come forth for vs too leane vnto, and then shall wee neuer bee shaken downe. Notwithstanding, when the Partis sticke not to giue their liues in the witnessing of Gods truth: then (as I sayd afore) wee bee, or ought too bee the more stirred vp too receiue the doctrine, and it is as it were sealed by in our harts. Forasmuch then as persecutions serue too confirme the doctrine the better: therfore S. Paule sayeth, it is our glory, and that wee ought too triumph at it, seeing that God dooth so mainteyne and strengthen them whom he sendeth into that battell.

For it is certaine, that in respect of the frailtie of the fleshe, they shoulde quaple by and by. But that they get the upper hand, let vs mark, that it is Gods dooing, who woorketh after so manifest a fashion, as wee haue cause too glorifie him for it. Now if when wee bee trubbled, wee bee tempted too shrink, and too giue ouer at euery bump that is put too vs: it is a token that wee haue not the skill too profit our selues

Luke. 22.
d. 9.

selues by the meanes that God giueth vs, too draine vs to him, and to make vs sticke too him with trew stedfastnesse. Therfore let vs fyght ageinst our owne weaknesse, and ageinst the naughtinesse of our nature, that when wee see how the diuell practyzeth too ouerthrowe the Gospel in maner euery where, wee may consider, that God forgetteth not those that are his, but strengtheneth them in such wyse with his power, that their sayth getteth the vpper hand, to the end that we shold hope for the lyke, and that when wee bee at ease and rest, wee should not ceasse too prepare our selues after their example, that when it shall please God too reach out his hand vppon vs, and too make vs take our turne and course, wee may bee fenced a long whyle aforehand, and not bee possessed with such imagination as some bee, which beare themselves on hand, that they shal neuer feelee any greefe or trouble: but that wee may alwayes be redy armed to fyght. Verewithal S. Paule sheweth, that it is not ynough for vs to be only taught: for we should not ceasse for all that, to be alwayes fretting, and to be as men more than half out of their wittes, untill God made his doctrine too take such place, as wee were touched too the quicke with it.

Now then, hauing exhorted the Ephesians, he sayeth, I bowe my knees before the father of our Lord Iesus Christ. If exhorting too the end that euery man myght be of courage, had bin ynough: S. Paul woulde not haue added that which he speaketh heere of prayer. But to the intent too shewe what the Ephesians had too doo: he falleth intoo the way before them too giue them an example. And therfore let vs marke, that when wee shall haue had our eares beaten with Gods word, to shewe vs our betwice, and therto too not only bin instructed, but also exhorted and spurred forward: yit will there alwayes bee some sloth, coldnesse and rechelesnesse in vs, so as the doctrine shal stand vs in smal stead, untill God touch vs with his holy spirit. And this serueth too beate downe al pryde in vs. For a number thinke themselves able too woork wonders, who feelee themselves beguyled, when they come too the pinch. Wee see what happened too Peter. He promised, yea Math. 26.
e. 35.
even vnfeynedly, that he woulde not shyinke from his Mayster, though he should dye for it. Wee see how Peter made a stout brag. Surely he made it not but of a zeale, which a man woulde say, is good and holy, and he ment too haue had the same intent so letted, as too haue shewed it at the neede: and yit notwithstanding, the stout wordes of a sillye wenche made him too deny Christ, and he was redy too haue denyed him

R. iiii.

him a hundred tymes, inſomuch that he fell to curſing & banning. Seeing wee haue ſuch a looking glaſſe, let vs acknowledge our owne weakneſſe in Peters perſon, and (as S^d. Paule ſheweth vs heere) let vs reſort too him that hath all power in him. For it is not ynough for vs too knowe our diſeaſe, unleſſe wee ſecke the remedie of it. Firſt of all then, let vs rid our ſelues of al fooliſh opinions, wherewith the world is imbrued, as that a man may bee able too ouercome all temptations by his owne free will: and rather let vs learne too abace our ſelues utterly, knowing that when as God is ſo gracious to vs, as too teache vs by his woord, the ſame is not too inable vs too doo it, but onely too hold vs the more gilty and conuicted therof, too the end wee ſhould not make a ſheeld of ignorance. Let that bee one poynt.

Yet notwithstanding, let vs not ſtay there: but for aſmuch as we be weake of our ſelues, and God hath all ſtrength in him: let vs repayre vntoo him. For it is certein, that he calleth and allureth vs vntoo him. And therfore let vs not thinke that wee ſhalbe diſapoynted, when we caſt our ſelues downe ſo as half dead, or rather as ſtarke dead at his feete, not doubting but that he will liſt vs bp again. And ſo S^d. Paule ſpeaking of his praying too God heere, was not alowd too profeſſe that he diſcharged his deuotie: but too the intent that the ſame ſhould ſerue for an example too all the ſaychfull, that vppon the knowing of their wantes: they myght reſort only vntoo God, knowing that he holdeth vs bp continually by ſtrong hand, and that after he hath once giuen vs ſayth, he addeth alſo ſuch inuincible conſtance, that wee ſtand out too the end. This is it in effect which wee haue too heare in mynd. And therfore let vs take warning, not too truſt too our owne wit, nor too preſume anie whit vppon our owne power and ſtrength, when wee come too heare Gods woord: but too deſyre our God, that lyke as he hath vouchſafed too haue his woord preached vntoo vs by the mouth of a man, ſo he will alſo ſpeake vntoo vs inwardly, and in ſecret by his holy Ghoſt, that by that meanes the doctrine which wee haue heard, may take roote, and bring forth profit and fruite. And moreover, ſich wee ſee by experience, that God requyreneth more of vs than our power and abilitie can auoyd: let vs deſyre him too ſupply our wantes, according too the example that I haue ſet downe alreedy, which is, that it is cleane contrarie too our fleſhly reaſon, that wee ſhould go too death if neede bee, and forſake the world and our owne lyfe. This is not too bee ſound in man, if he followe ſtill his owne reaſon

reason and will. God therefore must bee sayne too woork in this case, and too remedie our infirmitie. But although that too suffer for the Gospell, and too go too death as it were with blyndfolded eyes, and not too bee turned away, nor stricken downe for anye thing, bee verie hard things, and such as passe all abilitie of man: yet will God stand by vs in such sort, as wee shall ouercome all distresses, if wee arme our selues with the weapons that he giueth vs: that is too say, if upon the knowing of his will, wee being vnable too walke as he commaundeth vs, doo pray him too giue vs legges, and too strengthen vs in such wyse as wee may ouercome all. This doone, a man cannot say, that this doctrine is vnprofitable. For why is it that our Lord giueth vs those things by his holy spirit, which we haue not by nature? Euen too make the doctrine auaylable, so as it may not disappoynt vs. They then which doo slanderously say, that if wee cannot followe God of our owne freewill, it were better too forbear preaching, because it is but lost labour: they (say I) wote not what order God keepeth too assure vs too himself. And experience sheweth well ynough, that the preaching of the word is but an instrument wherby God woorketh in secret. If wee bee fully resolved of that, then shall wee verie well perceiue, that God agreeth very wel with himself, in that he will haue the Gospell preached too vs, and yet telleth vs, that it should stand vs in no stead, except it pleased him too woork in our hartes by his holie spirit. Now in saying that the Gospell is an instrument, it is all one as if a man should say, that a plowman with his Plowgh and Oren and all other things, were an instrument, and yet not therefore the cause why the earth bringeth forth frutes. And why? For God keepes that too himself: and in that respect doo wee aske him our dayly bread. For wee must vnderstand, that as a father hath care of his children, and as yee would say, puts the meate intoo their mouthes: so will God haue vs too receiue our sustenance at his handes. And for that cause he sayeth, that when the people should bee come intoo the land of Canaan, although they should till and manure the ground, yet should they not say, this haue I gotten with my owne hand, but all acknowledge that they were maynteyned by the word that proceedeth out of Gods mouth, that is too say, by the inward grace which God giueth too his creatures, so as wee bee fed thereby. For all the labour of man can nothing auayle, unless God blisse it. And what then shall wee saye of the thing that is much more excellent: For is not the foode

1. Cor. 3.

b. 7.

Math. 6.

b. 11.

Deu. 9.

a. 4.

Deu. 8.

a. 3.

of

Chap. 3. Ioh. Caluin vpon the Epistle

of our soules much preclouder than that which serueth but for our bodies: therfore let vs not thinke, that it is ynough for vs to come to a sermon, or too reade (Gods woord) every man by himself: but wee must also resort vnto God, that he may giue vs increace. And for the same cause dooth Saint Paule set downe this similitude, that he which planteth, is nothing, nor yit he that watereth, but that it is God that giueth the increace from aboue. And he speaketh not there of the laborers of the ground, but of the sowers of Gods woord, and of such as manure his Church with continuall exhortations. Albeit then that wee take neuer so great payne: yit shall wee doo no good at all with our labour, except God woorketh with it by his holy spirit. But when he woorketh with vs, then is our labour anapable, and then it is sayd, that the Gospell is the power of God too the saluation of all that beleue. For God dooth so utter the power of his holy spirit, that the preaching of the Gospell, and the secret and inward woorking of the holy Ghost, are things so ioyned toogether, as they cannot bee separated. And so yee see in effect what wee haue too remember vpon that saying of S. Paule.

1. Cor. 3.
b. 6.

Rom. 1.
b. 16.

Now hauing spoken of praying, he sayeth, That yee may be strengthened in the inward man, by the power of his holy spirit. Here he sheweth vs the weaknesse that I spake of afore: for if we perceyue not our owne neede, we will neuer bousafe too resort vntoo God lyke poore beggers. We know that man being left to himself, will neuer acknowledge his owne pouertie, except it bee proued too his face. To the end therfore that wee should come vntoo him vnseynedly, and with trow lowelnesse: it is for our behof too seele by experience, that we can doo nothing at all, and that wee bee vnprofitable in respect of all goodnesse, untill our Lord haue renewed vs. That is the thing which Saint Paule intended too make vs too vnderstand. For though all the world generally doo seeke help at Gods hand, yit is there scarce one too bee found among a hundred, that dooth it truly and without hypocritie. For if a man could serch what is in some, he should fynd them rebye too burst lyke Toads, with pryde and fychinesse, and that they presume woonderously vpon themselves. They will go seeke succour at Gods hand, and yit thinke they haue their seeking in themselves. Surely it is too excellue a leandnesse, but yit is it a vyce that repneth too much. Howsoeuer wee fare, if wee desire God too reache out his hand too succour vs: let vs lerne first of all too abace our selues, and

and let vs know, that wee haue not sufficient strength of our stone nature, but that the same must bee sayne too come from aboue, and from his holie spirit, as S. Paule hath expessed heere. That yee may bee strengthened (sayth he) by the power of his holy spirit. No doubt but he maketh comparison here of things cleane contrarie. For so long as a man can doo ought of himself, Gods spirit needeth not to supply the roome. But forasmuch as all power proceedeth of Gods free goodnesse: therein it is shewed vs, that wee can doo nothing of our selues, and that all the strength which wee surmyse our selues too haue, is but smoke that vanissheth away, and a starke illusion of Satan, who seeketh too holde vs fast in some fond selfweening, too the intent wee should not repaie too our God, and so be left utterly destitute. And besides this, Saint Paule sheweth further, that it is a free bestowed benefyte, that is too saye, a benefyte that proceedeth of Gods onely free gifte, too the intent wee should not imagin, that when God succoreth vs, he hath an eye too any thing else than our wretchednesse, or that he dooth it for any good disposition that he sawe should bee in vs. And that is the cause why he succoreth vs in all our needes. And therefore Saint Paule sayeth heere, that it standeth vs on hande too bee strengthened by the power of his holy spirit, and that the same is a free gifte.

Now he sayeth, according too the richenesse of his glory. Wherefore is it, that he magnifieth the riches of Gods goodnesse so much, but to beate downe all the fond opinions wherwith men besotte them selues, in weening too bring, I wote not what, of their owne, and by that meane too make themselves haplesse too God? Therefore it behoueth vs to heare this thing wel trinit. For S. Paul speaketh too such as had shewed great strength already: but yit was it meete that God should alwayes haue the prayse of it. They were in great forwardnesse, and had sought already for the Gospell: and yit Saint Paule wissheth, that they might bee strengthened. Wherein wee see that wee bee so farre vnable too begin too doo good, that euen when God hath set vs in the way, when he hath reached vs his hand, yea and when he hath continued his grace in vs from day too day: Yit if hee but turne away his hand one minute, wee bee quite quayled. And so wee be warned (as wee haue seene afore) that as God is the beginner of our saluation, so is he the worker of it throughout, and there is no steadfastnesse in vs, furtherforth than wee bee upheld by him, and by his

Phil. 2.
b. 13.

his holy spirit. And therefore wee ought too bee prouoked too may
 dayly all the tyme of our life. For they that forget themselves, and
 fall asleepe, shall soone feele themselves bereft of Gods grace. And
 why? They bee not worthy of it, bycause they seeke it not with con-
 tinuall care. Therefore too waken vs thoroughly both from our slough-
 fulnesse and from our rechelesnesse, wee must beare in mind, that see-
 ing God hath called vs into his Church, and touched vs to the quicke,
 to receiue his Gospel with trew obedience: the same ought to streng-
 then vs so much the more too the end. Let that serue for one poynt.
 Agein, let vs vnderstand, that God must needs shewe the riches of his
 glory, when he increaseth to his holy spirit in vs by degrees. For
 must there not needes bee an infinite treasure of his goodnesse, when
 he draweth vs so to him as the first sight? In what plight we are when
 God chozeth vs and taketh vs too him? He draweth vs not onely out
 of a stinking puddle, but out of the bottom of hell. For behold, the
 thing that we bring with vs by inheritaunce from our mothers womb,
 is cursednesse, and to be as enemies to God, and too haue nothing but
 sharke malice and rebelliousnesse in vs, and too be blynd wretches, and
 (at a word) too bee giuen too all euill, so as Satan reigneth ouer vs,
 and wee bee his bond slaves, and are hild downe under the tyranny
 of same. Now then seeing that God hath pitied vs, in respect that we
 were so miserable creatures: Needes must it be, that he vttered the
 great riches of his goodnesse in that behalfe, and meete it is that he
 should bee glorified for the same. And (as I haue sayd already) wee
 ought too be the better touched therewith, that like as he hath adopted
 vs for his children, so wee may shewe our selues willing too take him
 for our father. But howsoever wee fare, although he haue reformed
 his image in vs, yet must he bee sayne too vtter the riches of his good-
 nesse, and too increace his gifts in vs, and too make vs too go on still
 with our course. And it standeth vs so much the more on hand to heare
 this doctrine in mind, bycause wee see the worlde hath bin beguiled
 with these coyces and quinions; that euery man myght well put forth
 himselfe through his owne firewill, or at leastwile prepare himselfe
 to come vnto God. And agein, that Gods adding of grace vpon
 grace, is, by thatt men haue vsed well the grace that he had giuen and
 bestowed vpon them before. Now as touching the first poynt, how
 is it possible that wee should bring aught of our selues too win Gods
 fauour withall? seeing wee bee lyke poore dead men, and as rotten
 carkelles,

arkelless, what preparation can wee make too purchase fauour at Gods hand: But not men needes bee woele than bewitched, when they conceiue such follies: Wherefore let vs learne too farther the beginning, continuance, and end of our saluation bypon God, and too thin all those diueltish illusions, (which seme to many to be) that God in adding of grace into grace, hath a regarde how enery of vs hath deserued it. For contrariwise St. Paule telleth vs, that in this case we must haue nothing before our eyes, but Gods goodnesse in shewing himselfe so liberall towards vs, that he neuer ceaseth too doo vs good. He is not lyke mostall men, which will say, I haue doone thee good enough already, content thy self: but lyke as he hath shed out the gifts of his holy spirit into vs, so he is moued too increace the measure of them, till wee bee come too the full heyghe of them, that is too wit, too full perfection.

Now herunto Saint Paule addeth expresse, the inward man: for wee would sayne that God should alwayes strengthen and increace vs in this too, but in the meane while the heavenly lyfe is as nothing with vs. For some would shewe themselves valiant, and they bee so rauided in their owne conceit, that they weene themselves too bee as Angels, so as men may speake of their deets of prouelle, and that they may bee taken for proper men; and purchase themselves reputation. That is one kynd of strength that men desire. Others desire too increace their substance by merchandys, or too get riches and possessions by any meanes howsoever it bee. Othersome couet too bee in crebis and authoritie. Too he thot, the meanes whereby wee would haue God too shewe himselfe bountifull towards vs, is in pleasing our sensuallie and earthy lusts. But on the contrarie part, Saint Paule bringeth vs too the inward man, that is too say, too the spiritual lyfe, which is breene of vs, saying that wee haue record of it. For after the same manner dooth he speake of the inward man lyke to the Co. 1. 16. the Corinthians, saying, that the outward man corrupteth, but pit the inward man is renewed. What is it thru that Saint Paule meaneth by the outward man? Riches, bodily health, honour, credit, authoritie, and (at a word) all that wee couet of our owne nature. Those are the things that are ment by the outward man. Now (as I sayd afore) wee would sayne bee strengthened in those things, but in the meane while we despyze the inward man, that is too say, the things that belong too the heavenly lyfe. And why? For we see them not, because we

wee bee grosse twisted, and intangled in this world. Therefore Saint
 Paule sheweth vs heere, that if God list too diminish vs too the world
 ward, wee must beare it patiently, and be sayeth the lyke in the Text
 which I am about to alledge. For when the saydlesse and heartheness
 sayt which haue their treasure in this world, doo see themselves go too
 decay: they sygh and say, alas, where are the armes that I had in tyme
 past: where bee the legges? & therupon they fall too repnyng agens
 God. Agein, if a man that was riche bee diminished, and God cut
 of the things that he possessed: he is in horrible inquietnesse, and bee
 had leuer too bee alreedy buried, than too see his wings clipped after
 that fashyon. Agein, they that are led with ambition, and seeke no-
 thing but honour & estimation in the world, if they be once out of their
 accustomed credit, they thinke all is lost: But on the contrarie part,
 Gods children, which set their eyes willingly at all the things which
 haue a fayre glasse here beneath, and behold the heritage of heauen by
 fayth, are not so vexed when they see themselves diminished euen in
 eyfpyght, & that God maketh them to drop away by little & little: they
 take al in good wyse. And why? For they haue an eye to the chaunge
 which is, that by that meane God reneweth them, too gine them the
 thing that is wise, and too make them take courage agein, as though
 the kingdome of heauen were hard at hand. So then, the thing that
 Saint Paul sheweth vs now, is, that looke as every of vs is carped
 away with his owne foolish lusts, so woult bee haue God too peele to
 his fondnesse. And contrariwise, by his praying unto God to streng-
 then vs, he sheweth vs, that it must not greeue vs, though wee decaye
 as in respect of our bodies, so wee haue the spirytual chereynesse
 that maye make vs too beate neerer and neerer vnto our God,
 and too looke still too the kingdome of heauen, which cannot fayle vs,
 assuring our selues, that the byrnyng of vs lowe, is too the end wee
 should bee exalted on hygh, and that although we must go dolme into
 the grave, yet it is not too perishe there altoogither, but too bee renewed
 agein. Allherfore let vs suffer our selues too bee so abaced, that wee
 may bee set by agein by the power of our God. And although wee be
 poore despyred creatures in this world, let vs suffer it patiently, and
 therwithall let vs not cease too warrant our selues that God will
 woork in vs as he promyseth.

And furthermore let vs mark wel, what S. Paule setteth before
 heere: for he sayeth not the single name of God, but sayeth, The father
 of

of our Lorde Iesus Christ, of whom all kindred is named in heauen
and in earth. Now hereby hee sheweth vs first of all, how familiarly
wee may go intoo God, as hath bin touch'd alreedy. And the last ^{Eph. 3.}
sunday this text was declared sufficiently, where he shewed vs, how we ^{c. 12.}
may come intoo God. But there he did set sayth in the first place. See-
ing then that wee have assurance that the gate is opened for vs, wee
may bee bolde too go in intoo God. And this sayth ingendereth trust
in our hartes, and trust giueth boldnesse. These are the three steppes
that Saine Paule did set downe there. And heere he sheweth vs how
wee obteyne that priuiledge: that is too wit, bycause God hath not on-
ly his heauenly Maiestie too bee worshipped of vs: (for although wee
ought too honour him in that respect, yit would it so astonishe vs, as too
make vs thin his presence as much as wee possibly could:) but also
addeth the title of father, and sayeth, that he taketh vs for his children,
by meanes whereof wee bee no more afrayde of him, but may come fa-
miliarly too him whensoever occasion serueth, forasmuch as he hath
his armes open too receyue vs. This is an article well woorthy too
bee mynded. For if wee cannot call vpon God, what will become of
vs: in what plyght shall wee bee: It is sayd, that all our welfare ly-
eth in hauing our recourse intoo God. Now if wee thinke that God
will heare vs, when wee pray doubttingly and debatingly: wee beguile ^{James. 1.}
our selues, as sayeth S. James. Therefore wee must not bee as reedes ^{a. 6.}
that are shaken with every wynde, or lyke the waves of the sea. But
wee must bee well and thoughtly assured, that God which calleth vs
goe him will not disappoynt vs. Wherfore when wee pray unto God,
it must be with trust, that wee shall not loze our labour. But how may
we come by that: For behold, God hath an incomphehensible maiestie,
& what a distance is there betweene him & vs: Though we could stye
aboue the clowdes, yit could wee not come nigh God, by reason of the
infinitie hygheesse that is in him, for the heauens comprehend it not. ^{1. Kings. 8.}
Then should wee bee as folke forloine and bairned away, if Iesus ^{c. 27.}
Christ were not there as a meane to make vs way. And that is it which
S. Paule meaneth heere, when he sayeth, that he prayeth too the fa-
ther of our Lord Iesus Christ, too the end wee might knowe, that he
is not farre from vs, if wee hold the way that he sheweth vs, that
is too wit, if wee make Iesus Christ our aduocate, to beare words for
vs, and speake as it were by his mouth. For he is entred intoo the ^{Hebr. 4.}
Sanctuary of the heauens, too present himselfe there on our behalf, ^{d. 24.}
that

that it might be all one, as if he bare vs vpon his shoulders, and such
wee and our prayers bee accepted and allowed of God; and wee bee
sure that they banish not away into the ayre, but that God receiveth
them as well as if he were hard by vs, according to his promise made
Psal. 145. in the Psalme, which is, that he will be neere at hand to all such as call
d. 18. vpon him in truth. Had this bin well considered, the wretched world
had not troubled it self so much, in seeking too few Saints and
Saintes, too bee their patrons and advocats. As for example, when
the wretched Papists say, that they must haue the Virgin Mary & St.
Michaell for their intercessors, and other Saints, whom they haue
deuized of their owne brayne: ho (say they) wee bee not woorthy too
come in Gods presence. It is very true: but this unworthinesse of ours
ought also to make vs too seeke the remedye which God hath appoynted
for vs, that is wit, too repaie too our Lord Iesus Christ, who is
the way that leadeth vs too his father, according too this saying of his,
Iohn. 14. I am the way, the truche and the lyfe: and whatsoener yet ask of God
a. 6. my father in my name, shall be graunted you. There our Lord Iesus
promiseth, that whatsoener we ask of God his father in his name, shall
bee doone vnto vs: and thereby he warranteth this doctrine. Therefore
let vs mark at a word, that in asmuch as our Lord Iesus offereth and
putteth forth himself too bee the way too lead vs vnto God his father,
wee must not go ranging vp and downe, but if wee will needs seeke
any other way, wee shall but stray, and neuer bee at any certeinetic too
come vntoo God. Furthermore, too the intenc wee may bee contented
with Iesus Christ alone: let vs heare well in myne how he sayeth, that
all our requests shall be heard, if they bee grounded vpon his name.
Wee see then, that the thing which Saint Paule ment too shewe in the
first place, is, that as oft as wee pray vntoo God, wee must assure our
selues, that although wee bee unworthy too come vntoo him, yet not-
withstanding he ceaseth not too accept vs, and our prayers are a
sacrifice of good and acceptable sent vntoo him, when we acknowledge
him too bee the father of our Lord Iesus Christ. But yet must wee
Iohn. 17. also adde, that which the Gospell sheweth vs, that is too wit, that we
d. 21. bee members of his only sonnes bodie. For had wee no allyance with
Iesus Christ, wee should gayne nothing by knowing him too bee the
sonne of God. But soasmuch as wee bee made one with him, and he
housafeth too communicate all his goods vntoo vs: therefore wee may
well call God our father. And for that cause also did he say too his
disciples,

disciples, I go my way too my God and your God, too my father and your father. Thus much concerning the first poynt.

John. 14.
c. 17.

And heere withall wee must marke well also, how S. Paule addeth for a larger declaration, that all kinred both in heauen and earth is named of him. In saying so, first he sheweth that the Jewes ought to be ioyned into the Gentyles, and that for asmuch as the Trumpet of the Gospell is blowne, Gods grace must bee preached abroad euery where, that men of all Countreies and Nations may call vpon God: And therby also it is shewed vs, that although wee come of the heathen which were erst cut of from the kingdome of God: yet wee bee now made his households folke, and registred among the Citizens of heauen, and God adowneth vs too hee so. And so yee see that by the father of our Lord Iesus Christ, and also bycause Iesus Christ is made our head, and hath receyued vs for his body: yee see (I say) that all kinred is named of him, bycause God would take vs too him, yea euen vs poore wretched creatures, which are not worthy too bee of the number of the woormes of the earth, yet notwithstanding he not only would take vs into the companie of the Jewes, which were a holy linage; the chosen people of God, and his owne inheritance: but also hath taken vs into the fellowship of the Angels of heauen. For Saint Paule is not contented heere with setting downe a kinred among men, too shew that he meantst as the saythfull is matched with Abraham, Dauid, Peter, and Paule: but he sheweth, that he is matched euen with the Angels (of heauen too.) And soothly we may well haue that dignitie, seeing that Iesus Christ himselfe would take vs too bee our brother, and hath knit himself too vs in the bonds of brotherhood. Thus yee see how wee should be gupped in praying vntoo God, that wee may come vntoo him in feare and reuerence, considering his maiestie which is infinite. And moreo- ver not too bee abashed at it, ne too turne away, but vnderstand that inasmuch as God hath woulded too take vs for his chyldren, and our Lord Iesus Christ is ordeyned our mediator, too the intent wee myght come vntoo him: wee may come with full trust before the throne of grace, and not stricke too cal God our father with open mouth, bycause he hath shewed, that he taketh vs for his chyldren, and wee haue Iesus Christ for our brother by adoption, and wee neede not too doubt but that all the Angels of heauen acknowledge and auow vs for their brethren, when wee come too God so ioyned too our Lord Iesus Christ.

Eph. 2.
d. 19.

Exod. 19.
2. 6.
1. Pet. 2.
b. 9.
Apoc. 5.
c. 10.

Hebr. 4.
d. 16.
Rom. 8.
c. 15.

S. i.

lyke

lyke as on the contrarie part also if we swerue from that marke, wee must needs bee cast of, and the Angels must become our enemyes and aduersaries, and let themselves against all the prayers that wee can make.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too bountifull too reforme our lyfe in such wyse, as wee may shewe by our deedes, that wee haue not lost our tyme in going too his schoole, and inbeuer and inforce our selues too please him in all things: and that forasmuch as wee bee not able too serue him alwayes in perfection, he will bountifull too beare with our infirmities, & to beare them vp in the meane wyse, so as wee may not cease too resort still vntoo him, seeing the needs and necessitie wherewith wee bee pinched. And so let vs all say, Almighty God heauenly father. &c.

*The. xx. Sermon, which is the fifth
vppon the third Chapter.*

14. For the vvwhich thing I bowv my knees too the father of our Lord Iesus Christ:
15. (Of vvhom all kinred is named in heauen and in earth.)
16. That according too the riches of his glory, he graunt you too bee strengthened vvith povver by his spirit in the invvards man.
17. And that Christ may dwell in your hartes by fayth.
18. And that yee may bee rooted and grounded in Loue; too the intent yee may comprehend vvith all the Sainctes, vvhat the wydenesse, and the length, and the deepth, and the heyght,
19. And knowve the louingnesse of Christ, vvwhich passeth all knowvledge, that yee may be filled vvith all fulnesse of God.



We haue seene this morning by what enterance wee must offer our prayers vnto God, if we intend too be heard at his hand, and too haue full assurance that our prayers shalbee well lyked: namely that Iesus Christ bee our guyde and aduocate, and make intercessio for vs, so as we speake not but as it were by his mouth. Now he hath set it downe for a rule in praying vnto God, Math. 6.
b. 9. that wee must call him father. And how

dare men bee so bolde or presumptuous, as to call God their father: Surely wee can alledge no ryght wherby too clayme any such dignitie. For not euen the Angels haue it, but by meanes of our Lord Iesus Christ. Then is it impossible for vs too pray too God, as he commaundeth vs, and after the manner which he teacheth vs in his woord except Iesus Christ bee our aduocate. For on whether syde are the Angels akyn too vs: shall the Virgin Mary be found to bee our greate Aunt or Graundmother: What are the Apostles: Too bee short, wee must resort too our Lord Iesus Christ, too haue his spirituall kinred, wherby God sheweth vs for his adopted children. And when wee once haue that, wee must no more doubt whether God will heare our prayers or no, seeing wee come not to him vppon a foolish rashnesse, by presuming vppon our owne naturall reason or selfyking, but with obedience too his commandement. Agein, wee haue his promise, which can neuer deceyue vs. Contrarywise all they that thinke too obteyne fauour at Gods hand by any other meane, doo but run astray, and haue shet them selues out of the doore already. And therfore there is now none excuse, but that wee must simply hold the way which the Gospell sheweth vs, to come vnto God by, that is too wit, In the name of our Lord Iesus Christ, without adding of any other creature, as we see doone by the whole world. In deede they that pester by a throng of patrons and aduocates, (as they terme them,) hope too bee well welcome vnto God. But by what warrant: Who hath promised them, that God will accept their deuotion, and all that they offer vnto him: For it is not in vs too appoynt officers in heauen. In a Court of Justice of the world, it myght well bee a matter of course (as they terme it,) and it myght lie in the power of a Iudge, too giue leaue too to whom he listeth, too pleade mens cases, too the intent there myght be

no confuzion. But if wee will make advocates at our owne pleasure, and vppon our owne head (in heauen :) it is all one as if wee would rob God of his authoritie and souerentie. Yea, and wee must bechink vs how S. Paule saith, that all our prayers and supplications, shall neuer be aught worth, but utterly vnprofitable and vayne, if they be not conformable to Gods word, so as we take our rule fro thence. For how shall wee call vpon a God (saith he) whom wee knowe not, at all aduenture : And how shall we knowe after what manner we should pray, and what stile and speeche wee should vse : Wee must come too hearing, not of the things that men shall bring vs of their owne vayne, but of the things that God commaundeth vs. So then, wee must vse this modestie and sobrietie, and not speake at randon when wee pray vntoo God, but simply obey his word. Yea and we know that prayer is the cheefe sacrifice that God requireth. For whereas it is sayd, that wee must worship the only one God : it is not alonly with ceremonies, as with kneeling downe before him. In deede that is requisite : for it is meete that wee should honour our God both with our body and with our mynd, because they bee both his. Howbeit in worshipping him, wee must acknowledge truely that wee hold all good things of him, and that doo wee in praying too him. For wee come thither as poore soules vterly destitute of all thinges that are meete for vs, knowing that without him wee bee worse than miserable. It is sayde in the lawe, that in offering sacrifice too God, men must not doo any thing at all of their owne head, but follow his ordinance, inasmuch that it was forbidden them too take strange fyre too vse vppon the altier : whereby it was ment in a figure, that men should vterly forbear all their owne deuotions, when they intend too offer any thing vntoo God. Likethyse they were forbydden too offer sacrifice without salt, thereby too shewe that wee ought too haue a sure instruction, so as all the offerings which wee offer vp too God, bee sauced or powdered with his word : for without that, there will bee nother taste nor saueur in them. But seeing that wee now adayes haue the substance and truth of the figures of the Lawe : whensoever wee offer our prayers and supplications vntoo God, or yeeld him prayse and thanks, let vs doo all by our Lord Iesus Christ, as the Apostle too the Hebrewes exhorteth vs. This serueth too finish by the matter that was begunne this morning.

And wee must call to mynd what S. Paule told vs this morninge
namely,

namely, that in praying vnto God, wee must not bee giuen too our
worldly affections, but seeke that God may bee glorified, and that the
residue may bee but as an appurtenance too it. That is the cause
why he spake purposely of the inward man. For if God should giue
vs the byble too aske whatsoever came in our head, or if wee on our
side should take such libertie: what a thing were it? If he should giue
vs al our owne asking, it would turne to our ruine and confusion. For
we haue our lusts further out of square, than little children or sick folks.
And all of vs generally doo by experyence find in our selues, that wee
bee fast settled heere by lotue, and would fayne bee hild continually in
this world: wee hang our heads growelling downward, and cannot
lift them by. So much the more therefore doth it stand vs on hand, to
mark wel the thing that S. Paule sheweth vs in this sentence: namel-
ly that wee ought too pray God to reade vs, and too strengthen vs by
his holy spirit; and too increace his giftes in vs more and more, that
in passing through this world, we may alwaies come at that mark, and
bee heere but as wayfarers, too the end that our Lord may adorne vs
for his children, and the heritage be kept for vs, which he hath promi-
sed vs, and bought so deere for vs by the death and passion of our
Lord Iesus Christ.

Now heereuppon S. Paule inferreth, that Iesus Christ may dwell
in our harts by fayth. Wherby he sheweth, that without Christ wee
shall neuer bee made partakers of any one drop of Gods grace. It
is true, that God hath the whole fulnesse of life, light, righteousness,
and all goodnesse in himself. But where is the head wellspring? It
is utterly hidden, & we shall neuer be able too come at it of our selues.
And if wee thinke too doo any good by our owne intentions: it is but
a decepyng of our selues: wee shall but dig pits continually, yea even
such pits as are full of holes, and haue no springs of water in them.
Behold, the thing that men gapne by following their own intentions;
is, that they make much traucting by and doctine, and are neuer the nee-
der. But our Lord Iesus Christ is a fountayne wherby we may well
drinke our fill: yea and wee neede too make no long windlasses too
come vnto him, by and he offereth himself, saying: All you that are a-
thirst come vnto me & drink, for whosoever drinketh of the liuing wa-
ter that I giue him, it all haue ynough, both for himselfe, and also too
make it flowe out vnto his neighbours. Now then, for as much as our
Lorde Iesus Christ doth so aboundantly and bountifullly offer vs

Jerom. 3.
c. 13.

Iohn. 7.
c. 37.

S. iii.

the

Chap. 3. Ioh. Calvin vpon the Epistle

the benefits which wee receyue of God his father : therefore **S. Paule** sayth, that he must bee sayng too dwell in our harts, that wee may bee reformed by Gods spirit. And let vs mark, that Iesus Christ hath the full perfection of all goodnesse in him, not onely in respect that he is the euerlasting sonne of God, but also euen in his humane nature which he tooke of vs, and wherein he became our brother, hath he also receyued all fulnesse, according too this saying of the Prophet **Elay**, that vppon him shall rest the spirit of wisdom, the spirit of understanding, the spirit of the feare of God, the spirit of righteousness, and the spirit of strength. And too what end? Is it for his owne vse? He had no neede of it : but (as it is sayd in another Text) it was to the end that he should distribute it vntoo all his members, and wee all of vs from the most too the least parte of his fulnesse, not fearing that fountayne can dry vp. Seeing then that our Lord Iesus Christ dooth by the Gospell dayly communicate and offer vntoo vs the things that wee want, and are needefull for our saluation : it is not for nought that **S. Paule** hauing shewed that wee can do nothing furtherforth than wee bee vpheld by Gods grace : addeth, that God must bee sayne too dwell in our harts.

My. ii.
L. 2. j. 4.

Now vppon these words, wee haue too gather first of all, that God thinking it not ynough too remedie all our defaultes and misdoings, and all our wantes, hath vouchsafed too giue himselfe too vs in the person of his onely sonne. If it were told vs that wee bee restored too the former state from whence our father Adam fell, that were very much, and therein wee should haue an excellent record of the goodnesse of our God : but he hath not onely giuen vs both heauen and earth, that is too say, all things that are fit for vs both in respect of this flyghtfull lyfe, and of the euerlasting saluation of our soules : but also he hath giuen himselfe vntoo vs. And how is that? Euen by giuing vs our Lord Iesus Christ, as is sayd of him in the mouth of the Prophet **Elay**. And all the Scripture also leadeth vs thither, when it sheweth vs how God giueth himselfe vntoo vs, and how wee possesse him, and haue full fruition of him. And then vppon wee must conclude with that which **S. Paule** sayeth, in the eyght too the Romanes, namely, that inasmuch as Gods sonne who hath all excellencie and dignitie in him, is giuen vnto vs : shal any thing elsse be withhould fro vs? Seeing that God hath graunted himselfe so farforth vntoo vs, as too haue his sonne to dwell in vs : shal we now doubt (of the obteyning) of the things which hee knoweth

knoweth to be for our profite and behoof: Thinke we that they shalbe
denyed vs: Dee see then that the thing which we haue to remember
in the first place, is, that God hath shewed himself so bountifull too-
wards vs, that he hath not thought it ynough too put vs in possession
of all his goods, but hath vouchsafed too become our portion and cup ^{Psal. 119.}
himself, as the scripture sayeth, which bleth such similitudes, to shew, ^{57. &}
that as a man seeketh his ordinary repast, and is well appayd when ^{Psal. 16.}
he hath meate and drinke, bycause he is refreshed by it: so must we re-
solye vnto God, too haue the true foode: and wee must hold our selues
contented with him, when he giueth himself so vntoo vs. And heere-
withall let vs euer heare in mynd what I haue sayd, namely, that wee
neede not too loze in the ayre, nor too make any farre fetches for the
possessing of God, bycause he hath knit himself too vs in the person of
of our Lord Iesus Christ, and in him we are made partakers both of
him and all his benefites. And so, Paul setteth vntome the word sayth,
too shewe vs how deere the doctrine of the Gospell ought too be vntoo
vs. For it is not ynough too haue sayd, that Iesus Christ dwelleth in
vs, bycause wee will alwayes haue our replies (and say) How may
that bee: For wee cannot stye vp so high. He is in the glory of hea-
uen, and wee bee crawling heere in the world, subiect to nuleries with-
out number. Seeing then that there is so long a distance betweene
him and vs: howe may he dwell in vs: Now S. Paule addeth pur-
posely, that the Gospell is of such power, as too vnite vs to Gods soule,
at leastwyle so wee receyue it by sayth: for it behoueth vs too consider
the contentes and substance of the things that are preached vntoo vs,
concerning the grace of our Lord Iesus Christ. It is not onely sayd,
that it was Gods will too haue him offered in sacrifice, too the in-
tent wee myght bee reconcyled, and all our sinnes hee wyped out, so
as they myght neuer come too account, and (too bee short,) that full
amendes myght bee made for all our sinnes by his death and passion,
and that he was rayzed again for our iustification, as S. Paule sayeth
in the fifth too the Romanes: not onely those things are sayd of Iesus
Christ, but it is also said, that he is our head, as we haue seene already,
that we liue of his stoue substance, as a trea bymeth his sap from his
roote, and that as the head of a mā breatheth forth his power through
all the body, so haue wee a secret vniou, and such a one as is wonder-
full and farre above the order of nature, bycause that although Iesus
Christ bee in heauen, yet he sayeth not too dwelle in vs. And shortly if

the Sunne can so cheere vs by by his beames without fleeing out of his place, inasmuch as wee see that every morning wee see as it were refreshed and comforted (by his ryzing,) yea and euē sicke folkes feelee some cheerfulness. by him though they lye a long in their beddes: seeing that a creature which is not onely transitorie and corruptible, but also senselesse and inmutable of it self, hath notwithstanding such force and proprietie giuen it of God, too reioyce and refreshe vs after that fashion: what shall our Lord Iesus Christ doo, who is ordeyned too haue the fullnesse of the Godhead dwelling in him, and to shed forth all the gracious griftes of God his father vppon vs, too deale them vnto euery of vs according too his measure, as is sayd of him in the. iiii. Coloss. 1. b. 9.

Chapter of Saint Iohn: Then if wee come too Christ with beleefe to him, that is too say, if wee receiue the promises of the Gospell: let vs assure our selues that he will dwell in vs, euē by the meānes of fayth. But heretofore wee shall treat more fully in the fifth Chapter. Notwithstanding, this text could not haue him vnderstoode, unless I had noted the thing that I haue brieely touched euē now: that is too wit, that Iesus Christ dwelleth in vs by fayth, and that our receiuing of him as he offereth (himselfe with) all his grace by the Gospell, is not alonely too looke vppon him aloofe, or too haue it tolde vs, that he hath offered himselfe in sacrifice for vs once for all: but too the end he should dwell in vs by the power of his holy spirit, and wee bee knit vnto him, and feelee that he dooth truely execute the office of a head towards vs, so as we bee members of his body, and line of his proper substance. That then is the cause why S. Paule added the word Fayth, when he sayd, that Iesus Christ ought too dwell in vs.

Nevertheless wee must not go about too much Iesus Christ out of his heavenly glorie, too the intent too bee the nearer vnto him, as the unbeleeuers doo, who will needs dwell euē still beneath, and transfigure God after theyr owne lyking. And wee see what is dooing in the popedom. For there is no God among them, but a sort of puppets which they call Images and remembrances. And moreover, because they see well that those are but dead Rocks and Stones: they haue made another God, whom they haue set vp in a box, and too him they resort as too a liuing God. In verie if they had the supper of our Lord Iesus Christ according too his institution, instead of the abominable Palle which they haue brought in with their stone head, Iesus Christ woulde bee present among them: howbeit not as they imagine,

Imagine. For in the Supper wee doo truly receiue the bodie and bloud of our Lord Iesus Christ, too bee fed of him, and of his owne substance, so as he performeth the thing which he speaketh by his words, namely, that he is our spirituall bread and drinke, and hath toherwith too sacrific vs too the full. Yea, but yit are the bread and the wyne of the Supper, as pledges that our Lord Iesus giueth himself too vs, to the end wee should seeke him aboue after a spirituall fashyon. So then, Saint Paule sheweth vs, that if wee will haue Iesus Christ ioyned intoo vs, wee must not bee giuen too our owne beautilinesse, but our harts and myndes must bee lift by aloft too seeke him aboue, as hath Coloss. 3.
 bin declared alreddie. It is trewe, that he commeth downe too vs by his word, and by the power of his holie spirit: but that is too the end that wee should mount by thither too him.

Howbeit there is one thing more which wee ought too mark well in Saint Pauls saying, that Christ must dwell in our harts. For manie men haue him in their mouth, yea and also in their bayne, as they vnderstand him, and they think themselves well discharged, when they can babble of him: but in the meane while there is no luely roote in them. Then is it not ynough for vs to haue some rouing knowledge of Christ, or too gaze at him in the aire; as they say, and too bee able too talk of him with full mouth: but he must haue his seate in our harts within, so as wee bee knit too him insecretly, and with a trewe affecti on. That is the meanes for vs to be made partakers of Gods spirit.

And to bee short, wee may see here, that all such as were too obteyne aught at Gods hand but by the meane of our lord Iesus Christ, doo but raige and wander in bayne, and shal alwayes fynd themselves empty: insomuch that when they think themselves too bee full fed, it shal bee but with wynd, that is too say, with bayne and tryfling imaginations, as I told you this morning. They therefore which denys patrones of their owne head, and kurnyze that God will fauor them for it, and in the meane while let Iesus Christ alone must vnderstand, that they bee so fyrr of from obteyning their requests, that God doeth rather abhorre them, insomuch that when they once shal come from the ankerhold which is set forth for vs in the scripture; (that is too wit, from haling our Lord Iesus Christ for their Iohelma) the Angels of heauen must needs forsake them, and the Saints also, to whom they be lighted themselves, must needs deny them, yea & al of them must see themselves against them as aduersarie parties. For there is no meane
 for

for vs too bee matched with the Angels, Prophets, Apostles, and
 Partirs, till wee haue trew concord with them. And how shall wee
 haue that: By sayth: that is too say, according too the pure doctrine
 of the Gospell. Not that it is ynough for vs too haue our eares beaten
 with it: but that wee must receyue the things that God promisseth vs
 there, so as wee abhorre all that euer Satan can set afooe vs, and haue
 none other gryde than only our Lord Iesus Christ, who hath tolde vs,
 that he is the lyght of the world, and that whosoouer walketh in him,
 cannot stray. But by the way wee must serche and examyn our selues
 narrowly, that wee take not a hayne cloke vnder the name of Iesus
 Christ, as we see manie doo now adayes, which protest themselves to
 bee Gospellers. And euen among our selues, what a number are there
 which will shew signes greate ynough, that they bee willing too fol-
 lowe Gods woord: But they think too discharge themselves with
 petie tryfles: and when they haue once giuen eare (too the doctrine)
 and spoken a fewe good words: then, too their seeming, God is bygh-
 ly bound vntoo them. But heere it is shewed vs, that wee haue none
 acquayntance at all with him, untill Iesus Christ dwell in our hearts.
 And that is the very meane wherby too bee filled with his benefites,
 and too haue his holie spirit dwelling and reigning in vs. For whelke
 we seade God, and walk in his obediencie, so as wee behaue our selues
 according too his will, and all our wits and desyres are thitherward:
 it is a token that wee liue after the flesh, as Saint Paule sayeth too the
 Galathians. Therefore wee must shewe by our outward frutes, that
 wes bee truly ioyned too Iesus Christ, and that he hath made vs part-
 kers of his holie spirit.

Now herenpon Saint Paule addeth further, that vvee must
 bee rooted and grounded in charitie. This woord Charitie in loue,
 may bee taken as well for the loue that God beareth vs, as for the mu-
 tual loue which wee ought too heare one towarde another. But the
 very trew and naturall sense of Saint Paule heere, is, that he meane too
 haue vs knit toogither. For as he speake hereuntofore of Gods fre-
 hede towarde vs, so now he sheweth vntoo sayth importeth that wee
 should haue brotherly loue one towarde another. And the hely Scrip-
 ture bringeth vs alwayes to that point: insomuch that whenshere is
 any speaking of the full perfection of good lyfe: sayth goode before, &
 then comes Charitie next vntoo it. For the end that wee must begin
 at, is the vnder abating of our selues, too the end wee may seke all our
 welfare

we stand at Gods hand, and that our seeking of it there, may bee, first too acknowledge that he giueth vs all things in the person of his onely sonne: and secondly, too call vpon him too settle our sayth in him, too flee wholly for refuge too his mercy, and after as every man feeleth himself bound vntoo him, (as all of vs are exceedingly,) so to acknowledge by our thanksgiuing, that he is our rightiounesse, our holynes, our victorie, our ioy, our glorie, and our happinesse, that wee may performe the thing which is sayd in Ieremie, whosoener glorieth, let ^{Iero. 21} him glorie in the Lord, bycause it is he that worketh rightiounesse, ^{E. 24} Justice, and mercy. Wee see then that wee must rest wholly vpon our God, or else all the vertuousnesse which wee seeme too haue before men, shalbee but filth and dung.

Now then, haue wee sayth: Charitie must be matched with it, and wee must liue euently and vpprightly one with another, & every of vs acknowledge thus, I was not created for my self, nor to seeke myne own priuate benefyte & commoditie, but for the benefite of my neighbours also. And therefore let vs absteyne from all guile, inuenging, outrage, and malice, and inuener to serue eche others turne, accepting too our abilitie. That is the perfection of good lyfe.

Saint Paule hauidg spoken alreddie of sayth, addeth now, that wee must also bee grounded in Charitie: as if he should say, wee must not haue alonely some fit (or pang of loue) as manie men haue: but there must bee a stedfastnesse and euen holding on in it all our lyfe long. For a thing may giue a greate blaze, and pit quayle anon after. Behold, a huge building may be ouerthrowen with one blast of wynd, if it be not set vpon a sure foundation. Also a man may set by a greate tree: but if the roote bee cut asunder, what will come of it? It must needes fall downe out of hand, or else if it haue some hold at the one ende for a tyme, it must needes wither at the heate of the Sunne. Euen so is it with vs, when we haue a greate zeale which is not well rooted in our hartes: for it wilbee but as a maske or a gay shoue before men. That is the cause why Saint Paule exhorteth vs purposely too bee grounded in charitie, too the intent too correct the vyce of louing, by startes or fits (as they say) which is too common a thing. Neuerthelesse, it were a fownesse too conclude therefore, that our saluation were grounded vpon our good woorkes. For heere he treateth not of the cause of our saluation, but only howe wee ought too rule our lyfe. As gein, wee knowe there is but one onely foundation of the Church, as **S. Paule** sayeth in the thirde chapter of the second Epistle too Corin-
thians

chians, and as wee haue seene alreddie in this selfsame Epistle, and specially as Iesus Christ himselfe declareth in the sixteenth chapter of Saint Mathew. And which is that foundation? It is Iesus Christ, and no man can lay any other than that which the Prophetes and Apostles haue layd, and wee must hold our selues too it at this day, and euen vntoo the worldes end. And yit may wee not cease too bee rooted in loue by meanes of our Lord Iesus Christ. When men demaund what is the cause of our saluation, by what meane wee be brought into his fauour, and how wee may come vntoo hym, and cal vpon hym with full trust: (wee must answere) it is, because our Lord Iesus Christe is giuen vs, and it is he in whom the fulnesse of the Godhead dwelleth. Now wee bee yit farre of from such perfection: Howbeit, so far as wee bee grounded vpon our Lord Iesus Christ, wee haue a steadynesse that continueth all our life. So then let vs marke, that Saint Paule exhorteth vs here too true stedfastnesse, too the intent we should neuer bee weery of wel doing, though wee haue neuer so many occasions too thrust vs aside. For euen such as are best mynded (too see too) doo neuertheless take pitch at it, when men shewe themselves backward towards them: and when they consider, that for their well dooing men wyll requyre them with all euill; they bee sore grieved at it, and become quite out of hart. And that is a cause why so few continue in the feare of God, and walke as they ought too doo: for it seemeth too them, that they haue lost their labour in doing well. Againe, there is likewise this inward lence also, that the wicked take occasion too run out so much more intoo all manner of harmfulnessse: so that if a man liue in simplicitie, and beare the wrongs patiently that are doone tooo hym: all men wyll bee dooing with hym, and every man would eade hym up, as if he were a sheepe among an hundred Woolues. Such as are easily intreated too giue of their goodes too their neighbours, seeme too bee set out too the spoyle, and every man wyll bee catching al that euer he can from them. When men see so leaue dealing in the world, it maketh every man too take out his owne share, as men say. But contrariwise it is told vs heere, that if wee bee rooted and grounded in charitie, although men thrust vs aside, and discourage vs by their vnthankfulnessse: yit wyll wee not cease too hold out in well dooing, because wee haue a good and deepe roote.

And S. Paule hauing spoken so of the good will that wee ought too beare towards our neighbours, returneth too his matter of sayth.

And

And surely the chief poynt for vs, is too knowe that God auoweth vs for his children, and that our sinnes are forgiven vs, so as he taketh vs for ryghteous. If wee haue not that, how can we fynd any sweetnesse in seruing and honoring of him: And how or with what corage can we pray to him: What prayse can wee offer to him: Too bee short, it standeth vs on hand too bee satisfied of the infinite good that is doone vs by our Lord Iesus Christ, too the end wee may bee rauished in loue with our God, and inflamed with a ryght zeale to obey him, and holde our selues short vnder his awe, too honor him with all our thoughtes, with all our affections, and with all our hartes. The cause then why S. Paule contineth this matter, is to ppynt it in the myndes of the faythfull, where their saluation lyeth, and how they may bee sure of it. And so much the more doo wee see what the wretchednesse of the world is. For there is none other assurance, than the calling vppon God on this groundworke, so as a man bee lifted vp by fayth too offer himself into his presence. But on the contrary part, we see how men haue gone too worke. And in deepe they haue not bin ashamed in the payedome, too say, that wee ought too bee alwayes doubtfull of our saluation, and that wee cannot haue a sure beleefe of it. And it is not the ignorant sort which say so: but all the doctors of their Synagoges hold it for an article of their fayth, that wee ought too bee alwayes in a manner and doubtfull. And that is euen as much as too cast men vp at aduerture vntoo Satan. So much the more therfore behoueth it vs too heare well in mynd the doctrine that is conteyned heere, that is to wit, that when wee once knowe the loue that God beareth vs in our Lord Iesus Christ, and in such wise as he hath witnessed it too vs by his death and passion, and dooth still dayly warrant it by his Gospel, wee haue the perfect knowledge, and such as shall giue vs full happynesse. And that is the cause why he sayeth, too the end yee may learne with all the Sayncts, what his heygth, & depth, and wydnelle, and thickenesse is: that yee may knowe all this, sayeth he. How now? Went S. Paule too make vs Carpenters or Masons, that he speaketh heere as of the beggth of a buylding? Intendes he to teach vs the science of Masonrie, that he speaketh thus of wydnelle? No; but he openeth his stone meaning by & by, saying: It is the Loue that hath bin sheved vs in Iesus Christ. Therfore when wee once knowe how well God loveth vs, and how inestimable the mercie is, whereof he hath giuen vs so good a pledge, in the person of his only sonne: wee haue all that can bee,

bee, sayeth he. Let vs inforce all our wittes both upward and downward, let vs flye about the cloudes, let vs pierce too the Centre of the earth, let vs go dwtine too the bottomes of the deepes, and let vs rake ouer sea and land, yit shall there bee nothing but vanitie and teazing. When wee haue ended all our wvndables, surely wee may peradventure discourse lyke folk that are verie luttel, & haue learned the vnderstanding of manie things: but yit shall there bee no substance in vs. But when wee once knowe that God is our father in Iesus Christ, and how that cometh too passe, and by what meanes wee obteyne so greate a benefyte: that is the thing (sayeth he) whertoo wee must hold vs. For it is the true measure of our sayth, they bee the boundes of it, and whosoever covets too knowe more, dooth but go astray, as though he would wilfully enter in too a maze, wherout of he could neuer wynd himself agein. Wherefore let vs hold our selues contented with Iesus Christ as he is, and as he uttereth himself by his Gospell, and then shall wee bee filled full, sayeth S. Paule. With what filling? Euen with the fulnesse of God, sayeth he. As if he should say, Unsearched folke as wee bee, there is none of vs but he couereth knowledge, and it is a naturall desyre which burneth all men. In so much that wee shall see many which consume all their goods, and spare nether their bodies nor their lyues. And what too doo? Too get knowledge. All we shall see other some trot from place too place. And what too doo? Too get knowledge. All men then haue that desyre, some more, and some lesse, and there is not so ignorant a person, which would not faine come too knowledge. Now then, seeing wee bee all inclined therto of nature: let vs learne which is the true knowledge. In neede there are sciences which are behoofesfull too passe this world withall, and requisite it is that men should haue artes and trades, and also the liberrall sciences, as they be termed. All these are good, if they bee referred too their dew endes. But yit notwithstanding wee must come too the Science of Sciences: for that is it which will neuer fayle. For when a man shall haue trotted all the earth ouer, (about other Sciences,) what profyte wvll come of it? It will bee but vanitie, as I sayde afore. Wherefore let vs not seeke any thing out of Iesus Christ, but let vs rest wholly there, and not swarue any whis at all from him.

And heere wee see first of all, the thing that I haue touchen already by heeretofore: namely, that if wee knowe wel what our Lord Iesus Christ

Christ is, wee would easily giue ouer all other things, according as it is sayd in the third too the Philippians, that S. Paule counted all Phil. 3. his former high esteemed things as losse and dung, to the end he might hold himself too Iesus Christ, and that he went forwarde therein all the tyme of his life, yea and did as it were hold his armes stretched out too catch it, as he himself protesteth. Vee see then, that the thing which wee haue too marke heere, is, that when wee once knowe that Iesus Christ, and the benefites that he bringeth vs, namely that wee may resort too God in his name with full trust: we shall no more haue our mynds so beryd with inquietnesse, but wee shal stand fast and steddy in pure simplicitie of the Gospell. Howbeit, for the better vnderstanding hereof, let vs see how men speake of our Lord Iesus Christ. In dede they wyll call hym the sonne of God, and they wyll take hym for theyr Reuermer: but in the meane whyle they wyll make a doale of his offices, and part them here and there as a pray. The holy Scripture calleth him the onely Priest, bycause it belongeth alonly intoo him too reconcyle vs intoo God. And how many doe now adayes take that bypon them? Euen as many Monks, Freers, Masse Priests, and Hypocrites as bee in the world: for they sell their prayers, as though Iesus Christ had resigned his place intoo them. And vnder pretence thereof, they deuoure all the wealth of the world, and in the meane whyle Iesus Christ is thrust a great way off. Agein, it is sayd, that by the one sacrifice which he offered once for all, he hath gotten vs grace and saluation, yea euen for euer, so that his death and passion appealeth Gods wrath, bycause that thereby we haue full righteuousnesse. But pit for all this, the Masse is brought in, as though the sacrifice that Iesus Christ offered in his owne person, were but a bare figure, and that the thing which the Papists haue inuented, were the only meane (as they say) too purchase fauour at Gods hand. For the whoresmaster goes thither too pay his ransome: so does the drunkard, the wicked swea- rer, the loose liuer, the piller and poller, the quarreller, the glutton, the eater vy of his neighbour: all these resort too the Masse for their ransome, and beate them selues on hand, that God is well appayd.

And in the meane whyle what becommeth of the sacrifice of Iesus Christ? Truly, that must be thrust vnder foote. Agein, it is sayd, that Iesus Christ is our onely Advocate, which maketh intercession for vs intoo God his father. Pit notwithstanding, in the Pope dome there are whole warrens and swarmes of Patrons, which euery man hath

Chap. 3. Ioh. Caluiv vpon the Epistle

hath forged of his owne imygne. And they bee not contented slowly with the Apostles and Doctors; but they must also haue their Sa Christopher, & their S. Cyprian, which are mighty Books that were neuer borne in the world: but looke whatsoeuer the diuell did put in their heads, it was receyued. Again, it is sayd, that Iesus Christ is our righteousnesse. But what for that? Yet neuerthelesse euery man takes vpon him too make attonement with God by his owne works. And therevpon spring the ground worke of meritis and of all the rest. Again, it is sayd that Iesus Christ is our loadestarre, and the way whereby wee must come too God his father; and finally too everlasting saluation: and yet will they needes haue whatsoeuer cometh in their owne imagination. O (say they) mee thinks this is good, and seeing I doo it of a good intent, why should not God take it in good word? Thus they make God a pretie fellow to scoope at their appointment, and as a Jacke to creepe vnder their sleue (at their pleasure,) See how proud men are, whē they once turne away from Gods pure truth vnto their owne foolish intentions, so as there is not so pure and sound a thing, which they corrupt not. What is then the cause that all things haue bin turned upside down in poperie? It is for that they know not Iesus Christ for such a one as he is set forth in the Gospell, but onely haue made, I wote not what, a dead and vnappliable thing of him, and kept no more but the bare name and titles of him.

1. Cor. 1.
d. 30.

Iohn. 14.
a. 6.

Then is it not ynough for vs to say, we beleue in Iesus Christ, and that wee take him for our redeemer: but wee must also knowe to what purpose hee is sent vs of God his father, and what benefites hee hath brought vs. When wee once knowe all this: then shall wee bee filled with him. We shal not neede to go bibbling heere and there, nor to lap or licke by mudde and stinking water one where or other, for want of meate and drinke that is fit for vs. Our Lord Iesus Christ hath told vs, that wee shall fynd both meate and drinke in him, so as wee may thoroughly satisfie our soules both with meate and drinke that is good & holloome for the nurrishment of our soules. So much the more therefore behoueth it vs to go thither: & when we reade the holy scripture, let the mark that we looke at, be alwayes too knowe what the grace of God is which he hath shewed vs in the person of his onely sonne: and when wee once knowe it, wee shall haue profited very well in Gods shole, & may well cast away all other chyldes as fith & popes. In these words doctrines will haue some say as the first sayge, for wee see howe men

DOO

doo alwayes follow that which Saine Paul speakes in the second too
 the Colossians, that is to wit, that by cause they dreames and dotages Coloss. 2.
d. 23.
 haue some shoue of wisdome, therfore they giue themselues untoo
 them. But we must vnderstand that there is no trew foode, but that
 which God giueth vs, and that it is his will to provide vs of all things
 which he knoweth too bee needfull for vs. Will wee then bee filled
 without him? Thinke we, that if wee seeke too the Virgin marie, and
 call hir the moother of grace (after the maner of the papists, which doo
 commonly giue hir that title): wee shall there fynd the things that we
 want: Surely it is all one as if we would go seeke foode, & snatch here
 a bit & there a bit by morsels & gobbets. But Iesus Christ sayth, Come
 into me, & ye shal fynd all that you haue neede of: according wherunto,
 it is sayd, that all the treasures of wisdome & knowledge are inclozed in Coloss. 2.
a. 3.
 him. The if we once know the loue that God his father hath shewed vs
 in his person: we shal haue the fulnesse of all wisdome, we shal no more
 neede too trot heere and there, wee shall no more neede too go by nor
 downe, nor farre, nor wyde: for wee shall haue wholly whatsoeuer is
 good and requisite for our welfare. When wee heare this, must it not
 needes be, that wee be as good as bewitched, if wee beleue not God,
 too rest wholly vppon his sayings, without slingeing abrode after that
 fashyon, and without making of so manie wyndlasses to trubble and tyre
 our selues too no purpose? And that it is which is ment in the Prophet
 Esay, where he sayeth, Go tread in your owne wayes: and when yee Esay. 66.
a. 3.
 haue compassed and gone about both heauen and earth, what shall it
 boote yee? Then if wee bee so blynd as too stray out heere and there,
 and cannot keepe the way that is shewed vs, but will needs go dig pits Ierem. 8.
c. 13.
 at our own pleasure, and forsake the spring of liuing water, which God
 hath set before our eyes: it is good reason that wee should bee both a-
 hungered and athirst, & by broyling in our owne foolish lusts, to trot to
 and fro like women with chyld, which long too eate char Coales, and
 had leuer drink the water of some puddle, thā the water of a fayre clere
 spring. If wee fall too gadding in that maner after Satan, and bee e-
 ggre of his illusions and trumperie, and cannot content our selues with
 the good that our Lord setteth afore vs: must it not needes be, that we
 be worse than bewitched, and that the diuel hath made vs stark beasts?
 So then, let vs vnderstand first of all, that all things which men can
 bring vs of their owne behalf, are but tryfles or rather illusions of Sa-
 tan. And secondly, that when the scripture setteth Iesus Christ afore
 vs,

vs, it is not for nought told vs, that wee must rest wholly vppon him, and hold vs too him, when wee be come thither, bycause he hath the fullnesse of all goodnesse in him, and therefore wee neede not too bee halled too and fro, or too take too greate payne in seeking the things that are needfull for vs, nor finally too wander any more abroad, but to stick wholly vntoo him, as too our perfect and souerein blissfullnesse.

Thirdly, we must consider in Iesus Christ, the infinit grace that is brought vs, and imparted too vs by his meanes. And Saint Paule in saying heere the Loue, sendeth vs too the wellspring. For though wee knew all Gods secretes, and were priuie too the rest of his will: what were it, till we were perswaded of the loue that he beareth vs? For wee see that when any man speakes of God too the unbeleeuers, it dooth so greene them, that they wote not where too become, and it is but a matter of heauinesse too them, bycause they conceiue nothing but rigour in him. But when his grace and fatherly goodnesse is vntered vntoo vs, as he hath shewed it in our Lord Iesus Christ: then come we boldly vntoo him, and wee bee no more afrayd of his seate, but haue familiar accesse to it: and therein he dooth vs an inestimable good turne, such a one as surmounteth all that euer wee can wish in this world, according as S. Paule setteth vs it downe heere. And so yee see what this saying, the Loue of God, importeth. And he sayeth purposely, in Iesus Christ, bycause that without him wee could not bee beloued of God. For let Iesus Christ bee (as yee would say) let alone, and let vs put the case that wee thought vppon God, and that wee did apply all our wits therabouts, and therewithall that wee bethought vs of our selues also: what were all this? Wee shall fynd such an incomprehensible maiestie in God, as shall swallowe vs by lyke a deepe gulfe. Agein, his Iustice is so perfect, as it wilbee much lesse possible for vs to stand before it, than for Snowe to abyde ageinst the Sunne. Now when wee come too our selues, wee must needes see a sea of all miserie before vs, that is to wit, that our senses are blynd, that wee bee vtterly vnfurnished of all vertue, that wee bee giuen too all euill, that wee bee hild downe vnder the thralldome of sin, and that nothing in vs (no not euen of the excellentest thinges that wee thinke our selues too haue) which is not lothsome before God. Therefore when we once know these twoo thinges, that is too wit, when we haue once conceived a terrour of Gods maiestie, and bee drowned in despayre at the syght of our selues, then let vs afterward go seeke al the meanes that

that can bee, and let vs call the Angels too help, and they will come neuer the neerer vs for all that. Let vs take the wee sayntes and wee sayntes, and by what tytle can they belong too vs? May rather wee bee separated from them. And again, will God who is the fountayne of all purenesse receyue vs, vs (I say) which are so murthered creatures? Thinke we that he will intermeddle himself with our filth and uncleannesse? No: but contrariwise he must needes abhorre vs. So then, it is not without cause that Saint Paule hauing spoken heere expressly of Gods Loue, to the intent wee myght know that he dooth iustly hate vs, so long as he beholdeth vs in our owne naturall state: and doeth immediatly, that the same loue is grounde vpon the bludshed of our Lord Iesus Christ, too the end that all our spottes should bee scoured away thereby, and wee bee so clenzed, as wee myght not bring any thing hentooch before God, which myght displease him

And by that meanes are wee discharged and quit of all our dettes, bycause he hath yeelded perfect obedience. Lo how our stubbornesse is doone away, and shall neuer come too account, bycause he offered himself in sacrifice for vs. Lo how wee be set free from all thraldome, bycause he hath ouercome both the diuell and death, and sinne, too our benefite. Lo how wee at this day inioy his victorie, and make our triumphe of it. And so wee see briefly, how God hath loued vs in Iesus Christ. Again, when we know this, we must vnderstand also, that we must not make long fetches any more, ne trouble our selues in wayne, in flying vpwart by our fond speculations, or in going dotoonward by our fantasticall imaginations, and in the meane while let Iesus Christ alone, as though he were too farre of from vs. For he cometh neere vs, yea he dwelleth in vs, he will haue vs knit vntoo him, so as wee should bee his body, and lyuely members of his owne substance. Which it is so, let vs learne to hold our selues in such wise vntoo him, as nothing may turne vs from him. And although we may be tempted by our owne sancties, soo thynke away from him: yet let vs cut of all such occasion, and get the vpper hand by fayth. And when wee haue so doone, let vs vnderstand, that God will still shewe himselfe a louing, and kindharted father towarde vs, and that Iesus Christ also will doo the dewtie of a shepherd towarde vs, if we hearken too his voyce, and rest wholly vpon him, not doubting but that he will preserue vs, so as wee shall bee safe vnder his protection, as he himselfe protesteth, saying,

Iohn. 7. 4. 37. that he will receiue all that are giuen him of God his father, and so keepe them when he hath receiued them, as none of them shall perish, but he will rayze him vp again, at the last day.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too make vs perceiue them more and more, that our miseries may driue vs to seeke the good things that he offereth vs, euen with trew singlenesse of sayth, and that we may not wander here & there, in our alone fond speculations and gazes, but abyde so settled vpon his word, as it may bee our only leaning stocke, and take such roote in our hartes, as it may not onely make vs too walke in all purenesse before him, and too seeke his mercie in the person of his only sonne, but also make vs to liue vprightly, and indifferently one with another, and that we may so profit therein, as wee may abhorre al the abuses of the world, assuring our selues that seeing wee haue Iesus Christ for our guyde, wee cannot faile to come thither, as he is ascended already in our behalf, that is too wit, too the euerlasting heritage which he hath purchased for vs, according as it is his will, that wee heeing made his fellowheires, should in the end come too the same perfection wherintoo he is gone afore vs. That it may please him too graunt this grace, not onely too vs, but also to all people, &c.

*The. xxi. Sermon, which is the sixth
vpon the third Chapter, and the first
vpon the fourth.*

20. Nowv vntoo him that is able too doo most abundantly aboue all things that wee aske or thinke, according too the power that vvorketh in vs,
21. Bec prayse in the Church through Iesus Christ throughout all generations for euer more. Amen.

The fourth Chapter.

1. I therefore vvhich am a prisoner in our Lord, vvarne you too
vvalke

W walke as becommeth you in the calling, wherewith ye be
called.
VVith all lowliness, and meeknesse, with patience, &c.



When God hath done his wonder so much
good, although wee feele our selues behol-
den vnder him; and bound to praise him
his deie praise: yet can wee not discharge
our selues of our dutie with a free hart,
except wee hope that he will holde on still
hereafter; and shewe faithfull the same to
the ende, which wee haue known him too
bee heretofore. Now, without faith we
cannot hope; and so is it impossible that

God should haue his deie praise at mens handes. For the cause we
had found Gods helpe at our neede, and whatsoeuer we could with-
stand in the meane while wee thinke it was but a sooth sayd which
hathen away out of hand, and that henceforth we may looke for no
more at his hand, and that it shalbee in hapne for vs too requyte it as
we receiue, that wee would come no more in humilitie we should bee
pinched and pressed with heauinesse and grieue. Therefore, that wee
may holde out in praising Gods name, wee must cuple these two
things together: that is too wit, that on the one side wee be thinke vs
of the good that wee haue receiued of him; and that on the other side
wee hope still that he will alwayes be steadfast and constant in his pro-
mise vnto the end, and neuer cease to do vs good. And that is the or-
der which S. Paule keepeth heere, saying, Praise and glory be ye re-
ded vnto God. And how? vnto him (sayeth he) which is able too
doe all things, beyond our asking, yea and beyond our thinking
too. Now it is certein, that heere S. Paule hath sayd, that hee
that which wee haue seene before, which is, that God did then shewe
the infinite riches of his goodnesse, when hee vnto us hath the Gos-
pell (which is the message of saluation) published throughout the
world. Neuerthelesse, he quickeneth vp the faithful to discharge them-
selues cheerefully; by telling them that they must not mistrust that
God will withdrawe his hand; as though this shewing of himselfe li-
berall towarde them, had bin but for once and a time. This meaning
then is, that God will go through with his woork; and therefore that

T.iii.

wee

wee may giue our selves too the praying of his name without any stop, as well in respect of the good that wee haue receyued already, as vpon beleefe that he will holde on without euer sayeing vs. That is the effect of the matter which wee haue too gather vpon this streyne.

Now his saying is, Let glory bee yelded to God in the Church: whereby he sheweth, that it is not ynough that eury of vs doo pynately acknowledge the benefites that God hath bestowed vpon him: but that wee must also loyne toogether in that mynde. For if the body bee well at ease, surely no member will bee so addicted too is selfe, but that it will haue regard of all the rest. Now then, when as God hath made his Church too prosper, so as the number thereof is multiplied, and it is also increased in spirituall giftes: not onely they that haue receyued those benefites, must inforce themselves too praise God: but also all the rest of the body, for so much as it becommeth vs too bee knit toogether with the holy band, whereof S. Paule will speake hereafter. That then is the cause why he speaketh purposely of the Church: as if he should say, that streyng God dooth so utter his goodnesse, eury man ought too bee inflamed too glorify him, because that looke whatsoeuer he dooth too our neighbours, wee ought too take it as doone too our selues. And verily he had an eye heere too that which myght hinder the praying of God with one tresp consent. For the Jewes had imagined a certaine disheyne against the Gentiles, because they thought it was meete that themselves should keepe still the birthright, and that they had among, if any of those were made equall with them, which had bin vicerly shaken of asyde. And likewise the Gentiles perceiving the Jewes too bee giuen too foolish bragging of the lawe, which had taken an end, myght haue despyzed them on the other syde. Saint Paule therefore dellecth them here, that inasmuch as God had called them as brethren too the heritage of saluation, it became them too agree in such wille in the praying of him, as his praye myght sound euerywhere.

And he sayeth, Let prayze bee yelded too God, yea euen for euermore, from world too world, and by Iesus Christ. For so much as Saint Paule hath treated heretofore of the grace that serued to gyde the faythfull too the kingdome of heauen: therefore dooth he of good right say, that men must not onely praye God for once and away, but also that there is cause too continue the same, not the lyfe of one man but throughout all ages. Yea and moreover S. Paule ment to doo

vs

Titus. i.
C. 15.

Exiii.

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wee see here how the people harden vs, that if God haue shew great
mercifullness towards vs hereuntofore, wee must not doubt of his con-
straining of the same, by cause he is not like mortal men, which be sickle
supposed: nocht must wee bee afraid that his countenance will dye,
when he shal haue bestowed great benefices vpon vs already. Why
for so he hath such store of them, that the more wee take to our conten-
tation, the greater abundance hath he still. Wee see then the means
too dispose our selves too acknowledge the good that God hath done
vs, at least wylle co-honour him for them, is too bee alwayes fully re-
solved and perswaded that wee shall ouer fynde him a father, by cause he
hath promised to doo so.

And wher as he speaketh of Gods power or myght: wee must not
imagine too bee in hole power, as the wordings are. They will
grinde well enough that God is almighty but yet in the meane while
they trust neuer the more in him. Too their seeming he takes his rest
in heauen, or else he disposeth not things in this world, but (at last))
when he be thinks himself of them. But conuertedly, when God
speaks vnto vs of his power, it is, too the end wee should make it our
speed against all the difficulties, hinderances, and lets, which the world
casteth before our eyes, too make vs distrust Gods promises. As
when it is sayd, that Abraham beleued that God is almighty: it
was not generally and conuizedly, but with an applying of Gods in-
finite power too the thing that had bin promised him: which was, that
in his seed he should kill the nations of the earth should bee blessed. Abraham
looking vpon himself, sawe he was a man as fall decaying as myght
bee: He dyed, and (as yee would say) dragged his whinge after him
too bee short, he was harty at deathes doore: His wyfe had bin barren
all his tyme long: He was past the age of begetting and more, and such
that the thing which was told him by Gods own mouth, seemed better
ly impossible. And why is it that Abraham dooth with cheerefull
leuee willingly, that God will keepe promise with him? It is, because
he had an eye too his infinite power, which is able too overcome all
lets and hinderances. Wee see then how Abraham applied Gods
power too his owne behoof, assuring himself, that Gods trueth and his
power are things fadurable. After that maner all dooth so. Pauls
say, that he whom he hath put in trial with his gage, is myghty. For
he sawe himself too bee a poore and feeble creature, he knew how he
was hunted at all handes, (he sawe) that he was shaken of all wyndes,

(he

Rom. 4.

2.3.

1. Tim. 1.

1.43.

(he saies) how the doctrine that he here abhorreth, was hated, and abhorred, he saies how his life hung as by a threds, and he had such a number of troubles, as were able too overthrow him, yea and finally too confound him and dispatch him quyte. And how overcame he all this, & abode invincible, yea & even triumphed over them, being in prison, & seeing himself at deathes doore: How could he have such victory against so many temptations and encounters? It was by knowing that God was the keeper of his soule, whereupon he conceived his infinite power, which is able too performe all that he appoynteth. Wee see then, that Saint Paule imagined not a power in the aire, but knew that God wrought so in him, as he should neuer fall but upon his feete (as men say.) And why? For he had promised it. Wherefore let us learne to put this lesson as well in vs, as it is common in the scripture. The repeating thereof so oft is not for nought. For wee see the forwardnesse that is in our felues, inasmuch that although God have promised too keepe vs, yet if neuer so little a blast of wind come bypon vs, wee bee dismayed by and by. And how? Surely if wee perceived God the helper, that hee defendeth, and acknowledge him too bee almightie (in verbe) we should boldly despise all that seemeth too bee against vs. And why? For if God bee on our side, who shall bee against vs, sayeth Saint Paule? And wee see also how David despoyled, both all his enemies, and also death, saying: though I should walk in the shadow of death, yet in the graue: yet should I be safe, because God is my shepherde, and hath his shepheard too: guide mee with his hand. And in another place he saith againe: Though I were beset round about with a million of enemies, yet should I not shrink. And why? For God is with mee. Where wee then as well perswaded of Gods almightynesse, as wee confesse it with our mouth: surely wee should not bee so easily dismayd, nother should our faith bee shaken as every brunt. So then let us conclude, that inasmuch as wee bee so weak, and every thing of nothing, will draw vs out of our wits: there is nothing but hypocrisy in vs, and now confessing that God is almightie, commeth not from our heart. So much the more therefore behoueth it vs too put this lesson in vs, and too exert vs to myght and day, that wee may taste it thoroughly. And that is the cause why it is so often mentioned by us, for wee saie it neuer bee a matter of so greates importance. When wee see how much so oftentime he, that he hath all things in his hand; that he disposeth of his creatures (as he listeth himself), and that nothing

Rom. 8.
2. 30. 3.
Psalm
2. 4.

Psalm
2. 7.

nothing is able too let his determination, nor the performance of the things that hee hath promised: it is too the end that wee should yeeld vnto his promises, that which they behyght vs: that is too say, whensoever wee shall seeme too hee at the point of vndoing, and the diuell shall giue vs so whole skirmishes, as we shall see no way too escape, nor any end of our distresses: let vs think thus with our selues, who is he that hath spoken it: Who is he that hath promised too hee our defender? Is it not he that is almyghtie? Could not he with one blast blotte away all that the diuell practizeth? Though all the world were against vs, what could it doo, so our Lord would too maynteyne our part? After that maner must wee aduance Gods power aboue the whole world, that wee may rest vpon his promises. For (as I haue sayd alredey) Gods word, and the power of bynging too passe the things cōteyned therein, are things vnseparable. And wee blasphemie God, as oft as wee bee in dout and perplexitie, whether he bee able too performe his defending of vs or no. For lith he hath promised it: out of all doubt he wyll persourne it, or else should his power bee shorthened, which is impossible. And sa yee see why Saint Paule hath spoken herre of Gods power. And that also is the cause why the prophets, in speaking of the sorrow which God hath alwayes in readiness, too reskew the saythfull withall from death, when they bee
 104-45. plunged in it, haue commonly sayd, Is it not the God which hath made both heauen and earth? This should seeme too hee farre fet. For the care is, that I am in some trouble, and haue none other refuge, but onely Gods pitying of mee, whereof I seeke too bee assured: and he telleth mee, I haue created heauen and earth. He seemeth too send mee very farre, and too make mee leape out of Gods blessing: into the warme sunne. But Gods telling of vs that he created heauen and earth, is too doo vs too vnderstand, that it belongs too him also too rule his creatures, that he hath a care of vs as of his children, that there is not any thing aboue or beneath, which is not subiect too him, and that he turneth all things round about, & too and fro as he listeth. Sayeth he so? Then must wee out of hand apply it too our benefyte, so as wee doubt not but that his power hath such prebeminence; as he is well able too roote out whatsoever seemeth too hee against vs. And so yee see how yee must alwayes haue the sayde cheyne to the Gods promises, & the truth of the bynging of them to passe together. And Saint Paule sayeth, that he can doo all things aboue our as-
 king

king, and our thinking. Not without cause hath he inclosed heere:
all that belongeth too our saluation. For he that trusteth in God for
one thing, will not misse too enter into debating, whether he will aude
a second benefite, or a third. That therefore is the cause why S. Paule
will haue vs too looke for all things at the hand of our God. And he
sayeth, Aboue our asking. Trew it is that wee must not fall asleepe;
when wee woud bee succored and gouerned at Gods hand, or be filled
with his benefites: but if wee beleene in his word, we must also bee
moued too pray: for it is a trew proof of our faith, when wee resort to
untoo our God. And for that cause is it sayd, that the saythfull must
discharge all their cares intoo his lappe. For it is the trew record of
it, when at all tymes of our neede, wee resort too him, who will haue vs
too seeke all our welfare in him alone. The saythfull therefore must be
diligent in praying, according as S. Paule sayeth in another text, Coloss. 4.
wher he exhorteth vs too prayer and supplication, and setteth downe
this diligence also, too the intent wee should haue no slothfulness too
plucke vs backe. But albe it wee giue ouer all our wittes too pray-
ing untoo God: yet notwithstanding, considering the necessities that
compell vs too resort untoo him, God must bee sayne too outgo our re-
questes, and too doo much more for vs than wee requyre. And for
proof thereof, when any (of the saythfull) feelles his owne infirmities,
he will strepe waies humble himself, and theruppon repaye untoo
God, and that not for once only, but every minute of an houre. And af-
terward he will resort to him both for his body and his soule, and think
thus: Alas, yit want I such a thing, I must too him againe. So how
the saythfull doo thoroughly sift out the miseries and wantes wheruntoo
they bee subiect, thereby too prouoke themselves too pray untoo God.
But doo not wee think that the diuell hath a hundred thousand wyles
whiche wee perceyue not? And God must bee sayne too provide for
them, or else what woud become of vs? For although wee feele that
diuerse things doo pinch vs, yet are ther many other things that are vs-
knownen and hidden from vs. So then it will alwayes bee found trew,
that God outgoeth all our prayers, and all our willes. Mark that for
one poynt. Therefore let vs doo what wee can, and indeuer too resorte
continually untoo God: and yet therewithall let vs bee fully perswa-
ded, that he must bee sayne too watch ouer vs, and too bee much more
sharp syghed than wee, in clypping what wee haue neede of, and the
meanes also that are fit too compasse it to our behoof: all these things
must

must God bee sayre too looke too. And so must wee cast all our cares
 Psa. 55. vpon him, as I alledged afore out of the psalme.
 4. 23. And soothly his adding of about our abilitie too thinke, is to
 shewe that although men bee indyghored by the Gospell, too distrust
 themselves, too walke in feare, yea, and too bee abashed at the syght of
 their owne wretchednesse: yet perceyue they not the hundredth part of
 it, but much lesse sayre too referre the redde to wroth God, and too looke
 for more at his hand, than they can wispe. And herewithall S. Paul
 sheweth vs, that wee cannot passe measure, in trusting wroth God, and
 in asking him the things that wee haue neede of. In dede wee must
 not vse a foolish libertie, too pray too God too gree vs this, or that, as
 our fleshly desyre prouoketh vs. For wee must referre our selues wholy
 wroth him: and specially we must in praying, fyght against all our
 owne lusts, that wee bee not too importunate wroth them. And in good
 stead, wee see what hath befallen too such as would needes haue God
 to graunt all their demaunders too pleasure them withall. The chyl-
 dren of Israell were fed with flesh, and were gladd with it, till they
 were reuoyd too hutt: but whyle the meate was yit in their throters,
 Gods ioynt and vengeance fell vpon them. It had bin much better
 for them, that their request had bin denyed, than graunted. Therefore
 when wee pray, wee must not take such libertie, as too say, that God
 should bee subiect too our affections and desires, but wee must aske
 him the things that he hath promysed vs, assuring our selues that hee
 will lyke well of our requestes. And (as I sayd afore) let vs not feare
 that wee shall bee too importunate, for wee see that hee will accepte more,
 and so had hee neede too too. And let vs not bee ashamyd too bee blamed
 of any presumption or malapertnesse, in assuring our selues of his pro-
 mysse. In dede if men warrant themselves more than Gods word
 will beare them out in, or beare themselves on hand that they shall ob-
 tayne whatsoeuer they imagine in their owne brayne: all such hope
 shall wretchedly bee a shope. But if wee ground our selues vpon Gods
 word, which is sure and indetrayable: let vs hardly reache out the most
 farre and wyde which wee haue in him, and let vs not doubt but hee will
 performe it too the full, yea, and much more too, as S. Pauls sheweth
 vs heere. Wee see then, that the summe of the things which wee haue
 too remember in this thynge, is, that we cannot beholde Gods benefices,
 wroth onely those which wee haue had experience of, but also which are
 seene through the whole world, that they may more be to praise Gods
 name,

Exod. 16.
 c. 11. &
 Num. 11.
 6. 31.

name, and that there may bee such an agreeable melodie among all the faythfull, as they may honour God for all the benefites which he bestoweth generally vppon the whole body of his Church. And againe, that wee must hope that he will go through with all that euer he hath once begunne: and that inasmuch as wee haue already felt how mercifull he is vntoo vs, so that he hath sought vs out when wee were strayed away from him, and pulled vs out of the bottome of hell: wee must not doubt but that he will hold on still, and increace the benefites more and more which wee haue felt already in part: And furthermore that in praying vntoo him, wee must haue an eye too the great number of necessities, which moue and constreyne vs too come vntoo him, and theruppon consider, that he will doo much more for vs, than wee can wishe, and that wee bee so weake witted, and so unskilfull, that we wote not what is meete for vs: howbeit that he remedyeth the same twoo wayes, namely, by stirring vp bummerable groonings in vs, as is sayde more fully in the eyght too the Romanes: and on the other syde by supplying such unskilfulnesse, so as he carryeth not till wee craue his succour, but preuenteth vs through his mercy, notwithstanding that wee tvelter in our wickednesse, and perceiue not the tenth part of the things that wee want.

Now heertuppon Saint Paule exhorteth the faythfull, too vvalke as becommeth their Calling, vvherin they bee called. This is not only too the intent they should thanke God with their mouthes, as he warned them too doo: but also too profit themselves by the spirituall griftes which they receyue, and too put them too such vse as God may bee glorified by them. For if wee should set forth all Gods prayses, and in the meane whyle men could perceyue no zeale of honoring and seruing him in all our lyfe: it were but a seyning, and such a confession were but an inhalowning of Gods name, when our lyfe were not answerable theruntoo. Not without cause therfore dooth Saint Paule adde heere, that men should walke according too the calling wheruntoo they bee called. And theruppon wee haue too marke, first that inasmuch as wee bee slowe, and there is euer too much sloth and cosnesse in vs: wee cannot deuyle a better way, nor which may touch vs more too the quicke, too make vs go on forwarde in the obedience of God, than too thinke vppon his infinite mercie which he hath shewed towards vs. According wheruntoo, Saint Paule in the twelfth too the Romanes, intending too win the faythfull too teachablenesse, and

and too put their trust in God, setteth before them the merrie that they had receyued at his hand. As if he should say, that whensoever wee heare of the stone that ought too bee remoued, or thinke vpon the inestimable goodnesse which God hath bled towards vs, in that he spared not his only sonne, but gaue him for our saluation, vntilasing too haue him offered vp in sacrifice, too put away the remembrance of our offences and misdeedes: it ought too clyue our hartes asunder. Therfore in this text he setteth Gods calling of vs before our eyes. Truth it is that wee bee sufficiently bound aforeshand by nature too serue and honour God: for wee haue our lyfe of him, and we liue here at his cost: and wee see how all his creatures serue vs. That therfore is bond great ynough whensoever the ruling of our lyfe according too Gods will, cometh in question. But seeing he thinkes it not ynough too haue set vs in the world, and too giue vs sustenance for our bodies, but also taketh vs too bee his owne children, too bring vs vp in his Church, which is his house, and vpon his adopting of vs bepyghteth vs the inheritance of heauen, and too assure vs of it, hath giuen vs the pledge that I spake of, that is too wit, our Lord Iesus Christ: seeing wee knowe that God hath so manie wayes betwene the infinite loue that he bare vs: ought it not too inflame vs too runne too him, too the end that by renouncing our selues more and more, wee may indeuer too giue our selues so intoo him, as he may quietly haue the vse of our whole lyfe, and wee mynd none other thing than the exalting of his name? Dee see then wherat Saint Paul looked, when he sayth, that he warneth the Ephesians too walke agreeable too the vocation wherein God had set them. So then, wee haue too gather vpon this text, that to correct the slothfulnesse that is in vs, and specially to subdew the stubbornnesse that hindereth our pleasing of God in all poyntes, (for it is certeyn, that all our thoughtes, and all the disposition of our nature are inclined vnto euill, & doo both draw vs back and driue vs farre of from the obedience which wee ought too yeeld vntoo our maker:) (I say) too correct all this thourghly, and too come knowe God, we must learne to lift vp our senses too the infinite grace that God hath shewed vs, in making vs partakers of the spirituall goods of our Lord Iesus Christ, by vntilasing too haue vs too bee members of his bodie, and too adopt vs too bee his children and heires.

Furthermore let vs consider the end wherat he aimed, too the intent God complayne not of vs, as he doth of the Israelites by his p^{ro}ph^{et}

phet Elay, bycause of the vnthankfulnesse which they had shewed to-^{Elay. 1.}
wardes him. He sayeth, that he had taken them as his Tynepard,^{2. 4.}
or as a costly heritage. And he telleth them, that for all his man-
ring of them, they had brought him forth nothing but wyld Grapes
and bitter frute. Let vs beware (say I) that God haue not iust cause
too blame vs now adayes, as well as he did them. For if the people of
Israell receyued excellent giftes: much more are wee bound vntoo
God now adayes since the coming of our Lord Iesus Christ. For
loke what he gaue too the Fathers of olde tyme in figures and sha-
dowes: that haue wee at these dayes in truch and substance, wee bee
in the ful tyme wherein it was Gods will too putme out al his benefites
vpon vs too the full. Sith it is so, wee shalbee the lesse excusable,
if wee bee vnthankfull, and acknowledge not the good that God
hath doone vs. That is the thyng which wee haue too beare in
mynde.

And moreover, let vs consider that (as sayeth Saint Peter) our ^{1. Pet. 2.}
Lord hath dyatwen vs out, and reskewed vs from the tyrannye of death,^{2. 2.}
and called vs too his kingdome of lyyght, too the intent that wee should
blaze abrode his vertewes, and bestowe our whole lyfe in magnify-
ing him too the uttermost: accordyng too this present text, where it is
sayd, that wee must walke accordyng too the vocatlon that God hath
called vs vntoo. Now this importeth a gathering and drawing of vs
out by our selues, as though God ment too make a new world of vs.
And in verye dedde the thing whertoo the death and passion of our
Lord Iesus Christ tendeth, is, that we should bee sholed out from the
uncleynesse of the world. Seeing then that wee bee as it were for-
geten out by our selues, and God hath dedicated vs too himself, intending
too haue vs for his inheritance: let vs learne not too dysappoint him of
his purpose. And if wee bee the chyldren of lyyght, (as he sayth in a ^{Eph. 5.}
nother place:) let vs walke no more in darknesse, as the vnbelleeuers ^{b. 8.}
doe, but let vs make the grace effectuell which wee haue receyued.
That is it in effect which we haue to remember concerning the woord
Vocation or Calling. Too bee short, we shalbee much more blame-
worthy than the illie ignorant and blynd soules, if we indener not too
hold our selues as it were locked vp vnder Gods hand, and vnder his
guyding. Truch it is, that at this day there is no corner of the world,
but it is so corrupted, as is horrible too see: insomuch that euen they
that haue had no tast at all of the Gospell, but haue bin nuzzled and
imbrewed

intwewed continually with superstition, shal not saye to be fully condemned at Gods hand. And as for vs, it is certeyne, that wee shall haue a much harder account too make, for that God indyghneth vs with his woord, and wheras other folkes stray and wander in destruction, he sheweth vs the way of saluation, calling and alluring vs daylye vntoo him. Seeing then that wee haue such a priuiledge: wee ought too bethinke our selues well, that wee quench not the lpyght, by thrusting it vnderfooote, and so put away the speciall grace that was graunted vs, and which God beustafed too direct vntoo vs, too the end wee should bee the more prouoked too serue him.

But by the way wee must marke well how S. Paule sayeth, that this must bee doone with all submission and lowliness, with patience and meeknesse. Hereby he ment too expresse that it is not ynough for euery man too imploye himself too the dooing of his dettie: but that we must also reach out our hands eche one too his neyghbour and brother, so as God may bee serued with one common consent among vs. Let vs marke well therfore (forasmuch as the residue cannot bee dispatched at this tyme) that S. Paul speaks not heere too euery man severally, but that he comprehendeth al the whole bodie and companie of the Church. As if he should say, my friends, it is not ynough for euery of vs too withdraue himself and too absteyn from all euill, and too shewe himself well mynded and zealous too lue in the feare of God, and in all bypghiness: but wee must also haue a mutuall cate one of another, and bee fully resolved that it is no seruuing of God, if we indueer not by all the meanes wee can, that others may doo the lyke. And so wee see heere how it is the rule of all the faithfull (first) that euery man looke too himself, and though all the world bee mad in doing euill, yit notwithstanding that he which is taught in Gods schoole, doo hold himself in awe and vnder subiection, and consider whertoo he is called: and therewithall that if there bee many of vs, and God haue shew out his grace so as he hath gotten himself a Church, wee must to the vtermost of our power, freke to ioyne with them whom God calleth, as well as vs, so that he which goeth foremost, reache his hand too him that is next him, and say, let vs goe alongtogether, and one of vs incourage another, that he which goes faintly and hath infirmities in him, bee carryed for by those that go swifter, and bee borne vp also if neede bee, so as wee may all bee braynen vntoo God. And this must not onely bee doone in euery towne and village, but

last also wee must looke yet further of, and consider what they whom we knowe not are neuertheless of the body of our Lord Iesus Christ; and therefore wee must serue them for looking glasses and examples, and confirme them so much the more too leade a godly conuersation, by shewing them the way that they may followe vs. And let vs also profite our selues, so as if wee see any other men more vertuous, zealous, and constant than wee be, euery of vs may be ashamed of it, and saye thus too our selues: How now? Is it meete that thou shouldest lag behynd, when other folkes marche on so fast afoze, and runne so cherefully too wards God? Wee see then that the thing in effect which wee haue too beare away heere, is that inasmuch as God hath not called vs est one man alone, and est another; as though he ment too sette vs a sinder, but directeth his voyce too all, and will haue us serue for a holy body vntoo all; wee also must answer him, not onely with our mouth, but also with our whole lyfe, and there must be trew unitie among vs, and we must inuener sayng to passe, that God may be purely worshipped euery where, and consider that sith wee be called all too one inheritaunce, there ought too be a pyghe brotherhood among vs, and that sith wee call hypon God as our father; it becommeth us as his children too be loyerd too our heauy, that is to wit, to our Lord Iesus Christ. And when wee be so loyerd too him, it is cerayn that wee shal not be cut of from those whom he will haue too be of his body, nother shal the hand despyre the foote, nor the foote holde scoyne of the hand: but forasmuch as wee knowe that our lyfe resteth onely in Iesus Christ, wee shal inuener as much as wee can too uphold one another, and pray too God too strengthen us ageinst all Satans assautes, & ageinst all that he can practice to set us at ods, that wee may mainteyne the battell, and with inuincible constancie followe still the way which God hath shewed us, untill wee attayne too the heritage which he hath promysed us, and purchased for deerly by our Lord Iesus Christ.

Now let us cast our selues downe before the Majesty of our God, with a acknowledgement of our sinnes, praying him to haue us too true repentance, so as wee may be utterly cast downe in our selues, too be set by agein too serue him, and that not for one day, but so as wee may hold out too the end, that as his grace neuer faileth, so wee in our lye may neuer cease too serue him, but according as he is greatest by his graces in us, so wee also may be more and more influenced to come

come nearer too him, and soo bee thoroughly knitt intoo him: And so let
us all say, Almighty God heavenly father, &c.

*The .xxii. Sermon, which is the second
vpon the fourth Chapter.*

1. Therefore which am a prisoner in our Lord, vvarne you too
vvalke as becommeth you, in the calling vvherto you bee
called;
2. VVith all lowvelinesse and meekenesse, vwith patience, bea-
ring one vwith another in charitie;
3. Being diligent too keepe the vnities of the spirit through the
bond of peace;
4. Be ye one body and one spirit, euen as ye be called in hope of
your calling.
5. There is (but) one Lord, one Fayth, one Baptism.



We haue bene this morning tolde Good
chyldeyn ought too bee likked toogether; for
as every man may helpe his fellowe, and
harden and strengthen him, and all of vs in-
deuer with one accord too serue God. Now
for performancs hercof, wee haue neede to
correct the byres that are in vs. For on
the one side wee see how men are well neere
all inclyned too losynesse, selfecheuing, and
selfweening; whereof by and by heereeth
fedynefulnesse. For he that covets too aduance himself, must needs
abace his fellowes, too make himselfe their superiour. When is it im-
possible that these should bee agreeable among vs; until wee haue
in our selues of this pyble and diuerweenting, wherunto wee bee too
much giuen. But if wee bee once knitt toogether: then will wee also
bee meeke. For what is the cause that wee bee so sterne toowardes
our neyghbores; and that there is nothing but rigour and roughnesse
with vs, but for that every of vs conceiteth too ouermayster other? What
then is the cause why there is no gentlenesse among vs. And therefore
S. Paule

As I haue haue matched meeknesse with lowlinesse of lowlinesse is the mother of meeknesse. Last of all, he setteth downe patience or sufferance, in bearing long with mens infirmities and byes. For if wee will needes serche out by parcell meale whatsoeuer wee shall see to be amisse in euery man: surely wee shall haue occasion to reiect both great and small: for there is not that man which is not blemished with some euill. But haue we once abated the pride that I spake of, and therewithal conserue our selues too meeknesse, and gentlenesse, so as wee can fynd in our hartes too bee warned and too beare with others: and now of vs is so hindered by his infirmities, but that he can abyde too make account of other men as of his brethren: then shall the Church by that means abyde alwayes in good peace.

Now herewithin St. Paule addeth, that if wee meane too keepe the vnitie of spirit, wee must lye together in peace. For wee know, that when any kynde of strife is kindled, euery man would haue his enemies drowned in the bottom of hell. So soone then as wee giue the bydle too our assertions, so as wee fall too hyring of this man, or that man, and there groweth any harshning or grudge against vs: then follooweth partaking in the Church, too the breache of all concord. Therefore if we desire too bee at one, (as wee needes must, if wee will be Gods children) let vs take good heed, that Satan see no addes or variance among vs, and let vs bee quiet, and inquier too preuent troubles where wee see any likelihood of them. And so yee see, what we ought too obserue, if wee mynd, too helpe our neighbours, and too haue too passe, that God may bee honoured among vs with one accord.

And heere wee haue too mark first of all, how Saint Paule in speaking of lowlinesse, meeknesse, and patience, warneth vs, that if we be not ware, and euery man bydle himself, the diuell shall alwayes haue ealie access, and entrance into vs, too trouble vs. And why? For as I sayd, euery of vs shall fynd the disease of ambition rooted in him, so as there is none of vs but he would fayne beare some countenance of superiority, at least wyle eill God haue layed his hand vpon him, and by his holie spirit heauen downe al pride in him, and made him cleare. But take we all those that followe their owne naturall way, & surely they are euer so high myded, as they wil not be conuerten except they bee gilty, and much made of. Saint Paule therefore thought good too warne vs hereof, too the end we should learne too myslike of that

that vice, and doer not too in our selves of it; which thing will not bee
doone very easily, for it is a hard battell. But notwithstanding the words go,
wee must not quit ouer; till wee haue gotten so much aduantage of
our selves, as too knowe that there is nothing in vs why we should be
esteemed, but rather that he which thinketh himself too bee excellencel
of all, ought (by that time that he hath sited and examined himselfe
thoroughly,) too bee ashamed and abashed at his owne wickednesse.
And so pract therof; when we haue thoroughly reueled of that wee
lothe our selves too hate, wherewith too win vs any fauour, dignitie
or reputation among men: certainly wee shall find that enery whil
of it is the free gift of God. Now then, so much the more weede haue
wee too humble our selves, seeing that God humbled vs so much.
What shall thou say? It is certain that God hath giue it thee, there-
fore honour him for it, which thing thou canst not doe so long as thou
art puffed up with pride. So then, considering that al the vertues for
which wee might bee praised, are all becoms of Gods goodnesse, and
that he hath shewed himself a louing father towards vs, in that he hath
pleased him to haue vs come nere him after that fashion: it ought too
make vs call downe our eyes, and too walk in all meeknesse. And
if wee compare our vertues with our vices, surely wee shall find
much more wherewith too beate downe our hopes, than wherewith too
set them up. For when a man hath cast his eyes thoroughly: he shall
perceiue that although he haue some good yet too seeke God, yet dooth
he but limp and hale stilt in that behalf, and that he hath no better in
him, which is not blemished with some spot, so as there is alwayes one
thing or other in him, too put him in mynde that he ought not too bee
proud. Again, his vices are ener mo in number a great way, than his ver-
tues. What shall wee then doe, but be ashamed of our selves? For the
doe after a sort despoile the holie things, when wee mingle our owne
deformities in that with the gifts of Gods Spirit. And therefore
he that dooth most excell, hath cause too bee the more lowely, for that
he is so much the more bound vnto God. Wee see then that they which
are esteemed as peerlesse peeces, and exalted as little woode than An-
gels, ought alwayes too humble themselves lowe, knowing that there
is not so little a blemish in them, which ought not too bee taken for
greenowder in them, than in such as haue not receiued so great gifts,
ne be so excellent. Besides this, there are also vices in vs euery of our
selves

1. Cor. 4.
b. 7.

selues (as I sayd afore) : and if there bee any good in vs, God hath giuen it vs of his owne mere and free bestowed mercie. And therefore is it not for vs too presume, but wee must impute all euill to our selues. Wee then that maketh such comparison, will some heate doctrine his owne weening wherewith he was puffed vp or deceyued.

Now if the excellēt sort of al, haue not wherof to haunt themselves: what shall the meaner sort doe, and such as are dispyzed too the world. Now, and haue nothing too set themselves out withall: They fyght against nature, if they will needes haunt themselves. Too bee short, a man shall alwayes fynd this auncient prouerb trew, that he which knoweth himself best, will esteeme himself least. But wee must passe yet further: which is, that we must understand how we be not any thing of our selues, nor can doe aught that is any thing worthy, and that the good which God hath put into vs, ought too serue too teach vs meeknesse. When wee once know that well, then shall wee bee thoroughly humbled, say I. And the trew Lowlynesse or humilitie is not too make a fayre face, or too pretend a myld countenance, as many doe, who will speake gently and louingly, and looke rusily, and yet for all that, reasse not too bee as full of pye, as toades within. Too be short, humility importeth such a meeknesse, as pulleth vs downe in our selues, and suffereth vs not too aduaunce our selues for any degree of honour, nor too seeke estimation about our neyghbours. Now I haue told you, that wee shall neuer bee mecke, nor neuer haue any gentleness and myldnesse in vs, untill wee bee brought lowe. For pye doth ever hold scoone of all the world. And wee see also, that such as are overweening, and stand in their owne concept, beleewing themselves too bee well worthy, and too deserue too bee exalted above the common aray, doe therewithall become very straunge, insomuch that men dare scarce looke vppon them: they thrust away one; and quite away another a great way off. Therefore wee must haue learned too humble our selues, too the end wee embrace such as are our trew brothers, specially sith wee knowe that wee haue neede too bee bozne with at their handes. For behold, it is sayd of our Lord Iesus Christ, that he dooth easely let vs come vnto him, because he himself was tempted, and made lyke vnto vs, and that he beareth with our weakenesse and infirmities, because he hath had experience of them in himself. Now it is certeyn, that our Lord had not any hye in him, for he is the well-spring of all goodnesse. Yet notwithstanding, too the intent that wee

Math. 4.
2.1.

on our syde should not like too resort too him familiarly, and too the
end wee should bee heard of God his father for his sake, it is sayd, that
he had compassion on vs, because he had felt what man and mans in-
firmities are, howbeit, without any spot of sinne, as I sayde afore.
Now then, how shall wee doo, if wee haue this foolish heelle, that
wee bee thoroughly perfit? Seeing that pye is so rooted in our na-
ture, how shall wee pittie such as wee see in myserie, if wee consider not
first, that wee bee no better worth than they? So then, let vs marke
well, that too bee kyndhearted, gentle, and friendly; all pye must first
bee beaten doونه in vs.

Hebr. 4.
4.15.

Furthermore let vs marke also, that kinde heartednesse is the mo-
ther of patience, and the continuall bringer forth of that fruite: and
that if wee bee too sterne, it is a signe that there is crueltie in vs, and
that wee be as wild beasts. And thereby also we be conuicted of pye
and overweening, & that we haue not well leaened the Lesson that St.
Paule copeneth vs out heere. In deede wee ought too bee greened at
the faults of our neighbours, & wee must not feede them by our flat-
tery, as the common fashion of the world is. But yett must our zeale
bee so measured, as we must beare with a great sore (for we our selues
also haue neede too bee borne withall) and not bee hatter with other
folkes, then we would that they should bee with vs, but alwayes kepe
this naturall bypightnesse, of not dooing that thing to our neighbour,
which wee would not haue doone too our selues, which is the summe
of the Lawe and the Prophets as our Lord Iesus Christ sayeth. Bee
see then how our zeale ought too bee mingled with kynd heartednesse:
for if it bee sauced altogether with vineger, what will come of it?
There will bee no taste or sauour in it. Therefore it must haue some
oyle put intoo it. And so there must bee some temperature in all cor-
rections too sweeten them withal, that they bee not ouer rigorous.
Too bee short, St. Paule ment too shewe vs heere, that although we
ought not too bolster out any euill, but rather too be moued with Gods
ly zeale to condemne such as deserue it: yett notwithstanding we must
not reiect the weakelings, as though they were bitter reprobates or
castawayes, but labour too winne them too our God, according as
wee haue seene already, that that way ought too bee obserued. For
there are two euill extremities: but looke whatsoeuer God hath or-
dained by his holy spirite, that will alwayes bee found too bee for ex-
tremy mans welfare.

Math. 7.
12.12.

The one of these euill customes, is, that a man cannot be wel taken with the world, except he flatter. Also to intendeth to mainteyne himself, must play the blinkard and shut his eyes, when he sees a number of things in his friends woorthie of blame. And yit in the meane while is not such silence a secret betraying: For we see, that they whom wee pretend to loue, are in the high way to destruction, and wholly hardened in their naughtinesse: and yit notwithstanding, whereas we ought to waken them, or else too set a looking glasse before them, that they might behold their leauidenesse, and be ashamed of it, wee winke at it. In steade of so dooing, euery of vs dooth rakes other, and cloketh the things that ought too bee sharply rebuked: insomuch that those flatteries are no better but playsters too ease the soze, and in the meane while to feede the roote of it within.

The other euill extremitie, is when wee bee so rigorous, that a very little fault is ynough too make vs too storme. Sith it is so, wee shall neuer haue the spirit of meekenesse aforesayd, if wee bee not guided and governed by Gods spirit (as I sayd afoze.) And heerby a man may see and iudge, that there is a certeyne pyde lurking within vs, wherethrough we take too much vpon our selues. To be short, there is neuer any ouer great rigour without crueltie, nor crueltie without pyde. Whosoever dispyzeth his neighbors, setteth too much by himselfe: he that cā beare with nothing, but is so terribly sterne, that all sinnes are (in his opinion) unpardonable: sheweth also that there is no manhood or humanitie in him. So much the more therfore doth it stand vs on hand, to beare in mynd that which S. Paule sheweth vs heere, which is, too forgiue and forbear. Not that we should allowe mens vices (as I sayd afoze) nor that they should haue leaue too doo euill without rebuking, but that wee should paciendly rebuke mens faultes and bee sorry for them, and in so dooing of our dewtie, not forget also to beare with the frailtie and weakenesse of our neighbours, so as we shame them not, ne stryke them intoo such heauinesse, that they fall into dyspayre, when they see there is no forbearing, nor any forgiuing at our hands. That then is the thing that wee ought to beare in mind. And it is the very cause why S. Paule addeth, that men should beare one with another in charitie or loue. As if he should say, that forasmuch as we bee brothers toogether, there should neede none other rule than that, too make vs as well kind hearted, as also pacient and lowely. And for proof therof he sayeth in the thirteenth of the first Epistle

1. Cor. 13. to the Corinthians, that Charitie hath these three things: First, that it
 b. 4. is gentle and kind hearted: Secondly, that it moueth vs too be lowely
 and meeke, and thirdly, that it is patient, and suffreth al things. Those
 are three qualities which Paule attributeth vntoo louingnesse. For
 Coloss. 3. if wee demaund what is the rule of holy life: the Scripture telleth vs,
 c. 14. that loue is the full performauce thereof, because it is the bond of per-
 1. Tim. 1. fection, and the end and fulfilling of the Lawe. Lo how these Texts
 a. 5. too teach vs Charitie. Again, our Lord also intending too conclude
 Math. 22. the doctrine of the Law, setteth downe these twoo poynts: Namely
 d. 39. that wee should loue him with all our hart, with all our mynd, and with
 all our power and strength: and our neyghbours as our selues. Then
 if wee thinke too bee allowed of God, and charitie reigne not in vs,
 wee deceyue our selues. The worlde may like well of vs, but all our
 whole lyfe shall bee vnterly lochsome before God, vntill Charitie bee
 setled in our hartes, so as shee gouerne vs, and wee tend alwayes vnto
 hir, yea and woozke all our woozkes by hir. Now then, seeing that
 loue is the trew perfection of the faithfull, and of all Gods children: let
 vs see what it importeth. For if a man brag that he hath it, and in the
 meane whyle haue nother lowlinesse, nor gentlenesse, nor patience: he
 maketh the holy Ghost a lyer, who not without cause sheweth, what is
 betokened by Charitie or loue. For he hath not set downe the bare
 woozd, and only sayd, be yee charitable: but he hath also shewed vs
 what is ment by it. Namely first of all, that wee must beate downe
 this pryde which beguyleth vs, and maketh vs dosse with our hoynes
 ageinst God, insomuch that it were right hard for vs too bee lowely
 mynded towarde men, when wee cannot hold our selues meekely in
 obedience vnder God. Now then, let vs fyght in such wyse, as all
 pryde may bee corrected in vs: and therewithall inforce our selues al-
 wayes too humilitie, that wee may bee kynd harted and fellowpyke
 with the faythfull: whiche cannot bee doone but by bearing one with
 another. The very heathen men had the skill too say, that if wee had
 the wit and discretion too see the byres that are in our selues, we should
 bee patient toward others. For why? I haue neede too bee borne
 withall my selfe, and if I doo not the lyke too other folkes, how partial-
 ly doo I deale? This consideration alone ought too tame vs suffici-
 ently, though there were nother Lawe nor Gospell. Therefore in as
 much as wee knowe that charitie importeth these three things: let vs
 learne too bee patient, not onely when any wrong is doone vs, but also
 when

when wee see our neyghbours too bee weake and feeble, and not yet come too such perfection as were requisite. And though they bee not so well foreward and settled in Gods woord (as wee would wishe,) yet let vs pitie them, and with all meekenesse indeuer too ble such correction towards them, as nother their byres may bee murrished, nor the parties themselves bee cast in despayre. Thus pee see what wee haue to mark bypon that streyne.

Now heere bypon Saint Paule inferreth further, that (as I haue touched heere toofore) wee must keepe the vnitie of the spirit, or the bond of peace. For he setteth heere the vnitie of spirit, as a marke that is requisite in the Church and flocke of God: insomuch that if wee bee at oddes among our selues, wee bee at oddes with God. And therewithall he sheweth vs the thing that wee haue seene byesly before which is, that if wee bee not at one among our selues, God disclaymeth vs, and telleth vs wee belong not vnto him. This vnitie therefore is a thing that ought too bee much set by now adayes, seeing it is the meane in respect whereof wee bee acknowledged for Gods children. Truely it is that the wicked and the unbelieuers haue their concordacies, and are so linked one too another, as there is not a strepter allypse too bee found in the world. For euen their euill dootings too byndethem one too another, as though they were fast bound together, bycause they perceyue themselves too bee hampered, insomuch that he which hath conspyred in some mischeel with another naughtypacke, will bee afrayd of him, and that feare is as a bond that cannot bee broken. Now heere Saint Paule presupposeth heere, that the sayedfull are as one in God, as he will declare anon. For this cause he sheweth them how the same vnitie may bee kept. It is (sayed) he) the bond of peace. For when a fyre is once kindled, it is not so soone quencht agayne. Wee imagin that when wee cast our selues into a chafe, wee can come too our selues agayn by and by, and all shall bee whist and still out of hand agayn. No: for the diuell dooth so set in his footes, that the stryfe and contention darreth too a deadly sting, so as men are inuentimed with it more and more, and although they stee it not outwardly, ne cast by their rage and froth: yet notwithstanding some hartbyting and hartburning will lurke still within, when there hath bin any debate. And therefore (as I sayd) let vs not thinke that when any trouble is stirred by, it will bee pacified so soone as wee would haue it. In consideration whereof Saint Paule telleth vs, that

that the Church shall perishe every turning of a hand, through that syze, if wee continue not in quiet, and shun all stryfe and debate.

And now he sheweth what manner of attonement or union it is that he hath spoken of, saying, that there is (but) one God, and one sayth, and one Baptisme: that there is (but) one hope vvhetheruntoo yee bee called: and that there is (but) one God and father of our Lord Iesus Christ, vvhich is aboue vs all, and in vs all. It was very requisite that this should bee added, too shewe that peace shall neuer bee good nor allowed of God, but rather accursed, vnderesse it haue a good ground vponke. For what a peace were it, if wee would now adayes linke in with the Papistes: Wee should bee sayne too forsake the pure doctrine of the Gospell, and too bend our selues against God, and too despyle our selues with all manner of filchinesse and abomination. But it were better that the whole world were sunke, and we with it, than too seeke such peace. As much should wee bee sayne too doo in respect of the Turkes: for there is none of them both but he seeketh too wrappe vs in destruction, and too plucke vs away from God. Now if there bee such attonement among vs, as wee will needes inioy all that our fleshy lust craveth: what confusion will there bee: Merely contentyned Gods seruantes are accused of conspiracie, and of hypocrites full malice and stubbornnesse, because they cannot fynd in their hartes soo consent too anie wickednesse: insomuch that they which are in any authoritie and credit, would blasphe any manner of tyrannie too hinder the preaching of Gods woord, as it ought too bee, and deuyze what they list of their owne hyayne, so that althowgh there bee preaching still, yet shall it not bee free according too Gods woord. If Gods seruantes bee dynen too this: needes must we be troubled by Satan & his champions: and we shalbe both blamed and disnamed euery where. For such folke will alwayes doo their office, in turning good into euill by their false reportes and slanders. Howsoeuer the world go, no peace is commendable, but such as dooth to ioyne vs toogether, as God reigneth ouer vs, and wee become all one in him: for without that, it shalbe but cursednesse. And so yee see why Saint Paule calleth vs backe heere too God, and too our Lord Iesus Christ, and intoo sayth of the Gospell and to Baptisme, too shewe howe we ought to agree among our selues.

Now then, wee haue heere thyn poynctes too heare in vayne. The one is, that in seeking attonement with men, wee must alwayes haue our

our eye vpon God, and when wee bee come too it, wee must bee settled in it more and more. That is a thing which wee must euer haue a care of. Now in generall it is trew, that peace is too bee desired, and that the very name of it is had in estimation among men. But yet for all that, wee must not so shroud our selues vnder the shadow of peace, as too separate our selues from God, that in the end wee make warre against him; and he proclaime vs too bee his enemies. And for that cause it is sayd, that wee must bee at continuall battell with the wicked. For in asmuch as they serue Satan, they wil not cease to fight against God and our saluation. And therefore wee must not bee cold and negligent in that behalf, but zelous in setting our selues against them: insomuch that although they bee in honour and credit, yet let vs abhorre them, as it is sayd in the psalme: let them be vnto vs as sinking and loathsome thinges, and full of filch and uncleannesse. Although they boast neuer so much of their greatnesse, yet let vs assure our selues, it were much better that they were drowned with all their haugerie in the bottom of hell, than that they should so exalt themselves against God. Wee see then that we must esteeme the greatest men of the world, no better than Nozymes, when they dare so bend their hynes against God: and consequently that wee can haue no peace with them, seeing wee should bee sayne too forsake God for their pleasure. But (as I sayd afore) it were better that the world were turned vpside downe, than it should bee so. Now then if wee knit too together in God, let vs followe the rule that is giuen vs heere: that is too wit, too bee so abased in our selues, as the world may perceiue by our mylonesse, that there is no more loftinesse in vs too let vs as oddes. And lyke as kyndhartednesse bringeth patience, so also let vs condemne mens byces, and yet labour alwayes to drawe the parties vnto God, and too win them vnto him, rather than too let them off through sharpnesse.

But now let vs come too the wordes that are couched heere by St. Paule. Wee sayeth, that we be one bodie and one spirit, as we bee called too one hope of our calling. First and foremost he sheweth vs, vpon what condition we bee called of God: that is too wit, that there should bee such a knit among vs, as myght shewe that wee bee in very deere the bodie of our Lord Iesus Christ. For it is not ynough for vs to be cast vp together lyke a heape of stones: but wee must bee knit together with a hartie good will. And lyke as it is sayd, that
there

Ades. 4. there was but one hart and one mynd among the saythfull (in the primitive Church :) so must the same appere among vs too at this day. Saint Paule then in telling vs that wee be one spirit, and one bodie, meaneth that wee bee made as it were all one man in Iesus Christ. For Iesus Christ can well fynd in his hart too communicate his name too all the companie of the saythfull, and that is too the ende too proue vs the more too the sayd affection: of liuing toogether in concord and brotherly loue, euen with such attouement as wee may bee brethren, that is to say, so knit toogether, as the fingers of a hand: for without that, wee can neuer shewe that wee bee despyens too attempe too the kingdome of heauen. That therfore is the thing which he ment by the twoo wordes Bodie and Spirit.

Certo it is, that when Gods spirit gouerneth vs, he reformed our affections in such wyse, that our myndes are knit toogether. But holts slower the care stand, Saint Paul ment too declare, that all the whole bodie of the saythfull is but as one man. For it is not for any man to put sooth himself there, but wee must bee linked all toogether, every man in his office or calling. Too be short, we must be but all as one, as shall be declared anone more at length. Forasmuch then as there is none other too gouerne vs, but Iesus Christ: wee must needs bee made all as one man in him. And soothly wee knowe that the thing which was sayd of Adam and Eue, and of all martyd folks and their wyues, must also bee accomplished in the Church: which is, that the Church is bonded our Lord Iesus Christs bone, and fleshy of his fleshy, and too there is a marriage betwixt them. Now if we bee so knit all toogether to the same of God: it is reason also that we should agree amby our selues, & that one union should extend through all the whole bodie: for it is impossible that our Lord Iesus Christ should reigne ouer vs, & yet notwithstanding that wee should bee dyuided among our selues, seeing that he is but one. Let that therfore serue for the first point.

Now Saint Paule too stirre vs up the better heruntoo, telleth vs, that wee bee called vntoo an inheritance. In saying so, he sheweth that there is a much holper attouement betweene vs, than there is betweene the (naturall) brothers of this world. For although they bee boorne of one father and one mother; so as they bee but one blud: Yet notwithstanding, every man shalld for inheritance aske; and the inheritance is parted among them, so as the brethren seeme too be separated asunder, and the naturall bond that was among them before, doo be halfe

shall broken. But wee have an inheritance that cannot be broken. A man cannot say, I haue that which belongeth too mee, I will get mee away, and I will dwell alone by my self. For what is our inheritance? It is God himselfe. And moreouer the heavenly lyfe, which is purchased for vs by our Lord Iesus Christ, and wherintoo he himselfe is gone afoze vs, too gather vs thither too him. Seeing then that wee bee all called too one selfsame inheritance, if any of vs thinke aspyde from his brethren, it is all one as if he gaue ouer his part in the Kingdome of heauen. But wee woulde abhorre such a blasphemie. If a man should demaund of anye of vs whether he woulde renounce his part of paradyce, it would make the heares too stand vpon his head, I meane euen of them that haue no feare of God at al. No doubt but there are some so wicked and monstrous beasts, that they will fluth out this blasphemie out of their mouth, that they renounce theys saluation. But if yee ask it of a man that is well aduysed: hee will alwayes abhorre and detest it. Yet notwithstanding, in verie deede wee go about too shet our selues out of the gate, and too barre our selues from comming in the kingdome of God, and wee wpye awaye the hope of it that is giuen vs by the Gospell, when wee bee not knit togyther among our selues. Where this thourgly printed in our hearts: surely there would bee another maner of frendship and brotherliuesse among vs, than there is: and men should see other maner of meekenesse, meelnesse, and patientnesse. Now though wee haue hitherto bin misaduyzed, yet is it much better too take warning late than neuer. Wherefore let vs lerne by this doctrine of Saint Pauls, that whensoeuer wee bee provoked too displeasure, so as wee seeme too haue some cause too reiert one, too leaue another, and too separate our selues from him or hir: we must vnderstand, that we haue all one hope of the kingdome of heauen, and that Iesus Christ who is our head, calleth vs all vntoo him, with this condition set afoze vs, without which wee cannot come at him, which is, that wee must shew cruely, and by our deede, that wee make account of all such as are partakers of the Gospell with vs, as of our brethren, and as though they were our stony flesh and blud, and also that we bee so ioyned toogether, as the fingers of one hand, as I saye afoze.

And heer vpon, S. Paule going forward with the same doctrine, sayth, there is but one Lord. It is certeyne that heerby he meaneth one God, who hath soueraigne dominion ouer vs, and is our maister

Chap. 4. Joh. Caluin vpon the Epistle

1. Cor. 12. maister too keepe vs in vnitie, by cause he cannot abyde that we should
 46. bee at ods. In the Twelfth Chapter of the first Epistle to the Corin-
 thians, S. Paule sayth, that there is but one God, too shewe the ser-
 vice which wee owe vnto God, specially for granting vs of his gifts
 wherewith too edifie his Church. But his attributing of souereyntie
 vntoo God in this Text, is too do vs too wit, that we cannot serue
 God, wile we bee at vnitie among our selues. And why? For
 although a mortall man be variable, and chaunge his mynd from mo-
 ning too night: yet will he not haue any discorde in his house: if there
 be any broyle, or if there ryse any strife, he cannot away with it. And
 Rom. 15. what shall God doo, who is the God of peace (as he nameth himself in
 8. 33. the Scripture) seeing he will haue vs too gather together vnder him;
 1. Cor. 14. and tellet vs, that he stretch among vs, and that we bee his house?
 f. 33. Think we that we can wynd him into our troubles, contentions,
 Phil. 4. skirmishings, huriburles, and heats with vs? Then should he bee
 8. 9. sayne too transfigure himself, and so chaunge his nature. But let vs
 not imagine that he will deny himself (as S. Paule sayeth) but he that
 bee sayne too cut vs of as rotten members, and too shewe that we be-
 long not vntoo him, when he seeth that wee come nothing nere him.
 And therefore let vs resort too the sayd souerainty and dominion which
 God hath ouer vs, too the intent too alay all strifes and variances that
 Satan shal indue too rayze vp among vs. For if Seruants, al-
 though they be discomfited with another, & haue hartburning, grudges
 or such other things among them selues, doo neuerthelesse bynde them
 selues for loue of their mayster, and aggre again among them selues:
 what shall we do, when as the race concerneth the pleasing of our God?
 So then S. Paule declareth in effect, that when wee bee so wayward
 and can beare with nothing, but will fall out for every small and light
 occasion: it is a token, not onely that wee dyspyze men, but also that
 we rebell against God, and are lothe to yelde hym any subiection.
 Thus yee see in effect what we haue too consider vpon that saying.
 Now he addeth, that there is (but) one faith, and (but) one Bap-
 tism, and (but) one God, the father of our Lord Iesus Christ. His
 saying that there is but one faith, is too shewe, that we haue one com-
 mon treasure, euen in this world. For he hath spoken already of the
 heritage which wee hope for, and which is warranted vs in heauen,
 though it bee not manifested too vs as yet. Now what is the pledge
 of the redlesse life, but the Gospell? And that haue we in common
 together

together. Seeing it is so: then if the saythfull should forsake one anothers company, surely the Gospell should bee as good as torne in peeces. For wee must alwayes wey well this woord One, which S. Paule hath couched heere, and so often repeted, in saying, that there is but one hope of our calling. And how? Hereby he sheweth that wee go about too breake and disperse the kingdome of heauen, (as much as in vs is) when wee liue not in concord. It is sayd, that there is but one God: it is then as it were a beating of the hope of our saluation in peeces, when wee cannot suffer God too gouerne vs, and too holde vs under his protection. So now, when he sayeth, that there is but one sayth: surely it is not long of vs that the Gospell is not torne in peeces and gobbets, and rent all to sickers, as they say, when we cannot agree with our brethren, nor heare with them gently and paciency, as was commanded heere toofore. That then is the thing whereunto God calleth vs.

Now wee ought too profite our selues by it dubble. The one way is, by abhorring all diuersities of opinions, and by looking well to our selues, that wee haue but one sayth in our hart, and but one confession in our mouth. For if the saythfull doo contrarie one another, it is certaine that they shewe sufficiently, that they haue not the Gospell on their liues: at least the one part must needs erre from the truth of God. It is true, that errowyles it may well happen, that all of vs shall not conceiue one selfsame thing: and in that case S. Paule shewes vs a remedie, which is, that he which is not sure that God hath reuealed the truth vnto him, should hold himselfe in quiet, and pray God too leaue him further. But yit in the meane while, it becometh vs too hee-fully resolu'd of the Articles of our sayth, and too agree so toogether in them, that if euery of vs bee demanded seuerally, he may shew, that he holdeth none other thing, than that which is the generall beliefe of the Church. That then is the first point which wee haue too marke, in S. Pauls telling of vs that there is but one sayth. Howbeit, this sayth is not one, because men haue found meanes in their brayne too unite themselves toogether (by it :) for God must bee sayne too hyng them too it, because they cannot come thither, nor abyde in it one minute, except God strengthen them in his truth. Then must there needs bee an interchangeable bond betwene sayth and the Gospell: that like as the Gospell (whereof God is the author) is but one, so our sayth also must bee but one. Also as touching the doctrine, it is not prouough
for

for vs too confesse God altogether with one mouth: but he must also teache vs too holde our selues so linked toogither all in one vnicie, as euery of vs doo trauell too his neyghbours benefite, and consider wherein wee may serue his turne, and apply our selues faithfully therunto, bearing with them that are weake, honoring them that haue receyued moze largely of Gods giftes than wee, and making none account of our selues, that wee may atceyne too the hyghnesse wherunto God calleth vs, which is, that wee may bee parttakers of his glory; when wee haue so humbled our selues, and walked in this world with all lowlinesse and modestie. Thus much concerning that it is sayd in this text, that there is but one sayth.

Cal. 3.
d. 23.

Here vpon St. Paul telleth vs also, that there is but one Baptism. By Baptism wee put on Iesus Christ, (as he sayeth in another place) and bee iyned vnto him, to be parttakers of his lyfe, and of all his benefytes. Now there is but one only Baptism, wherein the name of Iesus Christ is alwayes called vpon, as he is our Redeemer. Wee bee Baptized in the name of the father, as the author of our saluation; in the name of the sonne, as of him that hath performed all that belongeth vnto our Redemption: and in the name of the holy Ghost, by whom wee bee sanctified, too possesse and iuyce the incomprehensible benefytes that are purchaced for vs by our Lord Iesus Christ. Seeing then that God dooth so call vs too him by a visible signe: must it not nedes bee that wee bee too fromward, like wyds and mad beastes, if wee continue not in such vnicie as he commaunded: And not without cause; hath Saint Paul matched Baptism and belee of the Gospell heere toogither. For he had respect of our rascallie. Wee bee so dull, that wee conceyue not spirituall things, belesse they bee let vnto us agreeably too our nature. Saint Paul spake heere toofoze of hope too Godward: and now because we perceyue not the things that are aboue the world, we doo not easily vnderstand the doctrine: he spake lykewyse of the vniou of sayth, and of the vniou of the bodie and the soule. Well (will some man say still) all this is spirituall, & palleth mans vnderstanding. Wee see then, that the things which he hath spoken heere toofoze myght seeme somewhat darke; for as wee myght not fynd such sounde in them as were requysite. But Saint Paul bringeth vs backe too the visible signe, whereby God giueth vs an inteling of himselfe, according too the infirmitie of our fleshy. For in Baptism wee see the water, which therewith vs that wee bee washed in the blood

of Iesus Christ. For in as much as by nature wee bee all uncleane,
and utterly reiected and cursed of God: in the death and passion of our
Lord Iesus Christ, wee bee reconciled unto God his father, and by
that meane are called too the glory of heauen, and renewed by the power
of his holy Ghost. Wee see then that wee must needs bee too dull
and brutish, if wee perceiue not the thing that is so visible and open.
For it is all one as if God had set vs forth in an image or shape of the
thing that is too hygh for vs, by reason of our fragilitie. Too he short,
Saint Pauls intent here is not too separate Baptism and the Gos-
pell asunder: but he hath rather added it as a visible mark, to the intent
that if wee at the first hymne understand not the vnitie of faith, whereun-
too wee bee led by Baptism, he may don vs too know, that it is all one as
if God had printen the marke of adoption in our hartes, too hymne that
wee bee his: for being once Baptized with water, wee too all beare
Iesus Christ, according as is shewed vs by this visible signe. And
now that Baptism is ordeyned, shall every man haue a Baptism of his
owne by himselfe. No: but Baptism is alwayes but one. And ther-
fore wee must haue an eye too our selues, and dedicate our selues too
the one only God, and too the one only Saviour Iesus Christ, and for
performaunce therof we must also be well vnitied together. And by these
wordes of St Pauls, wee may see plainly, that the father, the sonne,
and the holy Ghost, are but one God. For if Baptism bee in such wyse
one, as it serueth too bying vs too an vnitie of body and soule, that is to
say, to a brotherhood that passeth all the allyances of the world: what
shall it bee when wee come unto God, of whom Baptism taketh all
the power that it hath? And what is God? He is not only the fa-
ther, but Iesus Christ is ioyned with him, and also the holy Ghost.
So the let vs mark, that there is truly an vnitie in the essence of God,
and that although there bee distinction of persons, yet is not God se-
parated nor diuided in himselfe. And although the father be named
simply God, (as Saint Paul will speake thereof hereafter) that is in
respect of the distinction and order, and for that he is the head of him,
which was sent too bee the mediator, by cause Iesus Christ abaced
himself, and although he had by all shape vnto God (as sayth Saint Phil. 2.
2.6.) yet was he too his own: yet hee too haue himselfe
self in such soverain maiestie: yet it was his will too abace himself,
yea and too emptye himself utterly. But howsoever it bee, yet wee see
that Baptism leaue vs ryght vnto God. And thereby wee see that
which

which wee haue touched heerebefore: which is; that if our peace and concord bee not grounded in God, and we governed by him according to his word, and by the power of his holy spirit: there is nothing but loslynesse in vs. But if wee bee touched too the quicke with that which is sayd into vs heere, that is to wit, that Iesus Christ hath likened vs too him, in such condition that wee also should like one with another: wee shall bee hye in such concord, as the diuell shall not bee able too win so much at our handes, as too separate vs from the flocke, but wee shall overcome all temptations, and where there bee any byces and infirmities, wee shall beare with them mildly and patiently, and continue in the holy union, wher too wee be daily exhorted by the Gospel, and by the common Baptism which wee haue receyued.

Now let vs cast our selues downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too make vs so too perceyue them, as wee may mislike more and more of them, and turne hat he vntoo him with true repentance, too obeyne such grace of him, as too may withjoyne our selues from all desplemences: and by that meane learne too be unabashed or withsayed for any assault of Satan, and bee able too overcome them all, with all the hartnesse that he can trunp in our way, too turne vs out of the pathes of saluacion. That it may please him too graunt this grace, not onely too vs, but also to all people and nations of the earth. &c.

*The. xxiii. Sermon, which is the third
vppon the fourth Chapter.*

6. There is one God and father of all, vvhich is above all things, and through all thing, and in you all:
7. But grace is giuen too euery one of vs, according too the measure of Christs gift.
8. For the vvhich thing he sayeth, VWhen he went vp on high, he led a multitude of prisoners into captiuitie, and gave gifts vntoo men,



We haue seene heerebefore, that God ga-
 gar not any meane, that myght knit vs to-
 gather in tresh concord and brotherhood.
 For he hath dedicated vs all too himselfe Galat. 3.
d. 27.
 by Baptism, wherein wee put on Christ.
 Forasmuch as wee hee come to together in-
 too the Church, lyke as wee hee called in-
 too one selfsame lyfe, so wee heires all to-
 gather of the kingdome of heauen; so ought
 we too know who is this, Paister that hath

authoritie ouer vs. Too hee shew, God is in such lyfe our father, and
 wee his children, as he will not haue us too hee at discorde; for othe-
 wyse is were but a scolding of trouble in his owne house and Church.
 Seeing wee be members of our Lord Iesus Christ, tis meete that
 wee should lye together in tresh unitie, or else wee shall (as much as
 is vs lyeth) teare his body in peeces. But notwithstanding too the in-
 tent that this unite myght couche vs the better: St. Paule addeth now,
 that God beinge the father of all the saythfull, sheweth out his power
 and grace vpon them, and is aboue all things, as it were too gather
 them into one. Too hee shew, he dwelleth in them by his body spi-
 rit, that they much needes be one body, inlesse they will needes turne
 away from him. Wee see then that the reason why God is our father,
 is not onely that he hath once created vs, or that he hath begotten vs
 again by his Gospell: but bycause he hath shed out his grace vpon
 vs, as I sayd, and again, for that he is aboue all. Wee see then, that the
 meane wherby God linketh vs one with another, is his casting of his
 beames (as it were sunne beames) from heauen, so as wee must needes
 come to together into one, lich wee know whence the things come that
 belong too our spirituall lyfe, namely, of Gods gift towards vs. And
 this is not too scatter vs a sinder, but rather too gather vs to together
 into one body. But the last wordes doo yet better lay open the mynde
 of St. Paule, namely, that God is in vs. Then, if euery of vs know that
 God dooth him so much grace and honour, as to take him for his house
 too dwell in: there is no excuse for vs, if wee be at variance and ha-
 tred, and euery man would be separated from other, and lye too him-
 selfe, too the utter overthrow of all order which God hath set, if it were
 possible.

Hebr. 3.
6. b.

Therefore, that St. Paule speaketh to here of the grace that is

Æ. ii.

common

common too all men: but he createth of the Church, and becometh that
wee ought to stick together, because God hath adopted us and taken
us too her of his household. It is true that God hath declared suffi-
ciently that wee have nother strength nor liueliness, but at his hand;
and for that cause doth Saint Paul say, that it is hee in whom
wee have our life, moving, and being. But this is generall to all
things.

And in that respect also it is sayd in the first of Saint Iohn, that our
 Lord Iesus hath bin the light of wiser from the Creation of the world.
 Doubteless forasmuch as man hath a more excellent privilege than the
 brute beasts: it is sayd, that he is their life and all their light. But
 beere the care concerneth the spiritual state of the Church. For wher-
 as all Adams race is corrupted and accursed by nature: God hath be-
 led vs out from it by washing and change vs, and the eye too shew-
 eth that we be loyned vnto him with a most streight and holyer bond, than
 the rest of mortall mankinde, which haue but their fleshly. And this
 Iohn. 17. 1. speaking of in the. first of Saint Iohn, where it is sayd, O
 Father, sanctify them, as I have sanctified my self for them,
 that they may become one in vs, as thou and I are but one. Our Lord
 Iesus prayeth here, that he might haue the world, and of them
 that are not of his eternall and heritage. He prayeth that he go for de-
 struction: but he will haue the body of his Church to be a true knit-
 together. And how may that be done? In order it appereth, not
 wee be so set asunder here, that the dearest of vs thinks his euery man
 on himself. But if wee considered how God hath reformed vs by his
 holie spirit, and giuen vs a special life: which is, that his grace should
 dwell in vs, & that this holie spirit should utter his power in vs: if
 we considered that: then should we thinke, that although we wander here
 & there in this world, and euery of vs be put asunder from his neigh-
 bours, according to the necessitie of this present life: yet must not
 that let vs to be so loyned vnder our Lord Iesus Christ, as none of vs
 bee divided too his stone possesse, nor none of vs to love him self, as that
 hee should despise his brethren, but suffer one some too bee gathered
 together vnder the mayster ship of our God. And that forasmuch as
 he dwelleth in vs, we also must them by our meanings, that wee bee de-
 spised too bee all one in the power of that grace, which he hath so sprea-
 out euerywhere. Therefore wee see here how Saint Paule exhorteth
 vs too holy one another, to the incorporation of that perfect unity, which

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Wee haue begonne in vs already. And too bring that too passe, he
 sheweth vs, that wee bee choled out of the world, too the intent wee
 should bee wholly dedicated too our God. Now I haue told you already,
 that forasmuch as God is the Creator, he must bee sayne to breache
 strength intoo all things bothe aboue and beneath, according as it is
 sayd in the Psalme, that when he withereth his spirit, all things
 are troubled, and finally come intoo nothing. There is not then anye
 hyre beaste, nor anye tree on the earth, nor anye bird in the aire, nor
 anye fish in the water, which hath not his being and continuance by
 the secret power of God, by cause he hath not only giuen them their
 being for once (at the first :) but also maynteyneth and upholdeth them
 still. As for vs, wee haue much more (as I sayd euen now :) for wee
 not onely liue in this world, and inioy the benefites that God hath giuen
 vs here, inso much that wee haue eyes too receiue light, and eares to
 heare, and the fruition of all our senses : but also Gods spirit dwelleth
 in vs, too gather vs intoo him, and too doe vs too vnderstand, that he
 hath not onely made vs mortall men, and that wee hold this present
 transitorie lyfe of him : but also printeth his marke in vs, too take vs
 and auote vs for his chyldren, and therto gouerneth vs him self, and
 is so gracious untoo vs, as too make his stone ryphtuousnesse dwell
 in vs, by cause there is nothing but corruption in our selues. Thus ye
 see, that the thing which we haue too remember in the first place, is,
 that forasmuch as God is come so neere vnto vs, and not only allureth
 vs familiarly too him, but also bousafeth too haue his dwelling in vs,
 inso much that wee bee his temples (as I haue shewed afore) by cause
 he dwelleth in vs by his holie Ghost: wee ought to separate our selues
 from all the defilements of the world. Yet notwithstanding it is not
 enough for euery of vs too acknowledge the grace that he hath recei-
 ued : but wee must also indeuer too gouerne our selues alwayes in such
 kinde hypothetically loue, as euery of vs may help his neyghbour, too go
 through in the Calling that wee bee entered intoo. For too toooeth
 him (as I sayd) which separateth himself, by cause he remoueth God
 by that meane. Therefore let vs learne too offer our selues in such wise
 untoo God, euery man for himselfe too bee gouerned of him, as wee
 may also doe the best wee can too linke our selues in one, and too ga-
 ther toogether, that wee may with one common accord shewe by our
 dooings, that wee bee the true body of our Lord Iesus Christ, and
 that hauing him too our head, we are all at God, and aspyre untoo him,
 desiring

Iohn. 7. d. 21. desyring nothing but too bet one with him, as I alleged then shew
out of the text of S. Iohn.

Now too confirme the matter yet better, he sayeth, that euery of vs
hath receyued grace according too the measure of Christs gift, or
giving. Wherin S. Paule sheweth vs, that God useth a wonderfull
maner too prauise vs too him: which is, by dealing forth his giftes in
such wise vntoo vs, as euery of vs hath neede too bee helped and suc-
coured of his neyghbours. For of our selues wee bee so twedded too our
selues, as there is none of vs but he wold be as alone, were it not that
necessitie constraineth and byndeth vs too those whom wee haue neede
of. God therfore too correct the pryde and presumption that are too
deepely rooted in mankynd, hath so delt forth his giftes by certeyne
measure, as euery man percepueth well, that he is bound and beholdeu
too him for the thyngs he hath receyued, and that there is no such per-
fection in himselfe that he can forbear other men, but that wee must
bee sayne too communicate togither, and that with such mutuall good
will, as euery of vs indeuer too make the thyngs that God hath giuen
him, auaylable too the profit and furtherance of his brethren: and ther-
withall bee contented too bozrowe of other men, and too suffer himselfe
too bee helped and succoured at their handes, according as hee sees him-
selfe too haue neede thereof. And this serueth too bring vs backe a-
gein, too the thing that wee haue seene afore, namely, that wee shall
neuer haue agreement among vs, without humilitie and meekenesse.
Wee see then wherat S. Paule aimed. He handleth the same matter
in the. xii. Chapter of the first Epistle too the Corinthyans. For there
he taketh the similitude of a mans body, too shewe that wee bee too
farre out of our wittes, when euery of vs despyrreth his neyghbours
and is wedded too himselfe. How now, sayeth he? Our members of
limmes haue no particular vnderstanding by themselves: the hand
hath no wit too conceiue by reason what his office is: no more haue
the fingers that are fastened too it, no nor yet the legges; nor the feete.
Then is there not any part of the body that hath any priuate vnder-
standing too it selfe. But yet notwithstanding, the hand dooth willing-
ly acknowledge it selfe bound too sette all the rest of the body, so as it
neuer refuseth too doo it. If there bee any ache, if there be any disease,
or if there bee any other neede, alwayes the hand is walking from the
foote too thother. And so by, wote doo we, and is continually occupied.
The feete also, without having any other vnderstanding, than onely
a secret

Math. 25.
c. 27.

1. Cor. 12.
b. 21.

a secret selfknowing of nature, can skill too beare vp the rest of the body, and are neuer looth too doo it or greued at it. Likewise the hand dis-
 neyeth not too borrow helpe of the other members, as knowing full
 well, that it is not able too mainteine it selfe alone. No what an inter-
 changeable companionship, there is among the members of a body.
 And now hath God so called vs too him, that he will haue vs too be-
 come all one in Iesus Christ, as hath bin sayd afore. Dooth it then fol-
 lowe, that euery of vs should bee a whole body by himselfe? No: for
 wee see on the contrarie part, how God hath so dealt vntoo euery man
 his portion, and vntoo all in generall: that it is as a bond too hold vs
 toogether in concord, too the intent wee should not bee puffed up with
 so fond overweening, as too say, I haue ynough of myne owne, I passe
 for no body else. Gods will then is not, that euery man should bee a
 whole and perfect body of himselfe: but that one should bee as a hand,
 another as a finger, another as an arme, another as a leg, another as a
 shoulder, and another as a foote. Too bee short, God hath so disposed
 his gifts among vs, as wee must needes perceiue, that if euery of vs
 will stay alone by himselfe, he shall by and by bee as a rotten mem-
 ber, bycause he can haue no firme continuance in the whole body, if he
 will needes bee separated from the rest of the members. And what
 will followe of it? He must needes perishe. Euen so is it with vs. That
 therefore is S. Pauls meaning, when he sayth, that Gods grace is
 giuen too euery of vs.

Then sheweth he first of all, that if wee haue any excellencie, it ser-
 ueth not too make vs proud, for wee bee beholden too God for it: wee
 haue nothing of our owne, as wee haue scene already by his vsing of the
 same reason, too the intent that no man should presume too much of him-
 selfe, but walke meekely and soberly, giuing all the glory vntoo God.
 So then, he sayth again, that whosoever is most excellent, hath no cause
 too exalt himselfe aboue his neyghbours, for he hath nothing of his
 owne, but must acknowledge that he hath all of God. And after what
 manner? Euen by confessing that it is his freebestowed gift. Wee see
 then, that for the first popet, Saint Paule ment too rid men of the vyce
 which they bee too much inclyned too, that euery man myght beware
 of exalting himselfe. Yet it is, that there is none of vs al, but he coulde
 fynd in his hart too bee a maister ouer other men: but S. Paule sayth
 vnto them, wee wretches, what are wee? What is it that you can claime,
 too say, I haue this or that of mine owne: for wee hold all thinges of
 the

then were free gifts of your God. And therefore call vpon your brethren every one of you, and consider there is none but only God, which ought too haue all preeminence. As for you, you must learne too stoope vnto him, and too hold your selues contented euery way with his degree, so as yet labour and indure too for your neighbours, and al the whole commonaltie or body of the Church.

Wherein Saint Paul addeth moreouer, that it is according too the measure of Christ, according vnto that which I haue declared aboue, that we shal not fynde perfection in any man aliue, but euery man hath neede too bee succored, and that not only in respect of this common lyfe. Euen it is, that our Lord theueth vs aforeshaid, how it is his will too hold vs linked toogether, because we would bee too fleeting too separate our selues asunder. For euery of vs cannot bee a Baker, euery of vs cannot bee a Husbandman, euery of vs cannot bee a Cutler: insomuch that there is not that man which needeth not the help of one that seemeth his inferior, yea and we call his comparison of himself, nother could we liue one day in this world, without communicating toogether. Our Lord hypothet vs in this aforeshaid, because he sees wee bee as it were harteypaynes, and would hardy bee kept in vniue. But heere he treateth of the spirituall gifts, whereby God sheweth that he is a father too vs, and holdeth vs as the household folke of his Church. Let the perfectest man that is examine himself and he shal fynde, that his receyuing of more than other men haue; is in such wyse, that it is by measure. Howsoeuer the case stand, let none of vs presume too haue all: for it must needes bee, that a man is too much blynded with pryde, if he bee of that mynde. But when we haue our measure, let vs consider the twoo poyntes which I haue touched aboue: namely, that he which hath receyued the largest measure, is the more streightly bound too employ euery whit of it too the common benefyte of the Church. And moreouer that he must helpe himself by his neighbours, and consider that he cannot forbeare them, and therefore conforme himself quietly vnto them, and seeke no more but to be as a member of the body, that all of vs may hold on toogether too our head, desirous that Iesus Christ may haue such preeminence ouer vs, as euery of vs may obey him, and he leade vs too God his father. And so you see what Saint Paul ment in speaking of the sayd measure.

Now it standeth vs on hand too make well how he sayeth, that it

is in Iesus Christ, by cause it is he in whom wee be linked toogether. For (as hath bin shewed heertoofore) what is our spirituall kinred: Although it spring of God, as of the fountayne of all goodnesse: yet could it not floure & payne vnto vs, except Iesus Christ were among vs, and that wee were gathered toogether by his meane. According- Eph. 4
ly also as wee haue seene in the first Chapter, how it is his office too b. 10.
gather all things toogether (both in heauen and earth,) that were scat-
tered asunder before. Then let vs marke, that for asmuch as God
hath not giuen men such perfection, that euery one of vs can lye of
himself alone, wee must cling toogether in peace and concord: for it
is certayne that God could well haue made vs perfect out of hand, so
as nothing should haue wanted in vs: and that he is no nigard in in-
riching vs with his goods, so farre forth as he knoweth too bee for
our behoof. Seeing then that there is infirmitie in vs, why dooth not
God knit vs too him out of hand? Why holdeth he vs still in such
weaknesse? Why giueth he vs not an Angellie all power and perfec-
tion? As I sayd afore, he will haue vs to learne too liue meely and
shewfully, knowing that it standeth vs on hand to haue him go through
with the thing that he hath begun. And therewithall we must also liue
meely & gently one with another, and not be so proud as to despyse o-
ther men, and too hate asunder from them, but rather consider that they
may helpe vs; and that there is not so bare a person in Gods Church,
which hath not receyued something wherewith he may bee able to doo
service too his neighbours. That then is the thing that wee haue
seene already. Again, if wee thinke that a poore sillie soule hath no
learning too teach vs, and that wee can receyue nothing at his hands:
let vs remembre that wee doo not despise the grace of God. For it is
certeyn, that looke how many haue anie tast and feeling of the Gospel,
wee haue reason, that God dwelleth in them by his holy Spirit. For
sayd is the singular gift of God: and it is a sure token that God dwel- Rom. 12
leth in euery man, where wee see any feeling and knowledge of the a. 3.
Gospell. And it is certeyn that euery little drop of Gods grace is
mooch too bee esteemed, so as there is no cause in this behalf
why pryde should hinder our linking toogether, or that wee should not
consider, that all of vs are members of one bodie. Let that serue for
one poynt.

And therewithall on the other syde, let euery of vs looke well to him- Luke. 24
self, for wee shal geue account of the benefites that God hath bestowed a. 2.
vpon

Like. 10.
b. 1.

Iohn. 5.
c. 15.

bypon vs, and the more a man hath receyued, the more blamed shall he bee, if he indeuer not too discharge himself of his duetie in seruing of his neyghbours, as I sayd afoze. For the end of all Gods gifies is alwayes too edifye one another, that Gods Temple may growe among vs, and bee still rered too his full perfection. And so yee see how wee ought too bestowe the spirituall gifies that wee haue receyued at Gods hand. For the same cause also it is sayd, that such as knowe the Gospell, ought too shewe by the conuersation of their whole lyfe, that they bee the chyldren of lyyght, and not as blynd wretches that wander in darknesse. Wherefore let vs learne to make Gods gifies auaylable in such wyse, as he may bee glorified by them. And in that respect is mention made expressely of measure, too the intent wee should not alledge for our excuse, that this man or that man gaue vs no good example. For when it standeth bypon commendation, then euery of vs beares hymself on hand, and would perswade all the world too beleue, that he is very excellent. And yit in the meane tyme wee consider not, that God hath bound vs dubble, in boundasing too shewe so large boundifidnesse toowardes vs, as too let vs in hygher degree than our neyghbours. Therefore let vs bechynke vs better of it, both generally, and particularly, than wee haue doome. Generally, for that wee haue the Gospell freely preached here among vs, and for that wee ought vniuersally too bee as a burning Cresset, too shewe the way of saluation. And particularly, by discharging euery man his owne duetie, that wee giue no cause of stumbling too our neyghbours, but rather indeuer too drabwe them too vs, which are aloofe from God and his truse, and also take payne too conuene and put forward them whom God hath set alreddie in a good trade, and in the ryght way. But alas: Wen discharge themselves ill of that. For according as any man hath the excellenter gifies, so will he needes exceede after all others, and bee woorthipped as an Idol: and so in the meane tyme the union is broken, in manner of all handes. And yit for all that, (as I sayd afoze) it is impossible that we should linke toogether in brotherly concord, but by conforming our selues too such as are of the Church, as too our owne members. Without that, it is impossible for vs too bee truly linked in one, and yit yee shall see that euery man couets too bee had in estimation. Agein, when it cometh too the edifying of others, we doo cleane contrarie too that which Saine Paule telleth vs heere. For in the fourteenth and fifteenth too the

Romanes,

Romans, he sheweth that wee must deale, as if a strong man should see another man weake : so little ought he too utter his strength too the bysoozing of his neyghbour, that he ought rather too beare him vp. As who should say, that if I haue a little child to lead, I should breake both his armes and his legges in running hastily with him, And if another man that is much stronger than I, would needes trye mee, vnder colour that hee is kysper than I, by tryng his abilitie and force against mee : is it meete that I should be cast downe by him? Therfore wee must (as I sayd) haue a care too sayson our selues in such wyse too our byethen, as the stronger sort doo not shoulde their neyghbours that are feeble and weake, nor beate them by lashing too ouercrop the by force: ne doo as the Prophet Ezechiel lphaybeth, namely that such as abuse their cogage & strength after that sort, are as Goats that dole with their hoynes against the lillie Lambes, which haue none other intent, but too be mecke. That is the thing which wee ought too doo, and wherfrom wee be farre of.

Also it is certain that the Citie of Geneva ought generally too be as a burning Cresset, too giue lycht too such as are yet farre of from the Gospel. But it appereth how the world greeth with vs: I report mee too your sayes dealing: I must needs speake of it. For if I concealed it in the pulpit, and in the meane while the Countresolke can make report of it in the stretes, yea & giue iudgment of it: were I not much to blame? Seeing then that the little children can sing of it, (as they say) should I not be too rank a traytour to God & his people, if I, if I (I say) and my fellows should play the dumb doggs? If a goldsmith should make a Crosse or a Chalice, he should be punished, as he deserueth. If some other man doo make a thing that serueth too popish superstition, it shal not be abidden. If a marchantman sell beads, he shal haue his punishment as he is worthy. But if a man sell Chel-bles, Atohes, & all other trinkets of the masse, that shalbe suffered and borne with. Fewer thelesse this hath bin doone. And in whose name? Euen of them which ought too hydle others, and too punish them that haue offended. And in what place? In the place which is dedicated and consecrated too God for the executing of Iustis. Wit notwithstanding, it will perchance be sayd, that it was done through ouerlyght: and I heereue it. For had the partie bin well aduysed surely he woulde haue kept himself from dooing so vnlatuall and vterly vnexcusable a dedde. And therfore let vs be ware, let vs (I say) be ware, that we suf-

set not our selues too bee blynded after that fallowen by Satan; and so
rocked aslepe, as wee consider not what is told vs here, namely that if
wee haue receyued any grace or gift at Gods hand, wee must set more
store by it, and put it too such vse, as God may bee glorified, and his
Church furthered by it: or else wee shall haue a dreffull account too
make, for giuing cause so of offence too the weakie. And it had bin
better that that slichle trash had bin consumed a hundred tymes with
fye, than too haue bin so brought forth in open place, in the sight of
all such as lye in wayt for vs a farre off. For of a truche wee knowe
well ynough that there are manie which watch vs, and seeke nothing
but too spye some cause too speake euill of vs, not only too mocke vs
for our labour, for wee bee worthy of that: but too blaspheme Gods
name. Therfore if a man haue ouerthorne himself once, it is good that
he should bee warned of it, that he may take better heede hereafter: and
that wee knowing that God hath bound vs so deeply vnto him, by re-
specting vs, and by dooing vs more honour than we deserue, in volun-
ting too haue vs too bes his people, and too make vs gloie of the ha-
king of the pure doctrine of his Gospell, we may profit our selues the
better by it, and bee assured lest if wee change after that sort, and be-
come so rechelesse as too fall too taking of leaue too doo what wee list
God shewe vs that he is able too take away the things that hee hath
giuen vs, and too dispossesse vs of them when he listeth.

Nowe Saint Paul addeth heere the manner how God is so liberall
vnto vs in Iesus Christ; and yit notwithstanding dealeth the gifts of
his holie spirit too eche man by certayne measure; not too every man
alyke, but as he him self thinketh good. We sayeth, that this was done
by our Lord Iesus Christs ascending vp into Heauen. For then
did hee obteyne souerain dominion, and the father gaue him a name
which is aboue all names, that all knees should bow before him, as it
is sayd in another place. In dooing our Lord Iesus Christ receyued al
fulnesse of grace at his coming into the world, accordingly as St
Iohn sayeth in his first Chapter, that al of vs receiue of him, to the end
wee may haue out fill of the good things wherof wee were hungry
and empty before. That was the cause then why the spirit was giuen
him without measure, as it is sayd in the same text. And the saythfull,
because they be members of the Church, haue receyued therof; and
God hath giuen too every man his portion, and according too the me-
sure of his only sonne. But as for him, God hath not giuen him his
spirit

Phil. 2.
b. 9.

Iohn. 1.
b. 14.

Iohn. 1.
b. 16.

spirit by measure. And why? For hee is the head, and euery man
 must take his lyuelines from thence, and he therewithall haue all powere
 ouer vs. Therefore let vs bee contented that euery of vs hath his
 portion, that wee may walk in feare before God: and therewithall let
 vs vnderstand that the perfectnesse is in Iesus Christ, bycause Gods
 spirit resteth in him, and bothe greate and final must bee sayne too re-
 payre too him, with acknowledgment of their pouertie, too obteyne
 there the things that they want, and not be ashamed to receyue Christs
 Almesse, as they that are destitute of all good things. Furthermore,
 although our Lord Iesus Christ shewed himself too bee the only soune
 of God while he was conuersant in this world, & proued the same by
 his wonders, miracles, and gifes: Yet notwithstanding, whē he ascen-
 ded intoo heauen, he shewed himself too bee the verie partie in deede
 which had commission of God his father, too deale intoo vs all
 things that we haue neede of. And that is the cause why it is sayd in
 the senenth of Saint Iohn, that the holie Ghoste was not yet giuen,
 bycause Iesus Christ was not yet glorified. It is very certeyn that our
 Lord wrought ouen then by the power of his holie spirit. For when
 Saint Peter confessed him too bee the soune of the liuing God: it was
 answered him, flesh and blud hath not reueled this thing vnto thee,
 but my heauenty father. Too bee shure, wee knowe well that there is
 nothing but euill in vs, and that the good which God giueth vs, is by
 his holie spirit, and that all things are committed too our Lord Iesus
 Christ, and that it belongeth too him too deale forth his doctrine in-
 to vs, according as it is said vs, that it is his office, and that the father
 hath giuen him speciall commission too deale his gifes intoo vs. And
 in deede it is a cause also why the prophet Esay sayeth, that Gods spi-
 rit rested vppon him, namely too shewe that if wee bee separated from
 him, wee must needs perill as it were through drought and empti-
 nesse. But howsoeuer the case stand, wee must alwayes come backe
 too his poync, that the holie Ghost was then poured out vppon all the
 Captyuitie, when our Lord Iesus Christ was exalted, as it is sayd in the
 acter xxi. So then let vs mark, that when our Lord Iesus Christ left
 the world, and was receyued vp intoo his heauenty glorie: it was too
 the end that wee should theretofore intoy his goods so much the better.
 And that is also the cause why he sayd too his disciples, it is expedient
 for you that I go away, for if I taried still with you, the holie Ghost
 should not come. It is true that our Lord Iesus Christ could well
 haue

Esay. 60.
 a. 1. &
 Luke. 4.
 ca 8. &
 Math. 3.
 d. 16.

Ephe. 4.
 b. 8.
 Iohn 7.
 c. 39.

Math. 16.
 c. 16.

Iohn. 16.
 a. 7.

Phil. 2.
a. 1.

haue giuen them his spirit whyle he was conuersant with them, after a visible fashion, as well as he did when he was gone out of the world. But we must not dispute of this matter after our own fancie: we must vnderstand that our Lord Iesus was humbled for a time, yea and utterly emptied, as wee shall see more at length again hereafter: but yet was he receiued into his heavenly glory, too the intent he should haue souerein dominion, and bee so exalted, as all creatures might stoop too him. Thus yee see how our Lord Iesus Christes will was to absent himselfe from vs in his body, too the intent wee might the better feelee his presence through his dwelling in vs by his holy spirit. And that is the thing which S. Paule treateth of as now, when he sayeth, that for the same cause, it is sayd, that he vvent vp, and gaue his gifts too men, after he had led away his enemies prisoners.

Now this text (which is alledged out of the threescore and eyght Psalme) sheweth, that God is verily exalted in the person of our Lord Iesus Christ. In deede in that song Dauid preacheth and singeth the praise of God, bycause that beyng stablished King of Israell, and bearing the figure of our Lord Iesus Christ, he had set by Gods seruice in his youtenelle again, repelled the great number of disorders that had bin vnder the reigne of Saule, and finally prospered in a great sort of victories, inso much that God had uttered such grace vpon him, as it appeared plainly, that his kingdome was not the kingdome of a mortall and transitorie man, but rather that God mynded too haue his glorie knowne there. That is Dauids proper meaning. Therefore whereas he sayeth, first of all, that God is gone vp, he followeth the common manner of the speaking of the Scripture: for inasmuch as all things had gone too too much too hanocke in the tyme of Saule: God seemed too haue bin asleepe. Again, Religion was as good as beaten downe; and there was such excessive libertie of dooing euill, that a man would haue sayd, that God gouerned not that people any more. Dauid then sheweth a wonderfull chaunge, in that he sayeth, that God is gone vp: that is to say, that he shewed by effect that he had a care of his Church, that he intended too keepe it vnder his protection, and ment too haue his maiestie knowne there. That is one poynt. Hereuntoo he addeth, thou hast led captiuitie captiue: meaning thereby, that God had subdewd his enemyes round about him, of whom there had bin a great number, which sought nothing else but the ruine and desolation of the people. Therefore Dauid meaneth that as soone as God went vp, by

and

and by he brake and brayed the heads of his enemyes, so as they came
 no more too trouble his people, as who should say, they had found by
 experience, that all their practizes, force, and assaultes had bootet
 them nothing at all. Theruppon he addeth, that immediately also he
 receyued giftes of men: too betoken that they which had bin so over-
 come, had offered tribute unto God, as to their souerein King. Cretw
 it is, that this was doone in Dauid's person. Neuerthelesse it was
 Gods mynd too haue his glory thynne forth in that man, whom he had
 so choyen and scholed out, and whom it was his pleasure to haue anoynt-
 ed of Samuell. Too bee shor, wee see what Dauid ment to declare
 in that verse. So, Paule therefore applyeth the same too our Lord Je-
 sus Christ, and not without cause. For looke what was figured in the
 person of Dauid, must bee referred too Jesus Christ, by cause he is the
 truch and substance of all those shadowes, and wee haue in him a much
 more royall performance of the thinges that are mentioned in that
 Psalme. So, Paule therefore abused not that text, when he appropyied
 it too the only soune of God, in saying, that he was exalted vp on high.
 For (as he will declare hereafter) Jesus Christ was first abaced, and
 afterward exalted. Wee see then, that God tooke as it were a new pos-
 session of his Souerainty, not ouer all the world, but ouer his owne
 people; too the end too gouerne them with their owne good wills. And
 afterward he tooke possession, of it ouer his enemyes too. For in the
 Psalme it is sayd, not onely that he receyued tribute and giftes, to the
 end that every man should doo him homage: but also that he subdewd
 the rebells. For there are nother diuels nor reprobates, but they bee
 so beaten downe by the myghtie hand of God, as wee may well per-
 ceyue that our Lord Jesus Christ is he of whom Dauid was the fi-
 gure. So then, So, Paule telleth vs heere in effect, that although our
 Lord Jesus Christ dwell not among vs after the manner of men; nor
 wee doo see him with our bodily eyes; yet must wee not therefore bee
 separated from him in mynd. He is gone by too fyll all thinges, not
 with his body, but with his benedictes and giftes. For how great dis-
 tance so euer there bee betweene our Lord Jesus Christ and vs, as in
 respect of the places of heauen and earth: yet notwithstanding he ceas-
 es not too dwell in vs, but will haue vs also too bee all one with him,
 which thing he sheweth vs by the giftes which he bestoweth vpon vs,
 so as wee ought of duetie too bee drawn to the vnion that he hath spo-
 ken of. This then is the effect of the thinges which wee haue to gather
 vppon

1 Sam. 16.
C. 12.

Ps. 110.
C. 12.

bypon this streyne, for as nowe the matter must bee broken of, but it shall bee gone through with again hereafter.

But howsoever the case stand, let vs marke for a conclusion, that Iesus Christ is not so farre from vs now adayes, but that we may perceiue by experience, that wee bee knit vnto him, and that he uttereth his riches too make vs parttakers of them, and that he filleth vs with them as much as neede requyres, at leastwyle according too the measure and portion that hath bin spoken of. And therefore let vs labour too serue our neyghbours, let vs foresee what may doo them good, and let vs folloive the order that God hath set among vs, assuring our selues that although our Lord Iesus is gone vp, yet is he not therefore so farre of from vs, that he hath forsaken and giuen ouer his Church, but that he is exalted, too the end wee should honour him by acknowledging him for our head. And seeing we bee members of his body, wee must serue one another, and not bee so unhappie as too barre our selues from conuining too him, but rather resort every one of vs too him, and indeuer too drawe others with vs, so as the stronger sort encourage not the feeble and weake, but rather strengthen them, and the iustie sort beare the saynter sort, and they that are already in good forwardnesse, lend their hand too such as come lagging after, and haue much adoo too drawe their legges after them: so as wee may al come too the perfection wherunto wee bee called.

Now let vs call our selues towaite before the Countenance of our good God, with acknowledgment of our fautes, praying him that we may bee so touched with them, as wee may recorde our selues too him with true repentance, too our further prospring and strengthening all our lyfe long; by acknowledging the miseries that are in vs: and that he may please him so too beare with vs, that in the end hauing obteyned remission of our synnes, wee may bee prouoked too come vnto him, not doubting but he will alwayes acknowledge vs for his children, too make vs inioy the heritage whiche he hath bought to deedly by vs. And so let vs all say, Almighty God heavenly father, we

*The. xxiii. Sermon, which is the fourth
vppon the fourth Chapter.*

7. But grace is giuen too euery of vs, according too the measure of Christes gift.
8. For the vvchich thing he sayeth; vvhen he vvnt vp on hygh. he led a multitude of prisoners intoo captiuitie, and gaue giftes too men.
9. Novv, that he went vp, what meaneth it, but that he first went downe intoo the lowe partes of the earth?
10. He that vvnt dovvne, is the same that vvnt vp aboute all the heauens, too the end to fulfill all things.



Began this morning too expound the text of the psalme alledged heere by S. Paul, shewing that all the things which are spoken there, agree too the person of the onely sonne of God. For although he say oftentimes by way of similitude, that God goeth by, when he sheweth himselfe iudge of the world, and defender of his Church: yet notwithstanding inasmuch as when our Lord Iesus Christ was come downe, he

Psal. 69.
d. 19.

was abased as one that was beneath all men, and afterward was exalted by the power of God his father: therein we see most fully, how God honoured too bee abased, for a tyme in the person of his sonne, and too bee in a state despyzed before men, and afterward would bee crowned againe with glory and honour, as the Apostle sayeth of him in the Epistle too the Hebrewes: and that is the cause why S. Paule sayth here, that it behoued him first too descend, too bee so exalted. But before wee goe any further, wee must marke that heere S. Paule hath chaunged the word. For whereas Dauid sayeth, that God Receyued giftes and presentes, that is too say, tribute and homage of those whom he had subdewed too his maiestie: S. Paule in stead thereof sayeth, that he gave. And so this is not rehearsed as it lyeth in the psalme: but the Apostle meane too shew that the triumph which our Lord Iesus Christ sheweth when he rose from death, surmounteth all Dauids victories, and

Hebr. 2.
b. 7.
Psal. 8.
b. 6.

all that euer had bin doone in shadowes and figures vnder the lawe.
 For it is much more too giue than too take. Also wheras it is sayd in
 Psal. 16. the Psalme, that God receyued : that was not for himselfe, nor too his
 a. 2. owne vse : for wee knowe he hath no neede of any thing : but his recey-
 uing was too enrich his Church. And that is the cause why it is
 a. Mac. 8. sayd, that the women which neuer stepped out of their doores, shall
 f. 28. haue their part of the pray or bootie. There therfore Dauid sheweth
 Psal. 68. that God was not glorified for any profit or aduantage that he pre-
 d. 13. tended on his owne behalfe, accordingly as it is sayd that he is conten-
 ted with his owne perfection, for he can nother increace nor diminish:
 but all rebounded too the welfare of his Church. For Gods shewing
 of himselfe too bee riche, is not by keeping of his treasures vnder dub-
 ble lockes (as men say :) but by setting them forth for all commers,
 at leastwise if wee seeke them with trew sayth. And soasmuch as his
 riches diminish not, nor yet his liberaltie which he useth towards vs:
 thereby wee knowe that he passeth all the men in the world. Then if
 wee will despyne in one woord how God is riche : it is in beying liberall
 vntoo vs, vnto bountifullnesse, and by alluring vs too him too succour
 vs in all our needes and wantes, according too this saying of his by
 May. 35. his Prophet, Come all pee that are thirstie, and drinke your fyll : pee
 a. 1. shall haue your fyll, not onely of water, but also of wyne and mylk. Too
 bee short, he sheweth that they can want nothing, which waxe vppon
 him, and put their trust in him. Therfore it is sayd in the Psalme, that
 Psal. 34. all shall haue their part of the spoyle, not onely the men of warre, (for
 b. 10. they myght hap too boast that they had gotten the whole pray by their
 owne manhood and pollicie) but that the women which neuer stird out
 of the house, and which did nothing but spin vppon their distaues, shall
 Psal. 68. haue part of the bootie, as though they had gotten the victorie. Hereby
 d. 13. (I say) he sheweth, that Gods receyuing of tributes and taxes of such
 as he had subdued too his dominion, was not too increace himselfe
 withall, but too make vs partakers of all the benefytes that belong
 too our saluation. And herewithall let vs marke well, how it is alle-
 ged, that when God giueth vs his giftes, it is not to the intent that wee
 myght fether any thing vppon our owne vertue or promewse : but that
 wee should thinke our selues beholden too his mere free goodnesse for
 all things. And so must all things bee referred too his glory. For the
 more that he bestoweth vppon vs, the more ought wee too bee forward
 and ready too confesse how much wee bee bound vntoo him. But the
 chiefe

chiefe poynt is, that wee inueuer too make the giftes that wee haue receyued, auaylable too the common edifying of the Church: that is too say, that God may still bee more and more exalted, and the kingdome of our Lord Iesus Christ increaced and augmented among men. And so the condition (say I) wheruppon our Lord distributeth too euery of vs the things that belong too him, and are his owne, and which he could keepe styll too himselfe, is, that wee should doo him homage for them both in woord and deede.

But now let vs come to that which Saint Paule aduoceth. He sayeth, that it behoued Iesus Christ to descend, according also as he descended intoo the loue partes of the earth, and that theruppon he vvas exalted. Manie haue made ouer violent gloses vpon this place, saying that Iesus Christ went downe, not only, into the graue, but also euen intoo Limbo, a place forged of their owne brayne. But Saint Paule speakes simply, namely, (as it is sayd in the second too the Philippians) that bycause Iesus Christ was abaced, therfore God his father exalted him too his ryght hand, and gaue him a souerein dominion, too the end that all knees should thenstoo the bowe before him. Therfore whereas S. Paule saith, that Iesus Christ was abaced, he meaneth it of his clothing of himself with our nature, wherein he became despyzed, without any dignitie, and without any reputation too the worldward. According wheruntoo it is sayd in the psalme, that he was counted as a woorme of the earth, and not as a man, inso much that men tooke scoyne too looke vpon him (as sayeth the Prophet Esay,) and there was nothing in him that men could lyke of. Wee see then that Iesus Christ did so submit himself to all reproch, that he was disfigured, and men did spyt at him, and mocke him, and doo him all the wrongs that they could, and afterward he was exalted. And no dubt but Saint Paule hath touched the thing heere which he discourseth more at the length in the forealledged place: which is, that the example of the sonne of God ought too teache vs lowliness, and too make vs walke playntly without taking any thing vpon vs aboue other men. For who are wee? What is our state? When euery of vs hath fitted himself througely, what shall he fynd in him too boast of? Wee haue many things too thanke God for: but too take vpon vs that which is his, were a villanous trecherie. So is there nothing for vs too doo but too cast downe our eyes. For behold, the sonne of God could haue shewed himself in his heavenly glory and maiestie, so

as he could haue made all the world too quake : and yet wee see that
 Luk. 1. being borne in a stable, he walked all his lyfe tyme as one vnkno-
 2. 7. uen and vnesteemed, and in the end was put too death, and that not a com-
 mon death, but a death that was so reprochfull, yea and cursed of Gods
 Deut. 21. owne mouth, that he was hild for accursed before God and his An-
 d. 25. gels, too the intent that wee myght be blisled for his sake and by his
 Gal. 3. meanes. Seeing then that Gods sonne was so abaced, haue not wee
 b. 13. good cause too stoope lowe? For God requyret not that wee should
 forgo anie thing of our owne, when he exhorteth vs too lowlinesse. And
 why? for if wee knew what wee bee, wee would stoope lowe ynough.
 Our head was not in lyke plyght when he came downe hither. For
 Iohn. 17. why? As it is sayd in the .xvii. of Saint Iohn, he possessed his diuine
 d. 24. glorie and maiestie before the making of the world. And yet for all
 that, he boursafed too abace himself in such wyze (as in the syght and
 opinion of men) that too outward apperance he seemed too haue beene
 ly giuen over his maiestie. It is crew that he continued styll in his
 perfect state, but that appeared not. And that is the cause why Saint
 Paule bleth the woord Figure or Shape: he appeared (sayeth he) in
 the shape of man. For he meaneth that our Lord Iesus Christes
 clothing of himself with our flesh, and his being despyzed and reietted,
 were no derogation at all too his diuine essence. And why? for it was
 but an outward shape. Then did he continue alwayes vnapparyed,
 and yet neuerthelesse he was seene too bee vnder all men. Who wyll
 then refuse the same state, that wee should not bee lowly after his ex-
 ample? The fathers that liued vnder the Lawe perceyued alredye
 that it behoued them too bee fashyoned lyke vntoo the image and pa-
 terne of our Lord Iesus Christ, who was their head, and yet they had
 but berie darke figures. Now then, seeing that Iesus Christ sheweth
 vs the way, so as he is entered intoo the kingdome of heauen through
 AA. 14. many tribulations, and intoo lyfe by death, and is exalted on hygh af-
 d. 22. ter abacing lowe: what excuse shall wee haue, if wee seeing those
 things, bee styll puffed vp with pryde, and cannot fynd in our hartes
 too walke in meeknesse, considering that wee bee nothing? So then,
 wheras Saint Paule speaketh of the lowe places of the earth: he
 meaneth the humane nature which our Lord Iesus tooke vppon him
 for our saluation, yea even with addition of all the things that I haue
 touchd. For he shewed not himself as a great prince, nother vsd he
 anie pompe or traynes of men too make himself vzeau in the world
 but

but (as it is sayd in the two and fortieth of Eſay) he brake not the broode ^{Eſay. 42.} reede, he quenched not the ſmoking flax; noether was his voyce of ^{2.3.} crye hearde in the ſtreetes. Agein, beſydes this wee ſee how he ſuffe ^{Math. 12.} red reproche, and how he abode it patiently: when he came too his ^{b. 20.} death, all men ſeemed too haue conſpyred ageinſt him. Therefore wee muſt adde all theſe qualities too knowe how Ieſus Chriſt deſcended into the lowe partes of the earth. Howbeit, if we compare his diuine maieſtie with our nature, wee may well call all the earth the lowe places: & although Ieſus Chriſt had poſſeſſed the whole world: yet had it bin nothing in compariſon of his heauenly glorie. For what are they which are in hygheſt ſtate of dignitie? They doo but craule heere lyke Frogges, or (leape) lyke Grefle-hoppers, as ſayth the Prophet Eſay. ^{Eſay. 40.} No maruell than though the whole earth bee termed a lowe and bare ^{d. 12.} place in reſpect of heauen. Howbeit Saint Pauls intent here was too note breely, that Ieſus Chriſt would aſcend too ſchoole to lowe, as too become a mocking ſtocke too the unbeleeuers; yea and euen too bee condemned and eſteemed as a man accuſed and forſaken of God, all which things he indured for our ſaluation. It is good reaſon therefore that wee ſhould myldly and without geynſaying receyue Gods humbling of vs, and beare in our ſelues the image of our Lord Ieſus ^{Gala. 4.} Chriſt, by being ſhaken of, deſpyzed, and mocked for our ſimplicite, ^{d. 17.} and that no man ſhould take vpon him, or chalenge too himſelf the things that are none of his. That, is the effecte of Saynt Pauls meaning.

Now he ſayeth, that he is gone vp aboue all heauens. Wherein we ^{Iohn. 18.} ſee that the ſonne of God hath not as now the lordſhip of this world. ^{B. 16.} For Saint Pauls declaring that he is aboue all the heauens, is too ſhewe, that the dominion which he hath, is heauenly, and diuine, and euerlaſting. For the heauens themſelues ſhall paſſe away, and they ^{Math. 24.} muſt needs baniſh, as Ieſus Chriſt auoweth with his owne mouth. ^{c. 35.} Now if the heauens bee ſubiect too chaunging, and muſt bee doone away, too be renewed agein: if Ieſus Chriſt dwelt in heauen, he ſhould ^{Mark. 13.} bee ſubiect too the ſame ſtate, that is too ſay, he ſhould bee frayle and ^{d. 12.} tranſportable. When is he aboue all the heauens in his infinite glorie, ^{2. 1. et. 3.} wherein there is nother chaunge nor turning about. ^{b. 13.}

And theruppon he addeth, that it is too ſyll all things. By this word ſyll, he meaneth that Ieſus Chriſt is not ſo locked vp in anie one glate, but that wee may ſeele him preſent, and that he dwelleth in vs,

and that he filleth all things. But surely that is not with his bodie as some haue grossely imagined: but it is with his power, and with his spirituall benefites and gifts. Yet neuertheless Saint Paulus intent heere is too betoken a presence of Christ, too the end that wee may knowe that we haue not lost anye thing by his absenting of himself from the earth, so as he dwelleth heere no more after a visible fashion. And why? For he ceaseth not for all that, too execute his power every where, and to fill all things: insomuch that wee haue all things of him which are requisite for our saluation. That is in effect the verie meaning of S. Paulus.

Wherefore let vs heere put in practize the exhortation that hath bin touched afore: which is, that wee cannot bee taken for Gods children, except wee become lyke too him that hath the ryght of the first borne. Such it is so: let vs willingly suffer our selues too be abased, that God may exalt vs: for by that meane did our Lord Iesus come too his glorie. Again, let vs apply all our senses to tast thoroughly what the mercie of God is, in that it hath pleased him that his sonne which was his image, should bee so abased. Let vs consider how greate the loue of our Lord Iesus Christ is, in that he vouchsafed to hide his diuine essence for a tyme, and tooke not vpon him as belonged vntoo him, but did as it were stoope downe too the syght of the world. Such wee see this, let vs consider first of all, how precious our sondes were too the sonne of God, seeing he vouchsafed too stoope so lowe for our sakes, and let vs esteeme of the Gospell whereby so greate a benefyte is communicated vntoo vs, assuring our selues, that if Gods sonne had not come downe vntoo vs, there had bin no meane for vs too haue come vntoo God his father. For besydes that wee bee plunged heere in myre, and haue no things in vs but utter frayleie: it is certeyne, that we heare as good as a hell about vs, bycause the diuell is not without cause called the prince of this world. So then, seeing wee bee vnder the tyrannie of Satan and of sinne, how could wee moue upward, if Iesus Christ byem vs not: But first it behoued Christ too come downe hither. And thereby are wee taught to worship our Lord Iesus Christ alwayes in the person which he hath taken of the mediator: and wheras the unbelieuers and unholie folk take occasion too despyze him, bycause he was crucified: let vs honour him still as he deserueth. For wheras his greatnesse and maiestie were after a sort darkened for a tyme: that was too giue the greater beautie too his mercy and louing kindnesse: which selfsame

Ioh. 1. 16.
b. 11.

selfsame word. **S.** Pauls useth when he purpoeth too expresse well what earnestnesse of mynd and care God had, too raunsome vs from the dungeons of death. And so yee see in effect what we haue too consider vppon the Apostles wordes, where he sayth, that Iesus Christ was so abaced.

And wheras he addeth, that he went by aboute all the heauens: I haue told you alreedye in one word, that it is all one as if he ment too exempte him from the aray of creatures, knowing that as now hee is not subiect too any chaunge. And for the same cause is it sayd in the first too the Romans, that he suffered once in dying for our sinnes: but yit for all that, dyed not (for ever,) bycause he is entered into the lyfe of God, that is to say, he is made parttaker of the immortall glorye, so as wee haue iust cause to cast downe our eyes. And bycause this conceyte not this so hygh souerainty which was giuen him, let vs honour it, seeing that euen the Angels of heauen do beare vs companie therein. For it is not for nought sayd in the Psalm, that all the Angels of God worshipped him, when he shewed himself too the world: which text the Apostle also applyeth to his person in the first chapter too the Hebrews. Herewithall let vs mark, that although Iesus Christ be not that by in any place certayne: yit he ceaseth not too keepe still the true nature of his bodie. For the Papists haue imagined, that although he bee in heauen, yit he is everywhere else as well as there: yea and therewithall they haue their speculations, too shewe how it is no inconueniencie at all, that God should haue his beinge aboue, and therewithall also bee beneath the heere with vs. And theruppon they imagin themselves too haue the bodie of Iesus Christ in limbo: by reason wherof they beare it abode in the streates, and cause all men too worship it: and yit in the meane whyle men knowe it is but a morsell of bread: This (say they) it is God. But that is another aduichilation of the true nature of our Lord Iesus Christ: In defence thereof they alledge, that if it had the propertie of a bodie, it must needs bee in one place certeine. But aboute the heauens there is no place, (too speake after the maner of the philosophers:) & it is sayd, that Iesus Christ is there: (ergo (say they) his bodie hath not the properties of a bodie.) This, and wee knowe that the Angels haue no bodies, and yit are they not everywhere, for they be faine to go wher soeuer God appointeth them. Nowe seeing that the Angels are not tyed too any place, notwithstanding that their essence is not infinite, but comprehended with-

Rom. 6.
b. 10.

Psal. 96.
b. 8.

Hebr. 1.
2. 6.

in a certaine measure, though they haue no proportion of members: why should not Iesus Christ bee aboue all the elements of this world, yea and aboue all the heauens, and yet not cease too bee very man? Not that he can dye anie more, or bee subiect too anie of our passions and infirmities, as hee was heertoofore, when he listeth too bee conuersant in the world: for as now he is quite rid of all those things: but that howsoeuer the case stand, he holdeth stil his trewe nature of man. And although he bee aboue the heauens: yet let vs assure our selues, that that distance hindereth not his presentnesse with vs and in vs. As how? Wee must mark what hath bin touched afoze. It is sayd, that he filleth all things: yea, but that is with the power of his spirit. **Ierem. 23. 2. 4.** Wee see then that the filling wherof Saint Paul (speakech), is that wee should haue our fill of the benefites of our Lord Iesus Christ, and that when wee bee grafted into his bodie, and made one with him by beleeve of the Gospell, then may we assure our selues that he is the fountayne which neuer dryeth, nor can neuer bee emptyed with dronking, and that in him wee haue, all varietie of good things, and all perfection. Now then, if Saint Paul had ment as the papists haue imagined, and as is mainteyned now awayes of manie ignorant and wilfull persons, namely that Iesus Christ filleth all things with his humane nature: surely hee woulde not haue forgotten it: but he leauech it alone as an absurditie. Wherefore let vs mark well the twoo sayings that are set downe heere: that is too wit, on the one syde, that Iesus Christ is gone vp aboue all the heauens, and yet notwithstanding that he ceaseth not too fyll all things. It is sayd, that he is gone vp aboue the heauens, even to the end that we should not be tyed too this world and too our fleshy fancies. when we intend too resort too Iesus Christ but that wee should lift vp our myndes on hygh, and seeke him there by fayth. Inasmuch that when the holie scripture sayeth, that God is in heauen, it intendeth not too assigne him some peculiar place. The respect is farr differing, and alsoo gither onelyke, betweene God in his spirituell essence, and Iesus Christ in respect of the bodie and humane nature which he took of vs. For when we speake of God, we must alwayes lay this ground, that he hath an infinite essence which filleth all things, so that heauen is as his rooall throne, & the earth is his footstool. Not that he hath any fyete, nor any seate to sit on: but it serues to shewe that there is no distance so farr in wyde, that can conteyne the maiestie of God, which is infinite, as I sayd. That is a thing which wee

Ierem. 23.

2. 4.

Math. 6.

b. 9.

Psalm. 115.

2. 1.

Eccl. 66.

2. 1.

wee must beare in mynde, when God is spoken of vntoo vs. And why then is it sayd, that God is aboue al the heauens, and why dooth Saint Paul speake after the same maner here of Iesus Christ: It is bycause that wee bee dull and earthly, that if God should not tell vs that he hath his temple & palace in heauen, we woulde tye him too euery pyller, to euery stone, too euery waterspring, too euery tree, & (too bee short) too euery thing that wee see. Therfore too correct such vyce, our Lord sayeth too vs, mount vp, mount vp aloft: as though he lifted vs by the chymes, and sayd, wretched beasts, why seeke yee too see mee here be-
neath. What intend yee too lyken mee too: Assure your selues, yee must bee conueyed vp aboue all the world, when yee think vppon me and my maiestie. Therfore yee cannot worship mee, except yee bee rapt vp aloft, and consider that I am incomprehensible. Lo how the scripture speaketh of him. And when wee say, Our father which art Luke. 11.
in heauen: it is too the intent wee should lift vp our myndes vntoo him, 11.9.
as he calleth vs at all houres. Not that wee must imagin as the papists doo, who think too please God with their much babling, and with their using of many Ceremonies, which may haue a gay gloss to the peopleward: I say, wee must not think too please God so: for let vs bee sure, that that were a transfiguring of God, to make him lyke our selues: but wee must rather bebinke vs, that in stead of hauing our myndes freyed nature to the world, wee must stryue to lift the vp on hygh. And as for Iesus Christ, it is sayd, that he is aboue al the Heauens, euen in his humane nature. And how is that: Being God in respect of his essence, he is equall too his father, so as he filleth all things: but in respect that he hath put on a humane bodie, he is aboue the heauens, so as he is not in the world. And it is too sode a grossenes too say, Why then, and are not the twoo natures so knit together, as they cannot bee put asunder: All this is trewe: but yet dooth it not followe, that they cannot bee distinguished. So long as wee remayne alyue, our soule and bodye are iyned toogether: and yet it doth not therfore folow, that the soule is not of another nature than the bodie, or that they cannot be distinguished. Euen so is it with Iesus Christ. If a man demaund, why then: Is not our Lord Iesus Christ all whole with vs, according as he is our head and mediator, and hath gathered vs too him in such myste, as wee liue of his owne substance: Dis, he is with vs al whole, if wee take him in the person of the mediator. But if a man demaund, is euerye part of him among vs, which is in himself: No: nother is it
requiring

Hebr. 7.
d. 27.

requisite that he should anie more bee so conuersant among vs, as too bee subiect too the suffering of anie thing; but he must bee quiete and cleane exempted from all that geere. And that is the cause why the Apostle telleth vs, that he is appered once, and that henceforth we waite for him. And so yee see what wee haue to consider vpon this saying; that Iesus Christ is exalted aboue all the heauens.

1 Cor. 1.
d. 9.

Now let vs go backe againe to the word sayd: for therein Saint Paul sheweth vs, that the souerainty of our Lord Iesus Christ hath no boundes too bee locked vp in: but that it reacheth euen vnto vs. Therefore (as I haue said twyce already) our Lord Iesus Christs filling of all things, is by his power. For he is not a King after the manner of those whom wee see in this world. They be subiect to hunger & thirst, they be subiect too diseases and other things: so as they must haue officers at euery stones cast, or else they shal not be obeyed. They then are fayne to doo their affayres by other men, which they cannot doo by themselves, and too borrow helpe at other folkes handes. But it is not so with Iesus Christ: for he reigneth not by force of armes, nor after the manner of worldly princes. How then? By request by his spirit, and by the meane of his word. And by that means are al things fylled with him, euen by the Gospell. Saint Paule sayeth in the first too the Corinthians, that wee communicate with him. And soo that end also dooth God call vs day by day, namely too make vs parttakers of his only soune. And how may that bee, welle he entende his power vnto vs? Now truly, in this case it standeth vs on hand to haue more than our senses can receiue. For the power of our Lord Iesus Christ carpeeth with it a wonderfullnesse aboue all our vnderstandyng, as Saint Paul wyl shewe yit againe hereafter. For when he hath sayd, that Christ is the head of the Church, and as it were a husband (which is all one personne with his wyfe:) he expeth out, It is a great mystery or secret, betweene Iesus Christ and his Church. If it bee a secret, surely than can we neuer attayne too it by our own mother wit, nor by our owne conceytes. And therefore wheras Saint Paule sayeth, that he filleth all things: let vs assure our selues, that in sted of common reason and common opinion, wee must haue the experience of saye, if wee intend to knowe how Iesus Christ filleth in vs, and too bee perswaded of it, as hath bin sayd therof already. Howsoeuer wee fare, let vs not thinke that anye distance can separate vs from the soune of God. And why? For his dominion extendeth
bygd

Ephes. 5.
d. 35.

hygh and lowe, and therefore wee shall feele that he is in vs, and wee in him, that wee shall bee made all one toogether, yea euen too bee ioynd into God his father, and too be brought too the perfection that is spoken of in Saynt Iohn, where he sayeth, it is expedient for you, that I go ^{Iohn. 14. d. 28.} my way, for my father is greater than I. Our Lord Iesus Christes meaning there, is not too make himselfe inferiour too his father as in respect of his diuine essence: (for wee knowe there is but one God) but he taketh vs there, too lift vs vp accordyng too our rudenesse and infirmite, as if he should leade vs pace by pace, and step by step, lyke little chyldren. After that manner then dooth he ioyne vs too God his father, tyll wee bee ryghthy transformed intoo his gloupe, whereof wee inioy part alreedye by the Gospell. For wee see not yit but as it were throughe a glasse, and darkelye, as Saynt Paule sayeth in another place. That then is the thing which wee haue too beare in mynde.

Now it behoueth vs too honour well this King, which is set ouer ^{Psalm. 110. c. 12.} vs by God his father, and consider that wee ought too bee his people in deede, yea and euen his otme bodie. Seeing he dooth vs such honour, let vs looke that wee bee so much the more inflamed with the loue of him, and consider that Iesus Christ beeing exalted aboue all the heauens, is also iudge of the worlde, yea euen too call vs too account, not only of our outward deedes, but also euen of all our thoughtes. And therefore let vs walke in his feare and obedience, ^{1. Cor. 15. g. 2.} asuring our selues, that when the Trumpet soundeth at the last day, we must all appeere before him.

And further let vs consider also, that he filleth all things in such wyse, as it is to the overthrow of all our enemyes, and to the hypling, or rather too the fettering of them, so as they cannot hurt vs, doo what they can. Therefore accordyng too that which is conteyned here from out of the Psalme, it is very requisite, that he should be aboue, too obteyne the vypper hand of our enemyes: for else what would become of vs? And in deede let vs consider what they myght bee able too doo, hauing infinite hostes too overthrow our saluation continually with all. For the diuell is not as a mortall man: he hath such force, as is terrible out of measure. What myght he doo, were it not that Iesus Christ filleth all things? yea euen too shewe that he hath power both ouer Satan, and ouer all his vyholders, inso much that practyse they, prepare they, and turmple they what they can against the Church, yit

Phil. 2.
b. 12.

pit shall they neuer bring their enterpryse too passe, bycause Iesus Christ holdes them (at the staires end,) as it were with his foote vpon their throte. See then the kingdome of our Lord Iesus Christ was giuen him, with full warrant, that wee shall euer bee defended by his strong and inuincible hand, bycause he hath taken vs into his perfection, euen he that is exalted aboue all the heauens. And that also is the cause why Saint Paule sayeth expressely, that all knees shall bowe before him, as well of creatures in heauen, as of creatures in earth, yea and euen of creatures vnder the earth. Now when wee heare that the Angelles stoop too our Lord Iesus Christ: let vs vnderstand, that he applyeth them too our seruice, so as they bee our keepers, and watch too defend vs ageinst Satan. And seeing that that charge is committed too them by our Lord Iesus Christ who is their head: wee ought too bee well assured of our saluation. And so see how wee ought too put this text in vze. Moreover, let vs walke so vnder the obedience of our Lord Iesus Christ, as wee may feele that he spyleth vs in deede, (as I sayd afore) bycause he is aboue all things, through all things, and in all things. This was spoken of God his father, howbeit wee knowe that Iesus Christ is the meane whereby God dwelleth in vs. Wherefore let vs bee his trew Temples, and such that he being the wellspring of all purenesse, vnto us the grace and prindedge too dwell in vs: let vs indeuer too keepe our selues holy vnto him both in bodie and soule. For if wee giue our selues too our owne uncleannesse, it is all one as if wee went about too vtur a way the sonne of God, who cannot bee intermedled with our corruptions and filchinesse. Not that wee can bee cleere from all spot and blemish: but that wee must not deliight in them, but rather fyght ageinst them, and labour more and more too sathyon our selues after the purenesse that is in our Lord Iesus Christ. And lyke as he sanctified himself in our behalf: so also let vs bee holy, namely by the grace and power of his holy spirit, & let the same holynesse be consecrated by the doctrine of the gospel, as is sayd of it in another place. Now then, as touching this spilling, see that in somuch as wee knowe that our Lord Iesus Christ holdeth the diuelles, and all the despyzers of his maiestie fettered in subiection: wee may assure our selues, that he dwelleth verily in vs, and that the same is peculiar too vs, bycause he hath chozen vs for his Temples, and intendeth too shew that the conjunction which he hath taken vpon him with mankyn, is proper too vs.

Ioh. 17.
c. 17.

vs in respect of the humane nature, and also in respect of his spirit, because he maketh it too take place in vs: and not only that he is man (still) as he was: but that there is yet more, that is too wit, that wee be bone of his bone, and flesh of his flesh: not that wee bee created of his substance, but that by the power of his holy spirit he maketh the substance of his body and blood too flowe downe vnto vs, wherewith we be filled: insomuch that wee haue there not onely meate too eate, but also drinke too drinke, so as there is sufficient too content vs withall, conditionally that wee consider the benefites wheruntoo he allureth vs, and which he offereth vs, and will haue vs too intoy, so wee bee not letted by our owne unbeliefe.

Now let vs fall downe before the Paeslie of our good God, with acknowledgment of our fautes, praying him too touche vs more too the quicke with a true knowledge of our selues and of our wretchednesse, that wee may bee so cast downe in our selues, as wee may repose too him with all lowlinesse, and confesse our selues too bee beholdeu too him for all good things, and haue none other shookeanker than our Lord Iesus Christ, sith it is he that wee bee called vnto, but that wee may bee so clothed with him, as it may put away all our fleshly lustes and affections, which hinder our bracing vnto God, and wee continue in the hope that is giuen vs, untill that beyng taken out of this world, wee intoy the euerlasting rest that he hath purchased for vs. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth, &c.

The. xxv. Sermon, which is the fifth vpon the fourth Chapter.

11. And the very same hath giuen, some Apostles, and some Prophets, and some Euangelistes, and some Shepherdes and Teachers.
12. For the reparation of the Sainctes, too the vvoorke of administration, and for the edifying of the body of Christ.

Uue



We haue seene heertofore how our Lord
 Iesus Christ hath not withdrawn his po-
 wer farre from vs, though he bee exalted a-
 boue the heauens. There is a greate di-
 stance betwixt him and vs, as in respect of
 the absence of his body out of the world: but
 yet doo wee finde him alwayes present by
 the power of his holy spirit, and by that
 meanes dooth he fill all things. And now
S. Paule sheweth, that this maner of fil-

ling, is too the intent that every saythful man, should with al lowlinesse
 serue his owne turne, with the giftes and grace which it hath pleased
 our Lord too bestowe vpon those whom he hath set in his Church too
 gouerne it: and that on the other syde, they that haue receyued the lar-
 ger measure, should not aduance themselves for all that, nor praise
 alone by themselves, but inuener too doo seruire too the common bene-
 fyte, saluation, and welfare of all Gods chyldren. The summe therfore
 of that which **S.** Paule was mynded too say, is, that Iesus Christ ha-
 uing all riches in him, hath not kept therof vnto any of vs part and
 partlyke, at leastwyle so as wee should all bee thoroughly perfect: (for
 he ment it not) but that he hath distributed them by measure. And in
 very deede, the order which he hath set in his Church sheweth it. For
 all are not **Prophetes**, all are not **Teachers**, all are not **Euangelistes**.
 Then dooth it follow, that Christ intendeth too distribute his giftes
 by certayne measure. And theruppon wee haue too conclude, that he
 which presioneth of himself, and turnizeth that he hath all that is re-
 quisite: dooth follyly deceyue himself twoo wayes. For there is not
 that man which hath receyued such perfection, but that he hath neede
 too profit still with his brethren. That is one poynt. Agein, he that
 is the excellentest of all others, is most bound too doo good with the
 things that God hath committed to his charge, or to his trust as a patron.
 On the contrary part, the meaner and the ignorant sort, must not enuye
 them that go before them in learning and wisdom, by cause: it is Iesus
 Christes will, too haue it so, and so must it bee, seeing he will haue his
 Church gouerned by the meanes of men. Now then wee see wherat
 the **Prophet** aimed: namely that wee should so suffer our selues too bee
 filled with the spirituall giftes that belong too our saluation, as none of
 vs refuse too bee taught by the meanes of men. Let vs not belyke these

fantastica

1. Cor. 12

b. 11.

1. Cor. 12

d. 17.

sent all such persons, who would haue God too send them some reuelation from heauen, and that they myght haue no neede of preaching or reading. Let vs not bee carped away with such foolish ouerweening: but let all of vs both great and small, submit our selues soberly too the order that our Lord Iesus Christ hath set: which is, that such as haue greate skill, and are well seene in thee holy scriptures, and haue the gift of teaching, should streyne themselves too serue the whole Church as they bee bound too doo: for too that end hath God aduanced them ^{Iohn. 18} ^{b. 8.} aboue others. And that the meaner sort and the ignorant, bee not enuious for that they see not them selues too haue lyke portion: but consider that it is ynough for them that God forgot them not, but that the dealing of his gracious giftes (after that maner,) was too their profit and saluation. It was Gods will that all things should bee made common, and that every member of the bodie should haue his part of them, at least wylse to the order bee alwayes kept.

Now S. Paule in saying, that our Lord Iesus Christ gaue Apostles, and Prophets, and Euangelistes, and Shepherds, and Teachers, dooth vs to vnderstand, that the preaching of the Gospell, and the meeting of men toogether too heare the holy Scripture expounded, is not a thing inuented by men: but that God hath so ordeyned it, and our Lord Iesus hath set it downe for a lawe, and wee must keepe it without breaking of it. For in good sooth, were it not set downe by the soueraine authoritie of the sonne of God, men are so hygh myrreded, that many of them would shake of that yoke. What haue I too doo (would every man say) too bee taught by my fellowe? Seeyng wee haue the holy Scripture among vs, ought wee not too fetch thence whatsoeuer is meete for vs too knowe? Why then should any one man bee preferred before the rest of the company? Thus would there bee an horrible disorder in the Church, so as no man would submit himselfe too bee taught. No man would bee a learner, too haue a master or teacher ouer him, vntlesse wee were fully perswaded and resolved, that that order was not of mans deuyce, but that it is a gouernment set downe for all the saythfull by the sonne of God, who will haue them heard, which haue the charge of teaching, as men sent by him, telling men that they despyze him, and do him wrong, and rebel ageinst him and his father, if they receyue not his doctrine with all humblenesse, and that whosoever will bee taken for a Christian, must also bee a chyld of the Church. And so yet see in effect what wee haue too remember, when

S. Paule

Math. 10
d. 40.
Luk. 10.
c. 16.

S. Paul imputed the hauing of Prophets, Teachers, & Shepherds, vntoo the person of Iesus Christ.

Furthermore, too the intent wee should bee the more gentle and tractable, and make no sticking too receyue the doctrine that hath bin preached vntoo vs, and to bee alwayes lerners in the scoole of our Lord Iesus Christ: Saint Paule telleth vs also, that when wee haue good and faythfull teachers, and others that labour too shewe vs the way of saluation: it is a signe that our Lord Iesus Christ hath not left vs, nor forgotten vs, but that he is present with vs, and watcheth for our saluation and welfare. Therefore let vs not surmyze that men can put their selues soorth of their owne head: for noman can skill too speake one worde too the glorie of Iesus Christe, except it bee gyuen hym (from aboue) and that the holie Ghoste gouerne his tuing. And in very deepe it is for the same cause that it is sayd, that the holie scripture is a wisdom which passeth all wit of man, and that the naturall man vnderstandeth no whit of it, but that God must bee sayne too reuele the things too vs which else are too hygh and hidden from vs. Now then, when wee see the holie scripture truely expounded, and applyed ryghtly too our vse: let vs assure our selues that Gods spirit giueth vs record that he abydeeth among vs. Therefore let vs lerne to receyue so excellent a gift, assuring our selues that it is the homage which our Lord Iesus demandeth at our hands. And that is a cause also why the Gospell is called the kingdome of heauen. For wee becomay ryght well, that wee take not God for our king, nor are willing too honour our Lord Iesus Christ why he is sent vnto vs, if we suffer not our selues too bee gouerned by the meanes that he commaundeth and alloweth, which is, the preaching of the Gospell, wheruntoo wee must yeele such obedience, as too receyue the doctrine of it without reynsayng, so that he which hath the charge of teaching acquit hym self saythfully, and the resider bee not too hygh mynded, as to say, trish, I may forbeare it well ynough, but receyue the things willingly which are spoken too them, and suffer themselves too bee taught, for feare least they should resist the sonne of God, that wee may continew in them all the tyme of our lyfe, as shall bee declared more at length agein anon.

Now besydes this, Saint Paule by the diuersitie of the offices which he setteth downe, expresseth yie better how greatly forecalking our Lord Iesus Christ hath shewed himself for the saluation of those that are his, in that he hath left noching behynd, which was requisite

comur.

1. Cor. 12

2. 3.

Psal. 119.

99.

1. Cor. 2.

4. 14.

Math. 3.

2. 2.

commented too bying them too the heritage of saluation. Wee must note here concerning these offices which S. Paul rebercerth, that some of the serued but for a tyme, as the office of Apostleship. For they were not chozen of purpose too continue too the worlds end, but only too publish abroad the doctrine of the Gospell, untill it was receyued through the whole world (I meane in all kingdomes and Countreies) though euery man shewed not himself obedient vntoo it. Then was there that speciall reason why our Lord Iesus Christ ordeyned the twelue Apostles, vntoo whom Saine Paule was ioynd afterward to preach among the Gentyles: and it was as an entering intoo the possession of his kingdome. But after that the Gospell was once authorized after that maner, the office of Apostleship ceased. Yet notwithstanding, they had companions and help fellowes, who were not of equall degree, but yet in commission with them, too sowe abroad the seede of saluation, and them dooth Saine Paule name Euangelists or Gospellers. According wheruntoo, wytyng vntoo Timothie he sayeth, Math. 10.
a. 1.
Gala. 2.
b. 7. So through diligently with the woork of an Euangelist. Those tooo 1. Tim. 4.
b. 5. Offices then serued but for that tyme.

Now as touching the Office of Prophetes: wee haue it not so excellent now adayes (as it was then,) as men see. For God hath abated his giftes, by cause of the vnhankesfulness of the world. Not that he sheweth not him self as liberall as is requisite for our saluation: but by cause that howsoever the world go, wee bee vnto this too haue his treasures so largely powred out, as they had them at the first wyspring of the Gospell: therefore dooth he giue vs but a small portion of them. Howsoever wee fare, the Prophetes serued too bee as it were expounders of Gods will, and had a much hygher vnderstanding in the scriptures, than the common Teachers had, whose office was too instruct.

As for the Shepherdes which S. Paule speaketh of, they bee the Ministers of the word, which haue ordinary charge to teach in some place. As much is too bee sayd of the Teachers, as wee see by example of the Church of Antioche, in the thirteenth of the Actes. Actes. 13.
a. 1. Crewe it is, that none can bee a Shepherd except he teache: but yet for al that, the Teachers haue a severall charge by the selues: which is, to expound the scripture, that there may be alwayes a good & sound vnderstanding of them, & that the same may haue his force, & continue in the Church, so as heretill & false opinions bud not vp, but that the sayth may abyde firme and sure aboute all things. Too that end serued the Teachers.

Aa. i.

Therefore

Therefore wee see by the report of S. Luke, that the Apostles were not tyed to any one certein place, neither did Iesus Christ ordeyn the to that end. Preach yee the Gospell (sayeth he) too all creatures. And for that cause, according as occasion was giuen them, and as gappes were opened vntoo them for the preaching of the Gospell, they imployed them selues about it, and were not tyed any certein place. And why? For their commission reached further. See see then that the Apostles had charge too go too and fro, and had no resting place: that is too say, they had not the charge of any seuerall Church committed vntoo them, so as they myght say, heere will I abyde. As much is too see sayd of the Euangelistes: for they went about the world too, except it were when they were called particularly too some place. After this manner had Timothie bin chozen for a tyme: howbeit for as much as he could yll bee forborne in the office of an Euangelist, he was sayne too thist his place, now one where, and now another where. Titus was allotted too the Ile of Candie. Trew it is that he was not yll altogether settled there: but yit was he sayne to hold him to that church, howbeit that he was remoued too and fro, according as the present opportunitye and neede requyred. And heerein wee see how these leauid folk which would peruert all order of gouernment, and seeke nothing but confusion, doo spyte God, in saying that a man must not tary alwayes in one place, but followe the example of the Apostles. But that is a flat mocking of Iesus Christ, as wee see by this text. See see then how wee haue too marke, that the Apostles were as Trumpets, too praclaime the Gospell every where, and that they had Euangelistes in lyke charge with them, too heare them company. But yit in the meane whyle there were Prophetes also, which were conuerlant more in one place than in another, after as it pleased God to distribute his grace. Yit neuerthelesse there were of them in every Church, according as wee see that in the Epistle too the Corinthians, that S. Paule standeth mightily vppon that point, shewing that the gift of prophesying ought too bee preferred before all other gifts, by cause it is more profitable, and serueth more too the edifying of the Church. As touching Shepherdes, wee see how S. Paule and his companion Barnabas ordeyned of them every where, and also how he commaunded Titus & Timothie to cause the churches to be so prouided, as they myght alwayes haue some Shepherde too guyde them: for otherwys there would bee nothing but disorder. Now then such wee see that the

choyce

Marke. 16.
c. 15.

Tit. 1.
b. 5.

1. Cor. 13.
a. 8.

Act. 14.
d. 23.
Tit. 1.
b. 5. &
1. Tim. 5.
d. 22.

choyce of Ministers and Shepherdes was made by the authoritie of Iesus Christ, and they had as it were their place appoynted them, too say, Thou must looke about thee heere, as if a man were set in a bulwarke or in some Tower to keepe it, when it were in any danger: it becometh every man to keepe his place, and not to count too good heere and there, but too hold him self bound too the place where he is. This (say I) is the thing which wee have too marke, when S. Paule speaketh of such a varietie.

Too bee short, let vs learne that our Lord Iesus knewe what service was profitable for the welfare of his church, and that he shewed it in having a care that the saythfull myght not want anie thing, but that they myght have sufficient and convenient meanes too draw them too the kingdome of heauen. Now a dayes wee have no more the office of Apostleship (as I told you before :) neither have wee anie Ordinarie Euangelistes : but yet for all that, God dooth neuertheless draw vs unto him, and giue vs all helpes that are meete for vs. In deede he chastizeth our unthankfulness, and because he sees his word despised, he giues vs the things with a wet finger (as they say,) which wee should haue more fully, if wee had such zeale to them as were requisite. Yet notwithstanding let vs not thinke our state too bee the worse, because wee have none Apostles now a dayes : for it were more than needeth. It was right necessarye, considering the confusion and disorder of the popedome, that God should stirre vp men which were not chozen according to the order of the Church : but pithe gaue them grace, and they serued his turne. But now that there is order set both heere and elsewhere where the Gospell is preached : wee must come backe too the thing before alledged, namely that when God giueth vs such Shepherdes as labour too guide vs saythfully, and theruntoo wee haue Teachers also, which are able too maintaine the purenesse of the doctrine among vs, and too strengthen vs in the pure truth of the Gospell, and too withstand all sectes and errours : wee must understande that that grace ought too bee so esteemed, wee must not grudge against God. Moreover it is very certeyne, that if the Gospell were receyued with such reuerence and earnestnesse, as it deserveth : God also would bee more bountifull on his syde. Whereas wee see now so fewe good Preachers, yea & that there step by a sort of straubers woode than naught, and farre leaues than the Doctores in the popedome, which are as ready to preache Papismes Alcoran, as

A. a. ii.

Christes

Christes Gospell, so they may keepe their liuings still: and when besides those, wee see also a sort of drunkardes that haue no more zeale than Swayne, but are as maskes that barke not, ne neuer open their lips but too confound lycht and darknesse toogether, that all things myght be put out of order: Let vs vnderstand that God executeth iust vengeance vpon the despyzyng of his Gospell. For let vs see a litle what the humilitie and submission is which men yeld vnto God for all their hearing of the sound of this doctrine, and for all his setting vp of the scepter of his Gospell, to shew that he is mynded too reigne ouer vs. We see that most men could fynd in their hartes to haue no religion at al. Agein, they that make sayest countenance, woude yit full sayne that the Gospell were still but a shadowing place of Ceremonies. And howsoeuer the world go, they bee loth too heare anye poke, they cannot abyde too bee rebuked for their vyces, but they woude haue a beastly licenciousnesse: condicionally that they myght doo what they list, they woude bee contented that the Gospell shoude bee preached, as who shoude say, they woude graunt it vnto Iesus Christ by composition and covenant. But in the meane whyle, all is but hypocrite, and they cannot so conceale their counterfetting, but that the world dooth well see that they bee as shamelesse as harlots. For doubtiess, a man shall fynd more religion and feare of God in the popedome, than among those that are in the places where the Gospell is preached. But the mischeef of all mischeeues is, that a sort of these naughtypackes step by intoo the chayre of truch, of whom some are drunkardes, some whoymongers, and some blasphemers: and too bes thort, there is such wickednesse among them, as is horrible to see. With wee knowe this, let vs cast downe our eyes, and condemne the vnthankfulnesse and rebelliousnesse that is in vs, as the cause of all the disorder that wee see. But howsoeuer the world go with vs, yit if our Lord bee so hemificiall too vs still, as too haue his doctrine preached too vs: therein wee haue a sure and infallible token, that he is neere at hand with vs, and that he seeketh our saluation, by calling vs vnto him, as though he spake with open mouth, and that wee sawe him personally before vs. Then can we not fayle nor bee deceyued, in assuring our selues that Iesus Christ calleth vs too him, and that he holdeth out his armes open too receyue vs, as oft as the Gospell is preached vnto vs. And wee neede not too seeke reuelations from heauen, nor too wander abroade: for seeing that the word is in our harte and mouth, what

Deut. 33.

4. 16.

would

would wee more? Who shall flye vp above the cloudes? Who shall go down into the deepes: let vs assure our selues that God offereth himselfe vnto vs in the person of his only sonne, when he sendeth vs preachers and teachers.

And herewithall let vs still haue an eye too that which I sayd afoze: which is, that they too whom God giueth most of his grace, must consider that by that meanes they be the more bound to imploy them selues in the place that our Lord hath assigned them too, and wheruntoo it is his pleasure too appropriate them. He then that hath knowledge, must not exalt himselfe for it, but consider that he is a better too the whole bodie, and (theruppon) examin well how he may serue too the glory of God, with the things that he hath put him in trust withall, and make the gift which he hath receyued profitable, assuring him selfe that the vse therof is common too all men, and that although God haue committed it too his custody, and will haue him too bee the keeper of it: yis must he not hold it as a treasure, locked vp in a hutch: but impart it abroad to such as want it, and haue neede of it. Herewithal also let vs keepe vs frō emptying of those whom it is Gods will to honour after that fashion, that there bee no spytefulnesse in vs too say, Why, and is it meete that such a one should bee preferred before mee? For in so dooing wee spyte God. And therefore let every of vs knowe his owne state and degree, and not stand in contention with our God, assuring our selues that the thyngs which he hath ordeyned in his Church, are doone by burreuocable iudgment. Wherefore let vs abhorre these madbraynes, that would take away the order which wee see too bee grounded vpon the authoritie of the sonne of God. There are, that thinke the preaching of the Gospell too bee a needelesse thing, and that it serueth as it were but for little children, and that they them selues haue the holy Ghoste (at commaundement,) too reuele things too them from heauen every minute of an houre. But it is certeyne that the Diuell blyndeth them in that ouerweening, and men knowe that he had donne the goale, if the meane of our saluation were abolished and taken away. For lyke as S. Paule sayeth, that the preaching of the Gospell must serue too make the Church perfect, that wee may bee brought too the kingdome of heauen: so on the contrary part, when there is no more a ny doctrine or Shepherd, the diuell must needes so ouermaster vs, as wee shalbee scattered asunder, and nothing shal remayne but ruine and destruction. Seeing then that this order is not of men, let vs learne too

Rom. 10.
b. 8.

Rom. 2.
b. 14.

Math. 25.
b. 20.

1. Cor. 1.
c. 21.

Rom. 10.
b. 1.Mal. 3.
b. 7.

too submit our selues vntoo it, and let all of vs both great and small without geynsaying, suffer God too guyde vs by that meane, seeing is hath pleased him too appoynt it. Also wee see how Gods children are called the children of the Church. And S. Paule sheweth that our Lord Iesus will reigne ouer vs, with condition that his woord bee alwayes in mens mouthes. He sayeth not, that the Angels shal come to reuele vntoo vs the things that God will haue vs too knowe: but he sayth, that wee must vnderstand Gods will by their meanes which haue the charge and office too tell it vs. For lyke as in the tyme of the Lawe, it was sayd, that the Priestes were Gods Angels, and that men ought too inqurye at their mouth: so now also God will not haue vs too flitter in the ayre after our owne fancies, but too go too the fountayne which is open for vs when wee list too drinke. If a man would go seeke the head and wellspring of a fountayne (I meane as it is hidden in the earth) and would hold scoyne too drinke until he had found it: would not men take him for stark mad and belyde him self: Vis that would they. But behold, God hath prouyded for our infirmitye, in that he will not haue vs too make so long wyndlasses too bee taught his woord saythfully. For he maketh the wellspring too come home too vs, which was hidden and farre of from vs, I say, he maketh it to come home too vs as it were by Cundites, so as we neede doo no mores but open our mouthes too receiue it. Lyke as when there are sayre Cundites that runne with continueall water abundantly, men will come too drinke at them for their needes: so was it our Lordes will that his woord should bee let forth vntoo vs, by his ordeyning of men too bee the instrumentes of his holy spirit. Then seeing it is so, let vs learne too hold vs too it: and if wee will bee taught of God, let vs receiue the doctrine that is preached to vs by the mouthes of men. This say I, is the thing that we haue too remember vppon this text, too the intent wee bee not so foolish as too say, Why hath not God giuen mee such grace or gift? Why is it his will too ble such meane? Let vs content our selues with this, namely, that his ordinance ought too suffice vs, and that if wee will needes fall too reasoning of the matter, wee shall euer bee put too shame, bycause there is is no withome but only his good will. Also let vs mark that which is sayd immediatly in this text: namely that it is Gods wil that there should be order of ministry or seruice. As if it were sayd, God could well hyng vs too perfection by him self, without any other meane or helpe: Remember it for as much

much as he will bee served by men, and he applyeth them too such ble,
 as he maketh them ministers, so as me perceue that the prayle of our
 Saluation is alwayes dew to him, & that all goodnesse cometh of him: it
 behooveth men to submit theselues therto. But here it might be thought
 straunge why Saint Paule in stead of speaking of the giftes of the
 holy Ghost, bringeth vs vntoo Offices. For he began with this mat-
 ter, nainely that our Lord Iesus Christ gave giftes according too the
 measure which he knoweth to be fit for vs, and that in dyuers maners,
 by meanes wherof he filleth all things. Now to confirme this he say-
 eth, that there are Apostles, Shepherdes, Teachers and Euangelists.
 It should seeme that S. Paule dooth not well continew the processe of
 the matter that he treated of. But heere wee haue too note, (as wee
 see also moze largely in the first too the Corinthians, that for as much
 as our Lord Iesus hath stablished the order that wee haue spoken of
 already, and contineweth the same still in his Church, so as it is his
 will that there should bee Shepherdes, Prophetes, and Teachers: he
 dooth also furnish them out of hand with the things that are requisite
 for the executing of their office. For he dealeth not after the maner of
 men. Wee for our part may chooze one man to bee in office of Pa-
 gistrate, and another too bee a Preacher: but in the meane whyle wee
 cannot giue them that which is requisite for them. For wee cannot
 make a new man of him that is aduanced too honour: but he must a-
 dyce still the same that he was for all vs. Also when it cometh too
 the election, euey man giues his voyce. Verry well, he that is chozen
 shalbee officer: but yit in the meane while, he shall continew still the
 same he was before. In lyke case is it with Shepherdes. Wee may
 well chooze a man, and he shall perchaunce proue a beast. For wee
 cannot caule him too bee qualified as he ought too be. But when men
 are of Gods otome chooying, so as he beareth the whole sway: then are
 the giftes toynd inseperably with their charge. The our Lord Iesus
 choze his Apostles, he choze sillie fishermē, & such as were vnlearned,
 & yit did he serue his curne with them for the publishing his of Gospel:
 howbeit not too teach as yit, but too go abroade as his herawites, too
 giue warning that the King was come. But when he intended too
 send them forth too their office for adoo, he sent them the holy Ghost,
 shewing thereby (as is sayd in many other textes,) that all things re-
 quisite for the welfare of the Church, must needs come of his free gift,
 bycause it is well knowen that all things proceed of him, too the end

1. Cor. 12.

2. 4. & 13.

2. 2.

Mark. 4.

c. 8.

Ages. 2.

2. 4.

A. iiii.

that

that all prayse should be giuen vnto him. Then is it no maruell that S. Paule speaking heere of the diuerſitie of giſtes, and of the meaſure that it hath pleaſed God too deale too euery man, dooth ſend vs purpoſely too the offices. As if he ſhould ſay, It is not without cauſe that God diſtributeth not his giſtes in alyke too all. For he will not haue all men Shepherdes, or Prophetes, or Teachers, or Apoſtles, or Euangelistes: but he calleth whom he thinkes good, and therein tryeth our humilitie, and therfore if wee bee willing too bee ſubiect too him, let vs not ſticke to take al authoritie in good woorth, which is grounded in him, and bypon his ordinance. Now it is ſo, God letteth many men alone in priuate ſtate, and in the meane whyle choozech whome hee thinkes good too preache his woord. Therfore men muſt hold them there.

Furthermore let vs mark, that if men proceede too their elections with the feare of God, and ſeeke too obey him: ſurely he alſo will ſhewe by effect, that they whom he hath called too teach, and to whom the charge of ruling the ſlocke is committed, ſhall not bee deſtitute of his power, but that he will furniſh them with all things requiſite, as experience ſheweth wel ynough, and it is witneſſed vnto vs, that if
 Mach. 18. wee meete toogether in the name of our Lord Ieſus Chriſt, (ſo it bee
 c. 20. cruely and vnſeignedly) he will be in the mids of vs. Thus yee ſee what wee haue too beare in mynd. Wit notwithstanding wee ſee that the papacie hath ſo contrpyed men and framed them too their owne Lure, as they bee vterly gone away from the order of our Lord Ieſus Chriſt, and from the maner of governing the Church, which was knownen of the Apoſtles.

Let vs looke backe againe to the thing that Saint Paule treateth of heere. His meaning is too bying vs too the vnitie afore mentioned. Therfore he will haue vs too bee of one accord, too link toogether like brethren, and too ſhoote all at one mark, as hauing but one head which knitteth vs all toogether, ſo as there bee nother enuy, nor ill will, nor ſectts, nor aught elſe that may deuyde vs. Now too bying vs heruntoe, he ſapeth, that there is (but) one God, and one Lord, too whom all
 1. Tim. 1. Souereintie is giuen, and that there is but one Baptiſme, and one
 b. 7. Fayth, and that vvee bee called al too one inheritance After the ſaying of this, hee addeth that Ieſus Chriſt (for the better ratifying of that vnitie) would that one man alone ſhould teach the reſt, & that the compa-
 nie ſhould giue eare too him, and therewithall that all of vs as well be
 that

that speaketh, as they that heare him, should haue one selfsame sayth. For as much then as all of vs cannot bee Apostles, Teachers, and Prophets: he hath chozen some of vs too bee in that state and office, to the end wee myght bee brought too the sayd vnitie, and Iesus Christ bee acknowledged for our head, and all of vs bee gathered toogether vnder him. Lo how S. Paule speaketh of it.

But now if there had bin anie cheefie or supremacie, so as it had bin Gods mynd too haue assigned a seate in this world, the Bishop wherof shoulde haue had superioritie ouer all the Church, and his Commission haue reached so farre, that his souereintie must haue taken place euery where: surely Saint Paule would not haue forgotte it, or else if he had, it had bin a very foule fault. Spake he by the holy Ghost, and yett left he out the principall and most conuenient poynt of his matter: (No:) and therefore if there were no more but this only text, surely it were ynough too confound the shamelesnesse of the Papists, when they say, there must needs bee an vnderhead in this world, and that because Iesus Christ is gone out of this world, therefore hee must needs haue a Vicar. But it is certaine that Saint Paule ment too shewe the thing which wee haue leene in other texts: which is, that Saint Peters Apostleship extended not vnto vs. For he was appointed pecularly too the Iewes, as is declared in the second too the Galatians. Gala. 2. b. 8. But howsoever the case stand, wee see heere the continuall order, which wee must keepe, and wherunto wee must hold vs, if wee mynd too bee subiect too our Lord Iesus Christ. And that is not to haue a Pope: but that euery Church haue his Shepherds and Teachers, according too their neede, according too the number of the people, and according as the place requyret: that when wee bee so knit into one bodie of a Church, wee may haue a lawfull government, which it is impossible for vs too forbeare, by reason of our rauenesse and the weaknesse of our sayth, in respect wherof it standeth vs on hand too haue the remedye which our Lord Iesus Christ hath giuen vs, that men may hold themselves too his saying and authoritie. That is it in effect which wee haue too mark bypon this streyne.

Againe, Saint Paule proceedeth afterward too shewe vs the inestimable benefyte which wee haue by such order, and the fruite that wee reape of it. For (as I haue touched afore) men are so hygh mynded, that euery one would bee a Lord. Therefore there is nothing better than too knowe that God worketh our welfare by ordering this or-

der

der of gouernment, namely that there should bee Shepherds to teache vs. For it is as a fyghting ageinst our owne saluation, whē wee play the subbyrne foolcs, and will not lyke of the thing that God hath ordeyned for our souerein welfare. Truly if there were no more but this, namely that God hath so willed. Alwoorth him that dares checke ageinst the maiestite of his maker. Yet notwithstanding the woꝛlde seeth our naugetinesse: and although wee graunt it too bee good reason that wee should obey God, yet can wee not fynd in our harts too doo it willingly and with a free hart, except wee see immediately befoze our eyes, that it is for our profit too doo so, and that Gods intent was not alonly too humble vs vnder him, but also too aduance vs therwithall, by willing this order too bee kept. And so yee see wherat Saint Paule aimed heere. For it is not ynough for vs too reuerence the thing that God commaundeth, or too tremble at it, too the end too doo it half perforce, and half of good will: but wee must go too it with an earnest desyre. And how may that bee doone: By knowing that it is for our profit. Nowe sith wee knowe it is so, and specially that it standeth hypon our saluation: Wee ought well too apply all our wits vntoo it: Or else our vnthankfulnesse wil bee the lesse tolerable, when wee fall too thyrsting away of the thing that God offereth vs, not so much for any respect of himself, as for our profit. That then is the thing which Saint Paul intended, in saying, that the preaching of the Gospel and the appoynting of men expelly too that purpose, is too linke vs toogether, that there myght bee no dissension among vs.

Phil. 2.
b. 14

And on the contrarie part Saint Paule declareth also, that all fantastickall persons which reiect common order, and woudd bee so spirituall, as if they were rauished aboue the Clouds: are separated from the bodie of the Churche, and therwithall renounce God, by reason wherof they ought to be euen abhoyred, and stynned as deadly plagues, by cause they set dissension in the Churche. For bee wee neuer so desyrours of vnitie, yet shall all that wee can doo bee in bayne, if wee hold vs not too the thing that Saint Paule speaketh heere, that is too say, that our Lord Iesus intended to knit the knot fast and sure in his owne bodie. And therfore if any man say, he wil withdraue himself from the obedience of the Churche: it is all one as if he woudd cut assunder the senewes of a bodie. I pretend peraduenture too loue some bodie, & yet notwithstanding cut assunder the senewes of it euerywhere, so as the whole bodie being dysloynted and dismembered, falleth in a swoon;
and

and finally rotteth quite away. Even so standeth the case with vs. For wee should link toogether, and God hath prouided verie well for it. As how? By giuing vs Prophets, Teachers, Shepherds, and Evangelists. Now if wee reiect them, what else is too bee sayd, but that wee bee mynded too breake asunder al the vnitie which our Lord had appoynted too bee among vs: To bee short, Saint Paule sheweth heere, that all such as doo not submit themselves too the doctrine of the Gospel, and yeeld reuerence too the minister thereof, are deadly enemies of Gods people, and seekers of their owne confusion, & therfore that men ought too shun them as woolues, because they bee bitterly intolerable, inasmuch as they procure the ouerthrowe of the Church, despise God in the things that were well ruled, and forsake the perfection of all good things.

Too bee shorte, Saint Paule addeth immediately after, that it is the edifying (or building vp of the bodie of Christ. And this serues also to make those yet more abhorred, which wil not yeeld themselves to this spirituall government that our Lord Iesus hath allowed of. For the bodie of our Lord Iesus ought too bee precious vntoo vs. In deede it had bin prouough if he had sayd, the Church. But by bling this honorable title, Saint Paule sheweth vs, that it is too heynous treason, too vs too seeke too rend the bodie of our Lord Iesus Christ in peeces. Now it is so, that it cannot be builded bp, that is too say, it cannot bee brought to perfection, nor continew in good plyght, but by means of the preaching of Gods woord. So then if wee bee willing that God should be honored and serued, & that our Lord should quietly haue his royal seat among vs, to reigne in the mids of vs: if we be willing to be his people, & to liue vnder his protection: if we couet too bee builded vp in the him, & to be ioyned vnto him, & to continue in him vnto the end: to be short, if we desire our saluation: we must learne to be humble schoollers in receyuing the doctrine of the Gospel, & in herkening to the shepherds that are sent vs, as if Iesus Christ spake too vs himself in his own person, assuring our selues that he wil allowe of the obedience & submission of our saych, whē we herken to the mortal men vnto whō he giueth that charge. Therfore let vs shew the desire which wee haue that God should be honored, & also the desire and care which we haue of our owne saluation, & of the common welfare and edifying of the Church: which thing will then come too passe, when all of vs both great and small doo giue our consentes, that Iesus Christ shall haue

haue his instruments wherby too speake intoo vs, and drawe vs intoo him. Which order if wee obserue, he will so blisse vs therby, as wee shall haue cause too glorifie him, for that wee shall see how it hath alwayes bin his will too procure the saluation of our soules, and that he is euer at hand with vs, and will so woork, as wee shal not want any thing that is for our behoofe or profit.

Now let vs fall downe before the maiesty of our good God, with acknowledgement of our fautes, praying him to make vs so to feele them, as we may be cast down in our selues, & seeke nothing else but to be set vp again by him, & that our Lord Iesus may haue such preheminance ouer vs, as we may honour him as he deserueth, that wee being vnder him in his keeping, may bee so guided by his holie spirit, as his woord may profit more and more in vs, and shewe forth his strength, and he so beare with our infirmities, as he may neuer cease too take vs for his owne, so long as wee liue in his woord, buttill wee bee all gathered vp toogether intoo his kingdome. That it may please him too graunt his grace, not only too vs, but also too all .&c.

The.xxvi. Sermon which is the sixt vppon the fourth Chapter.

11. And the same hath giuen, some Apostles, and some Prophets, and some Euangelists, and some Sheperds and Teachers.
12. For the reparation of the Saynts, too the woork of administration, and for the building vp of Christes bodie,
13. Vntill wee come all into the vnitie of fayth, and of the knowledge of the sonne of God, in the perfect man, vntoo the measure of the full age of Christ.
14. That wee may no more bee babes, vvaucring and caryed too and fro vvith euerye vvind of doctrine, by the vvylinesse of men, and through their craftie conueyances too deceyue vs.

Wec



We haue seene this morning, how God ha-
uing respect of our frailtie, hath bountifed
too vble this meane too drawe vs too him:
that is, that wee should be taught familiar-
ly by mortal men lyke our selues, and ther-
in he sheweth also that he had an eye too
the thing that myght bee fittest for his ser-
uants. For in saying that he will alwayes
send a Prophet in Istraell from among
the people, he ment too shewe that wee nee-

Deut. 18.
d. 18. &
Iohn. 1.
8. 45.

ded not too seeke farre for him, but that he would fynd a meane too bee
familiarily conuersant among vs. Therefore when the Gospell is prea-
ched among vs, Gods applying of himself after that maner too our
fledernesse, is as much as if he came downe too vs himself. So lit-
tle then ought wee too disdayne the order that he hath set among vs,
that our withankfulness shalbe the more heynous, if wee consider not
how greatly he loueth vs, in that he dealeth with vs after our owne
small capacitie. For inasmuch as wee haue not so excellent abilitie
as the Angels: therefore dooth he giue vs such meanes as he knoweth
too bee necessarie for vs. Whereouer Saint Paule addeth now, that
this must not serue vs for a litle tyme only, but that wee must conti-
new in it all the tyme of our lyfe. For had he not added yit further, the
thing that we see: a man myght say, that we ought in deede to cōforme
our selues to the rule that God giueth vs, howbeit that must bee but for
a whyle, as if a man shold send litle chyldren to schole, but that is not to
spend their whole lyfe there. And so it would haue seemed, that the
thing which hath bin spoken hertofore, serued but for a tyme, and that
when wee haue bin prayned in them a yerre or thwayne, that ought too
suffyze vs, and every man should be a Clerk wel prough learned, so as
he myght forbeare all instruction afterward. But Saint Paule tel-
leth vs, that so long as wee bee in this world, wee must still profic in
Gods schoole, and haue our eares beaten dayly with his woord, that
wee may on the one syde bee hybled, and on the other syde bee streng-
thened and let foreward more and more. For put the case wee were of
so good abilitie and capacitie, as too learne all that is for our behoofe,
with in twoo or thre yeres space: yit are wee so fickle headed, that
enery of vs would by and by bee starting out of the way, if wee were
not hild backe. Therefore Gods bountifung too haue his woord prea-
ched

ched vntoo vs euen too our dying day, seruethe too make our sayth firme and steadfast.

Phil. 3. c. 12. But there is yet a greater necessitie. Which is, that such as thinke themselves forewardest, if they liue themselves thoroughly, shall fynde themselves yet farre off from the marke that they runne at. And therefore is standeth vs hypon, too bee strengthened dayly more and more, and to haue the lyght of our sayth increased, after the maner of the day, which we see to growe still bypyghter & bypyghter vntoo bygh noone. So must we profite still more and more, till the day some of pyghtoulenesse appeere vntoo vs. Trewe it is that men are so stout harted as a number of them will not beleue it: but that is bycause they bee contented with their assithnesse. For yee shall see a great sort so proud and presumptuous, bycause they haue studeyed thre or fouer latin wordes, that to their owne seeming they passe all the greatest doctors in the world. And surely they also which doo but begin too study some science, beare themselves in hand that they bee already come too the perfection of it, and yet haue they scarcely entered into it. In lyke case is it with handy craftes, in so much that there is none so bold as blynd bayard: he thinketh lesse to do al things, than the man that hath greatly profited. So is it also with these lyghtheaded Christiāns: get they once some saying of the scripture at theyr tymes end, and behold, they bee (too their owne seeming) as half Angels, and they neuer passe of profiting any more. But they that apply their whole indener to learne stil in Gods schoole, doo fynde themselves behynd hand at a ten or twenty yeres end. Howsoeuer the world go, let vs marke well how the Apostle sayeth heere, that God will not haue vs trayned in the Gospell for a twoo or thre yeres only, but he will haue vs go thorough with it, so that if wee liued a hundred yeres and upward in this world, yet must wee bee schollers still, and all our wilbome is too knowe that we be not yet come so neere too our perfection, but that wee had neede too go forwarde still. And heeruppon wee must euery of vs for his own part stirre up and spurre forth our selues: and therewithall God must bee so gracious too vs, as to be alwayes reddy to continew his teaching of vs still without ceassing, so as wee maye neuer bee weerye. And when wee haue our day learned some lesson that maye doo vs good, let vs assure our selues that the same is not so wel printed in our hartes as nedeth, nor yet so wel knowen of vs as were requisite. And Agein, that when wee haue learned one point, yea twoo or thre, wee want yet much more, and there is

is not a man so well qualified, which hath not neede too bee exhorted
 still. Too bee short, let vs assure our selues in any wise, that Gods
 ordering of this gouernment in his Church, that the Gospell should
 bee preached, is too the intent, that as long as wee bee in this earthly
 pilgrimage, wee should resort continually too the schoole where God
 teacheth vs: for wee walke by beleefe (sayeth Saint Paule) and not
 by eysight. Wherin he sheweth that we bee not yet of capacitie to be-
 hold Gods glory, (according also as S. Iohn sayeth in his first E-
 pistle,) nother shal bee untill wee bee all wholly transfigured and made
 lyke vnto God: and then shall wee see him (sayeth he) as he is. As
 againe as (S. Paule sayeth in another place) wee see but in part, and we
 knowe but in part, verily because wee walke but in beleefe. Nowe
 whence springeth sayth: What is it nourished and increased. By the
 word of God. When wee haue preaching, and are diligent too bee
 edified by it: that is the first point wherby, and wherat our sayth be-
 ginneth: and that is the meane wherby it continueth and increaseth
 till it bee thoroughly perfected, as wee shall see. And for the same cause
 dooth S. Iohn call both old men and young men, and such as are in
 the flower of their age, too the intent they should all submit them-
 selues too the obedience of the Gospell. Per old men, come heare him
 that was before all tyme, sayth he (speaking of our Lord Iesus Christ)
 he is appeared. And you young men and little children, learne too
 knowe that yee haue a father in heauen. And you stronger yet, knowe
 yee wherein your strength lyeth. Too bee short, S. Paule sheweth vs
 heere, that Gods children must be so humble, as to submit themselves
 too instruction and teaching from day too day and from yee to yee,
 and consider that they bee not yet come whither they woulde and
 should.

And too the same purpose dooth he adde, Vntill wee bee knit all
 together in the vnitie of sayth. Forasmuch as wee myght quite
 start away, and no hyple could holde vs backe, if necessitie once con-
 streyned vs, (as I haue shewed you already this morning: therfore S.
 Paule telleth vs, that wee bee not yet come too the point, which these
 fantastickall persons that are puffed up with their dayne outwearing,
 (doo thinke themselves too bee come vnto,) as though they wanted
 nothing more: S. Paule sayth, wee be not there yet. Trew it is, that
 wee ought too inuener too bee all one (as I haue shewed already:) for
 without conuen there can bee noether Church no religion among vs,
 noether

nocher is God honored and serued : neuertheless wee doe but go on
ward still vnto this conceit as wee doe too all other vertues. And so
long as wee liue in this world, wee alwayes go still further and fur-
ther, according wherunto this lyfe is not in dayne named a race or
way, appointed vs of God. After that maner then dooth he speake
vnto vs of the vnitie of sayth : not that the Christians ought too harpe
one from another, and to mainteyne contrary opinions whyle they be
in the trade of profiting : but S. Paule sheweth, that their sayth can-
not bee all one, untill it bee well settled. Now there will alwayes bee
imperfections and infirmities, there will alwayes bee cloudes of ige-
norance. And therefore wee must keepe on too the marke that is set
vs before here.

Furthermore, wee must marke well what S. Paule addeth, con-
cerning the knowing of the same of God. For therein he sheweth vs
the summe of our sayth : which is, not too wander too and fro, but too
knowe what Iesus Christ is, what his power is, and what benefites he
bringeth vs. That is the true perfectnesse of sayth. Therefore I saie,
that it is a notable point. For wee see how the wretched world hath
bin mislede and beguiled heretofore, and still is in the popedome,
where they which haue some deuoutnesse, torment themselves greatly;
and take paynes too inuoyre of this and that, alwayes full of hartpy-
rings, alwayes full of questionings, and yet are still of that sort, whom
S. Paule reporteth too bee euer learning, and neuer a whit the wiser.
S. Paule speaketh there of these Hypocrites which despyre the sim-
plicitie of the Gospel, and turne away from Iesus Christ, too followe
theyr owne foolish intentions. They will haue their speculations on
eithers syde, and they will take payne enough : but yet shall they neuer
bee the wiser. For inasmuch as all the treasures of wisdom, and
understanding are layd up in Iesus Christ, wee must come at him :
in him onely shall wee fynde the whole substance of our saluation.
Then wee once knowe that Iesus Christ is giuen vs of God his so-
ner, too reconcyle vs by his death and passion : when wee once knowe
that it is he onely in whom wee must seeke our ryghteousnesse, when
wee once knowe that wee bee washed from all spots and uncleannesse
by his blud, that he hath made satisfaction for all our dettes wherin
wee were indetted, that he by his holy spirit hath sanctified vs and de-
dicated vs too the seruice of God, and that he is our advocate too make
vs fynde fauour in all our prayers and supplications : I say, when wee
once

Math. 5.
d. 25.
1. Tim. 4.
b. 7.

1. Tim. 3.
b. 7.

Coloss. 2.
2. 3.

1. Cor. 6.
b. 11.

1. Iohn. 2.
a. 1.

once knowe this: wee may despyre all the things which the other sort thinke themselves too knowe, & which they haue imagined without any certaintie. For that cause therefore dooth S. Paule adde heere expressely the knowing of the sonne of God, too the end to desyre the better what the word Fayth importeth. For it runneth roundly ynough in mens mouthes: and enery man will say he beleueth: but in the meane while, if these men which haunt themselves with full mouth too bee as pillars of the Church, and as good catholikes as may bee, (as the world sees well ynough,) bee demanded what faith is: they stop short of it. They will say perchaunce, it is too beleue in God: (yea:) but the Turkes and Papistes will say so too: and yet for all that wee will condemne the Turkes, because they know not what beleefe is. As much is too bee sayd of Papists. And wherein differ wee from them, wee (I say) that call our selues Christians? In knowing that God hath sent vs Iesus Christ too leade vs vp hygher, so as wee bee sure that because he is our father, he will not lay our sinnes too our charge, but receyue vs intoo his fauour through his stone free goodnesse, accepting vs for ryghteous, when wee condemne our selues by trow repentance, and seeke all our welfare in Iesus Christ, acknowledging that there is nothing in vs but utter cursednesse. Wee see then that our Lord Iesus Christ is the very marke or whyte wher at wee ayme. If a man should shoot in a long bowe, or in a Crosse bowe, or in a Gunne, and haue no mark or whyte before him, but should discharge at aduenture, now this way, now that way: what a shooting were that? Euen so standes the case with al them that ayme not at our Lord Iesus Christ. For they doo but rouse, and intangle them selues in many a percke of scrabbles: and wee should bee ever in daunger to bee misledde and deceived by men, if wee did not knowe Iesus Christ, and settle our whole contentation in hym, assuring our selues that he is the whole summe of our fayth.

Now Saint Paule addeth yet further, that the same is for the age of perfection, and for our true accomplishment. Whereby he deeth vs too wit (as I haue toucht already) that so long as wee liue in this world, wee must still growe and go forward, knowing that there are still manie infirmities in vs, and that wee bee not yet come too our full greatnesse. Wit is it not therefore too bee sayd, that wee bee litle children still, as he will adde anon after: but here he setteth downe as it were three degrees of age. First infancie and chylhood, second-

B. I.

ly the

ly the yeeeres above twelue, before there bee yit discretion and skill to gouerne our selues, in which tyme wee must still profit more and more. And when a man is come too the age of fortie yeeeres, when is he in his cheefe state. For by that tyme he ought too haue some trade both of bodie and mynd, wherein too stay and rest. Not that wee must not profit still euen at threescore yeeeres: but I speake of the similitude that Saint Paule setteth doune heere. First therfore he sayth, that wee must hearken too the Gospell, till wee bee come too full age. And when is that? At our death, sayeth he. For heere wes must not count our yeeeres after the manner of men. After a man is once past fiftie, too all seeming he decapeth both in his senses and in his wite. But Saint Paule sayth, that wee shall neuer bee at our full growthe, till wee bee rid of this bodie. So then, the spirituall age of Christians is when they bee gone out of this world. But now let vs see what manner of ones wee bee, since wee beganne too profit in the Gospell. Wee bee lyke a chyld that is halfe a man. He is past threene yeeeres old, or perhappes past twentie: & yit he ceaseth not to learne & pay ly, for he hath neede of it, and he is sure, that although he hath finished (a good whyle), yit is he not come too the last step, he hath not gotten so settled and stayed a iudgment as were requisite. Wherfore, it may well come too passe, that a childe of twentie yeeeres shall haue all the sciences at his fingers endes, wherein he hath bin trayned and instructed: but yit shall he bee neuerthelesse lyght headed for all that, nother shall he haue the skill too apply them too his vlt, because he is not yit ripe: for he is but lyke greene Corne, or lyke as when a vintyard makes a fayre shew of a good vitnage, but the grapes are not yit ripe. Euen so is it with that age. And for that cause Saint Paule sayth by a similitude, that as long as Christians are alpye, although they were threescore, yea foure score, or fyeue score yeeeres old, yit must they bee still lyke chyldren, not too chyldren of wit, but too young striplings which are of age to profite, and doo willingly submit and suffer themselves too bee gouerned, because they knowe well they bee not yit of ripe discretion. Neuerthelesse Saynt Paule telleth vs, wee must not bee lyke lytle babes that haue yit nother wit nor discretion, nor can scarcely yit discern betwene good and bad.

1. Cor. 3.
2.11.

1. Cor. 14.
b. 20.

First and formeſt therfore wee must beare this lesson well in mynd, that when wee haue seene and tryed neuer so much in the world, and traueled from place too place, and bin exercyzed in manye affayres, though

though we thinke our selues to be the politest in the world, yet are we not so wise, that we neede to learne no more. And why? For beere the care concerneth Gods willdone, which passeth all the wit of man; and we may bee commended ynough and too much of the world, and yet we shall know things but in part, and therefore let vs not deceiue our selues. Therefore alway with this fond ouerweening, too thinke our selues wise ynough, (I speake euen of them that are able too teache others) and let vs continue scollers still. For although Iesus Christ haue appoynted certein too bee as leaders and guides too shew other men the way: yet dooth it not follow, that they bee so wise, that they must not bee learners as well as the rest. For he that speaketh, must take instruction by it himself, and a man shall neuer be meete too declare Gods will vnto other men, except he himself learne dayly.

1. Cor. 13.
c. 13.

The thing then whiche we haue too beere in mynde, is, that we must bee thoroughly perswaded, that if we profit not our selues, we go lyke Shearabbes. For they that go not forward in the doctrine of saluation, haunt they neuer so much of their being taught in Gods schoole, doo undoubtedly go backe. And therefore let vs beware in any wise that we fall not asleepe, or stand still as a stay, as though there were no more too bee learned. And let vs consider that our lyfe is lykened too a way, and therbypon learne too go forward still, and too gayne alwayes some ground, and too spurre and etch forth our slothfulness and slovenesse, so as it may from day too day appeere, that we haue gotten some knowledge more than afoze: epyther by vnderstanding better the things which we thought too haue bin thoroughly printed in our myndes, or by conceyuing some other poynt by other folkes instruction, which was unknowen too vs afoze. So then, let vs increase the hoord of that treasure from day too day. And if olde folk bee so much the carefuller too gather goods, as they drawe neerer too their grame, because they see themselves too bee weake, and too haue neede of succour, and are alwayes astrayd to bee destitute of mans ayde, insomuch that that forecast of theires, driueth them to burning carelesnesse: ought not we on our syde too bee greatly ashamed, if we make not provision of Gods woord in our old age, seeing we perceiue how there is much feeblenesse and sin still in vs: or if we labour not too bee continually still inpyghtened euen tyll the daysonne of synnfullnesse (which is our Lord Iesus Christ) shyne vpon vs,

Mala. 4.
c. 2.

B. h. ii.

as

as at hygh noone, feeling wee fynde our owne ignorance by exper-
ence.

Phl. 3.
c. 12. See then that the meane too put this doctrine of Saint Pauls
in byeggs first too humble our selues in such wise, as no man take more
bpon him through vayne selfweering, than belongs vntoo him, but
that wee will keepe on our way aduysedly, assuring our selues that we
bee not yet come too our wayes end. And that is the cause also why

2. Cor. 13.
b. 4.

Saint Paul sayd, that he looked not backe to the things he had doone
alredye, but forwarde vntoo the things that remayned. Saint Paul
had made a greate iorney, and taken much payne for the Gospels sake
he had bin taken vp afore into the thirde heauen: and there he had heard
and seene secret things, which it was not lawfull for him to speake of
among men. See then, that he was as a man that had bin
taught in the schoole of Angels: and as in respect of men, he had pos-
sed all the other Apostles: and yet for all this, he sayeth he kneweth
himselfe forwarde, and labourer too attayne too the marke
wherat he aimed. Now if Saint Paul speake so: what ought wee too
doe, which are yet as it were but at our Aprie: Then as concerning
this full ripenesse of age, let vs assure our selues that wee cannot for-
beare new and dayly instruction, untill wee bee quyte rid of all the in-
firmities of our flesh. Untill wee bee departed out of this world, we
must suffer our selues too bee guided and gouerned lyke teachable and
meekie yowng folk, and wee must beleeue good counsell, assuring our
selues that wee haue neede of it. Therefore Saint Paul attributeth
that (full ripenesse of age) too our Lord Iesus Christ, as if he should
say, that men beguyle themselves through their owne fond rashnesse,
by beholding themselves in them selues. For know we once what Je-
sus Christ is, wee shal perceyue full well, that there are yet manie im-
perfections in vs. He is called the wisdome of God his father, he is
called his everlastyng word, he is called his image. And all this is
too the end that wee should learne of him, and beholde Gods glorie in
his person, which othertwyle were impossible vntoo vs. But now, can
wee comprehend Gods infinite wisdome? Can wee attayne too the
vnderstanding of Gods glorie, so as wee may haue the full sight of it?
Alas wee bee farre short of it. Therefore whensoever wee be tempted
with foolishly ouerweering, too thinke wee knowe more than wee doe:
let vs lift vp our eyes too our Lord Iesus Christ, and not presume in
our selues, as many fantasticall persons doe. For when wee once

1. Cor. 1.
d. 11.
Iohn. 1.
a. 1.
1. Cor. 11.
b. 7.
Coloss. 1.
b. 5.

knowe

beare of their inſolence, as when a ſon ſpeaks to his father, then ſhall wee well perceiue that wee bee not farre from it.

Whereunto ſaith Saint Iohn, be ſure, that it is not in our power, neither in counting, too beleue our faithfull, but that wee muſt be ſure too haue it giuen vnto vs. ¶ Now it is that wee muſt doe our in-
deuor, that our faith may be ſtabliſhed, wee muſt be diligent in hea-
ring Gods word, we muſt heare Sermons, we muſt reade, we muſt
hearken too good exhortations, and too all good doctrine, whereby wee
may ſee the better: wee muſt giue good heeds too thoſe things. And
yet, reſpectfuly, wee muſt not pride our ſelues, nor ſet vpon our
owne ſinning, as though our ſelues were able of it ſelf too receiue lear-
ning and inſtruction: but let vs learne that our Lord Ieſus Chriſt muſt
bring vs too that by his holie ſpirit. So then let vs be lowely, that
wee may be the ſchollers of our God: and that lowlineſſe importeth
a ſhunning of our ſelues from all ſelfe-ſeeking, and an abeing of our
ſelues, knowing that wee haue no more than is giuen vs of God.

Lam. 2.
c. 17.

¶ Also on the contrarye part Saint Iohn ſaith, that wee muſt not
bee as little children, waueing with euery blaſt of doctrine, or be-
ing toſſed and tymoyled too, and fro, as chaffe with the wynde
and too perſhort, that yee muſt not be begyled by the vyly-
nes of men. ¶ Here wee ſee yt better the thing that I touched here
before: which is, that Saint Iohn ſetterh before, as it were three
ages. The firſt is, as a Chylhood. And which is that? It is before
wee haue any inſtruction at all, when wee be yt as it were half beaſts,
without diſcretion too diſcerne Gods trueth. And there bee many ſuch
chyldey in the world. At what age? Euen at theſe ſo ſower ſcore
yeres. For here Saint Iohn ſpeaks by a likeneſſe or reſemblance,
as ſtands not vpon the accounting of dayes, moones, or yeres. His
meaning then is, that ſuch as are waueing and floeing lyke a boze
that is toſſed vpon the water, are little chyldey. ¶ It is true that
the ſcripture dooth ſhew ymes like the woode (Chylde) in another
ſayle: as when Saint Peter exhorteth vs too bee as newborne babes,
and too ſucke the milke of ſoundneſſe, yea euen with putting away of
all malice. ¶ Also our Lord Ieſus ſpokeneth vs too bee as babes, that is
too ſay, without any with preſumption and pride, ſo as wee make no
reckoning of our ſelues, as he was ſaid too with the diſci-
ples that here be, when wee begin too knowe what it is to be among men. ¶ Then ſa-
ieth that maner it dooth vs good as he babes, as little chyldey.

1. Pet. 2.
a. 2.

Mark. 9.
c. 36. &
Luke. 9.
c. 47.

1. Cor. 14.
d. 20.

in another place Saint Pauls sayth, that wee should bee babes in
naughtinesse: but yet he sayth, shewee must doe bee babes in wiser
standing: and that is the thing which he heareth againe in this pre-
sent text. Then conueniently he sayth, as are babes in understanding,
that is too say, which are so doubtful and wavering, that they bee sure
of nothing: they knowe not what sayth nor bee of, nor what God too
moorship. Now I tolde you that the worlde is too full of such babes,
which harden themselves in their thinsnesse, and ignorance. And
in good sooth, how manye shall a man fynde, which are so thoroughly
settled in Gods earth, as they cannot bee made too duncie after, and
then names pype, as Saint Paule speaketh of them here. For if
it bee demanded what the Gospel is, some will answere, it must
needes bee a good thing, because God is the author of it: but in the
meane while, too bee able too yeelde a reason of the sayth, is no
payne of their skill, but they harden themselves in their ignorance,
yea and count too bee as little babes. Oyl. Other some can well e-
nough skill too yeelde an account, in such wyse as a man woulde deeme
there were some good roote of sayth in them: and yet for all that, if
there came but one blast of wynde, yet shall see them in such peoplenesse,
that they loose not any name in what God they beleue. For if
there rise up any heresies or stumbling blockes, the most part of
those that speake mounters afoze, are so wyndshaken as too saye
how manye. There were neuer such opinions heard of: and what
meaneeth this? Which may a man holde for the best? But in so hop-
ing they shalme well enough, (as I saye afoze) that they neuer stre-
ned themselves, ne tooke any great payne too go forwarde, that they
myght no more bee so wavering.

Furthermore, he sheweth this speaking of men untoo babes, Saint
Paule setteth before us other similitudes, saying, that such folkes
are as reedes that are shaken wyth every vynd, or as a boate that
floateth vppon the waters of the sea, or of some Lake. In dedde this
belongeth too too little babes: but Saint Pauls intent was also
too shewe howe wretched their state is, which are not thoroughly
grounded in the Gospel. For is there any greater wretchednesse
than too bee floating, and as to were wavering at every wynde,
and too haue no steadinesse at all in the matters that concerne our
saluation? If wee were threatened euery minute of an houre,
where though wee were so scarce, that wee were in continuall feare
fullnesse

[illegible]

are subiect too many mans needinge, & we shall alwayes fynd theff-
ners and heremiers that will robbe us & spoyle us, & we woe percerne
it, so as wee shall moother haue we become poore. In the same ca-
king are we: and all cometh to this poore, we theie is that we
haue great neede too be well fenced. For when wee bee out of fence,
every of us fallies too reueling, we take no care, we keepe no watch.
But if there bee warre, so as wee bee threatened: then (wee thinke) is
behoues us too keepe good watch, & wee stand upon our gard. If wee
dout of any afterclapper, then we be thinke our felins, leaſt we be taken
napping. Saint Paul therfore telleth us heere, that there wil bee
noching but conſoling; and that we ſhal fall into Sathan ſnares every
minute of an houre, if wee watch not weely. And why? For among
whom are wee comersant? What a sort of Counters are there in the
world? There wil euer bee leaues; companie wher ſhall ſeeke the
enriching of our ſapth: there wil euen bee ſcoffers, headſtally folly,
and ocher makebates, which would ſome haue all things go too bad
moche, yea and which wil inuene too ſoon their poſſons and heere-
ſles abroad, too corrupt and infect men withall. Too bee ſhort, the
diuell haſt a thouſand wayes too deſperat, and ſpecially we reſpe-
youghness is: and there are many departs of men which wil liſt
themſelues, and beſeeme better thing, as they ſay: For this cauſe
Saint Paul ſpeaketh us, that is we labour not ſouly too proſyte in
Gos word, we ſhall ſurely bee caught and caried away at every
hand, and flee too and fro, and bee led by the bill, and want about
like little children; ſo as we ſhall haue no ſatisfaction at all. What
if we ſee not well enough, when they that are ſo ſet on to ſing
ſhall ſing, and ſing in a ſort of two breathes and makes, and ſing
ſtanding; that we ſee too be well directed on our way alway.
And it is not here only that the ſcripture telleth us, we muſt not be
as little babes in underſtanding. Alſe ſee that the people of the
Iewes alſe were up to the neck in ſuch ſuch that they telleth them
that they be but little children in ſuch ſuch as their Apoſtle; and ſuch
muſt alwayes be ſuppoſe ſuch the people, by cauſe they were ſo ſill
in their iudgement. When a watch hath byed out too ſoon a hundred
and hundred times. Let it by and by they ſo get it; and are now
new too begin. This cometh be of them. And aged, too make
them wſamed, ſo as you ſay be ſpecially in ſuch too amine
There ye ſhall ſee though ye were little children, & play the beſt.
In

May. 18.
c. 10.

He would asseure you hee can doe enough: but in the doctrine of sal-
uation you understand nothing at all. Iohn herein sheweth, that
he will punishe such as aske freque too hee taught in his schoole. So
then, let vs labour too come too the myable age, wherof S. Paule Eph. 4.
b. 13.
spake not long ago. And although wee cannot ateyne too perfection
so long as wee bee in this world: yet let vs not bee starke idoles and
altogether unlearned, rather let vs bee ever nouices: but let vs shewe
that God hath not lost his tyme, in bestowing so gracious too vs, as too
bestow our eares with his word. That is the thing which wee haue
too heere shew.

Furthermore let vs understand also, that it is long of none but our
selues that wee be not wel armed against all the wyles of the diuell and
the world, namely by labouring too profit in the Gospell and in Gods
word. For from thence must wee fetch armes and weapons too, for
with our selues withall, when wee bee weake. Then is the way too
withstande all the collinges and fallshoods of Satan: that is the meane
for vs to beate backe all his assaults: that is to say, by wearing the
said weapons, which will serue us for sword, Target, and Heauy speere,
as wee shall see in the first Chapter. Too heere shew, wee shall haue well
perceyued too withstand all temptations.

Therefore if wee bee sicke heauen, and therefore it please God too
purge our vniuersall sinnes, according too his threatening by Ioseph
in the thirteenth of Deuteronomie, where he saith, that if he shalbe by
false prophets, and the people give eare too them, it is a token that
they haue begun too, and that they which continue in his sinne, will be
brought downe withall: till say if wee bee sicke and sicke we must
be sicke our selues with thes and temptations (as Iohn sheweth) and
if we shalbe slipping too, let vs remember, that this too the way of sicke
as hee might say. And therefore let vs remember well, that it is
long of nothing but of our vniuersall sinne, that wee be not chastised
for sinne in this world: and that our sayde word not at all get
the upper too of all temptations (as saith Iohn in his first Ep.
pistle. This ought too prouoke vs too take paynes, not onely too get
ordinary foode to sustaine our soules withall: but also too withstande
Satan and all his champions, and too beate backe all assaults that
Shalbe made vpon vs.

And forasmuch as our Lord matcheth his Sacramentes with his
word: let vs make our profit of them altogether. And wheras wee
are

are too receiue the holy Supper the next Sunday; I thinke vnderstand,
that it is our spirituall armour, wherewith it becometh vs too bee sented
ageinst Satan, and is adde for a further strengthening of vs after wee
haue bin instructed in Gods word. Wherefore let vs not through our
unpardonable and vauerie, suffer the means too serue for nothing, which
God hath giuen vs, and which he knoweth too bee so for vs: but let vs
followe this counsell of Saint Paules. And on the one side let vs
consider that wee bee weak, and that wee haue neede too bee releued,
and that Gods comming after that fallowen into vs, is too haue vs
know him, that wee might yeeld him thanks for the lasting benefite
which he doeth. And for our sturte parts let vs tyme too put for-
ward our selues the more, by matching the word with the Sacra-
ments, and the Sacraments with the word, so as wee may bee pro-
uoked thereby too reioyce too our God; that he maye so further vs in
the way of saluation; as it may appere in the end, that wee haue not
falterd in hope; nor bin disappointed of our expectation.

Now let vs sett downe to store the maiestie of our good God, with
acknowledgement of our faultes, praying him too make vs so too let vs
know, as we may becomer vnder his hand, and bee alwayes prouoked
too more repentance; and not onely be so that wee haue offendid,
but also remitt the wickednes of our flesh, which hinder our true
obedience in willing our selfe dooing too his holle word, and that
forasmuch as the right way too our saluation is too graue in his
hands, it may please him too graunt that hee maye putter his vnder
of that benefite; and that when wee bin at the end of our iourney
wee be it too; & labour too passe in too we be too in such hope in too
by his holy spirit, as it may not be a fault that wee haue offendid
the sate, but a cross that god too sett in too, too make fruct in too by god
too the end, that we maye be so grounded in him, as his love and grace
may graue more and more in too, until he haue gathered us together
into his heritage. That it maye please god too graunt this grace
not only too vs, but also too all people in all nations of the earth, and

*The xxvii. Sermon, which is the seventh
vpon the fourth Chapter.*

25. But too the end that following truth with Charitie, wee
myght growe in all things in him that is the head, too
vnto Christ.
26. By vvhom the vvhole bodie being knit together, and ioyned
by euery ioynt throughout, with furniture according too
the operation of eche part in measure, taketh the ful growth
of a bodie, too the building vp of it self in loue.



We haue seene heretofore, that wee
must keepe the order which God hath set
among vs, that wee maye profite in Gods
school all the tyme of lyfe. For in as
much as God hath not ordered any super-
fluous thing: we must conclude, that we
shall neuer attayne too so perfect learning
wyle we lyue in this world, but that
wee shall haue neede too go further still,
which is more: wee shall neuer
bee at our wayes ende, till wee bee come too the end of our lyfe. For
asmuch then as wee knowe that wee haue yet thus a peece of the thing
which we must haue, and that our saych will alwayes bee looking
for us thys: so much the more too be desired; and to be desired
more knowe God. And then shall wee not bee like little children, and
such as wander and stowe too and fro with euery wynde, and haue no ste-
adynesse in their saych. If so if we be diligent to profite in Gods word,
surely wee shall be armed and fenced too with stand all the wyles of Sa-
tan, and of the wicked men that would begyle vs. For although God
bring vs on to perfection out of hand, but hold vs still in some feeble-
nesse: yet shall wee neuer bee destitute of good remedie, if wee receiue
the things that he offereth vs, & be not feble in applying the to our
healethe. The meane to being which thing to passe is shewed vs here:
namely that wee followe the truth, & loue one another. As if St.
Paul should say, that the knowledg of God, & the loue of our neygh-
bours are twoo things that ought not too be separated asunder.

Am

Can be prynces & chieftaynes, & mayors, but will not. And yet too
gither moult not boote vs at all, vntill the Iesus Christ were the heade of
our conoord, and that God alloweth it, because it is grounden vpon his
word. Saynt Paule then ment here too put a difference betwix
vs, and the heathen and unbeleevers. For all men will graunt much
enough, that there can be nothing but hantche among men, when they
bee lyke too Dogges and Cattes: and it hath bin knowen for a ground-
ed principle in all ages, in all Countreies, and among all people, in-
spynch that euen the heathen folke, and such as knowe not what is the
religion meareth, haue simply commended and efformed the hantche
of conoord and agreement toogither.

But pitchey buylded without foundation. And therefore Sayre
Dante beginneeth at Gods truth: As if he should saye, wee must not
only like in one among our selves: but God must also go before vs,
and wee must obey him, so as wee must bee gathered together by
him, and he sit ouer vs, and wee must neuer chace too farre of his hand,
which the whole world, than as flye away from him. Thus you see
that the thing which wee haue too muche hyppen vpon this text, is that God
haileme here. vs too has knit together without knowing how, why
but he will haue vs to agree: too worship and serue him, and to put
our whole trust in his infinite goodnes, so as Iesus Christ be our head,
and his all members off his bodye through the power of faith. And
again, ther when wee once knowe, haue wee haue a father, in heauyn
which hath adopted vs, too hee, his children, and that Iesus Christ
hath manifested too take our flesh, and substance vpon him, too the
freere that wee should bee flesh of his flesh, and bone of his bone: the
same should you too loue one another, too bee carefull each for
others saluation, and too helpe one another according too the abilitye
that God hath giuen vs. According theruntoo it is sayd in the Psalme,
that the friendship of brothers is a ieruesome thing. And afterwards
the Prophet bringeth vs too the agreement that was made vpon the
crosse: as if he should say, that men hauing no more vsen the
one another, but may perceiue that there is not a more ieruesome thing
in the world, than too liue in peace and amitie. Wherein therewithall
he declareth the order of vs, after the same manner that it is shewed vs
bee by S. Dante, and sayth, that the sayd brotherhood must bee con-
secrated and dedicated in the name of God. For the anoynting of
Aaron and his sunnelloys, was in such sort, as the agreement did shewe

PA1.133.
a.l.

bolme vpon the whole body, and vpon the garment of them. Now
 therefore let vs marke, that if wee intend too linke toogether wth ill, wee
 must vawe vntoo God, and our linking must bee allowed of him. O-
 herwise, wee may well haue fellowship toogether, but it shalbee but
 a cursed fellowship, and the end of it can neuer bee but bitter confu-
 sion. Wherefore, that wee may rule our lyfe well, let the end that wee be-
 gin at, bee too cleaue vntoo the truth. Ryght necessarie is this war-
 ning for vs now adayes. For the Papistes accuse vs, that wee haue
 troubled the world, & that the debates that are now adayes, doo spring
 of our fault: inasmuch as heretofore all was deade, euery man sayd,
 Amen, too them, and there was no disputing. In deede there was no
 great trauell spent in seeking God or the saluation of men. Now then,
 too cast the Diuell out of the possession that he had gotten, it behoued
 vs too ble great behemencie, according as it is sayd, that he will neuer
 gine ouer his place, except he bee enforced. Wherefore it stood vs on
 hand (as yee would say) too thunder and lighten, too waken the world,
 that was so salne asleepe, and after a soyt bewitched. For inasmuch
 as the unbeleeuers are extremely stubborne in stryuing ageinst God,
 and cannot abyde that the truth should take place, but vpholde theyr
 lyes with diuellihe wilfulnesse: that is the very cause why there is so
 much trouble and warre in the world now adayes, I meane for Reli-
 gion. Now the Papistes would laye the blame in our neckes: but let
 vs see who is in the fault. For wee desyre that euery man should doo
 homage vntoo God, and that both great and small should submit them-
 selues too his tooorde, and that there should bee one trettie wth all
 sayd, so the simplicitie of the Gospell go before it and guyde it. These
 are the things that wee seeke: and the Papists fynd fault wth it.

Wit notwithstanding, there is none other thing too bee found in
 our doctrine, but that wee would sayne that there should bee a melo-
 die betweene men and Angels too worshop the trettie God, and too
 follow his tooorde, which is our trettie rule, to the end there should be no
 corruption in his seruis. On the contrarie part, the Papistes would
 magnifye all their abominations and errours, and cannot endure
 that Iesus Christ should haue his preheminnce. For they haue be-
 reft him of all his offices, and made as it were a bootie of them.
 They haue an infinite warrein of hee sayncts and shee sayncts, too
 whom they giue the tytle of their Adoucates: sayng, that by their me-
 rits they obtayn fauour at Gods hand for such as pray vntoo them.

Proceur

Howeuer in all the rest of their doctrine, there is nothing but it is peruerterd, yea and falsified. And besides these errors and superstitions, the Papists are also so hytfull, as too bend themselves euen against God, & to spit out their madnesse, yea and to indeuer too wypp away the remembrance of Iesus Christ by fyre and sword. What should wee doo in this case? There is no compounding with them, but by renouncing of Gods truth. But wee know what order is taught vs heere by the holie Ghoste. For Saint Paule could well haue sayd to one woord, Agree, my frends. But he sawe well he should haue spoken but one half, and that his doctrine should haue him misconstrewed: and therefore he sayth, Let vs bee knit toogether in the truthe, and let vs rather gyue ouer all the friendship of the worlde, and procure the anger of all unbelieuers, and of all such as rebell against God, than swarne one whit from it. But if wee seeke too bee at good agreement in the truthe, and none of vs bee wadded too him self, but rather euery of vs procure the welfare and saluation of his neyghbours: that is the concord which ought to be among vs.

Rom. 12.
d. 18.

The thing then which wee haue in effect too remember vpon this streyne, is, that on the one syde we must beware of confederating with Gods enemyes, that wee stryke not sayle (as they say) too please them. For although it behone vs too seeke too haue peace and vniuersity with all men, as neere as wee can: yet is Gods truthe alwayes excepted, and wee must make more account of that, than of all the worlde. And in deede they that will needs gartify creatures, and in the meane season turne away from Gods trueth (as much as they can) shall bee alwayes unhappie. Wherefore let vs euermore abyde steadfastly by our God, and hold vs vnder his yoke, and not shrink away in any wyse, but rather despye the whole worlde, yea though there were no man too hold with vs. That is one point.

Again, if the worlde may bee wonne too obedience, and wee bee able too doo so much as too drawe one or twos too consent in one sayth with vs: then must wee put our indeuer and labour therinto. For wee must shun these twoo extremities, namely of offending God, and of turning away from his pure woord, too purchase mens fauour: and also of being too hygh mynded and full of stouellnesse, as too trust euery man too himselfe, and to let others alone, and too passe for no man but himselfe: for these are two euill extremities which wee must beware

were of. But let vs learne too ioyne these twoo things as inseparable: namely that wee yeeld God trew obedience throug faith, by holding our selues to the pure simplicitie of his word: and againe, that therewithall we despyze not our neyghbours, but inuener so win them, that they may submit themselues quietly (vntoo God), and by that meanes all of vs both greate and small may speake as it were with one mouth, throug the holy Ghoste reigning in our harts, and all of vs haue the knowledge that hath bin spoken of, namely that God is so the authour of our saluation, that he hath also shewed himself a father towards vs, in adopting vs, and in vntersing to haue vs to be al of his household: Which cannot bee, except wee liue all in good concord, by cause he is the God of peace. And although wee should bee diuened too fyght against the whole world: yet let vs bee of good comfort, by cause the Angels of heauen are our companions in cleauing vnto God. Should wee then in these dayes separate our selues from an infinite multitude of men, which presume vpon their riches, their greatness, their pompe, their credit, yea & their willdome: (Yea: and let vs esteeme euery whit of it but as trashe, and for our owne parte, although they call vs Schismatikes, count vs but as the offscow Kings of the world: let vs hold vs contented, in that wee know that the Angels of heauen, the holie Patriarks, the Prophets, the Apostles, and the Partirs agree with vs: and too be short, that all Gods chosen people from Abell too his present day, doo beare vs sufficient companie. And so may wee despyze all that shalbee layd too our reproche, when wee haue Gods trueth and the mark wherby wee knowe our selues too bee his children. For inasmuch as God cannot deap himself, he will continue alwayes with his Church, wherof we bes a parcell, if wee sticke vntoo his word. Let that therfor bee our poynt.

But in the meane while also let vs not forget to seeke peace to the vttermost of our power, according to the text that I alledged out of the Romanes. Therfore let vs not wilfully seporate our selues from the world, but let vs haue (as it were) our armes strected out too take home all such as yeeld themselues willingly too the obedience of God, that wee may haue one faith toogether: and let vs inuener too bying it too passe. And the very same also is the cause why Saint Paule telleth vs heere, that the faith and obedience which we yeeld vntoo God, serues not too pousse by our hartes with pydde, so as wee should reiect
other

Rom. 12.
d. 18.

other men, and enuy of vs loue himself, and shif for himself: but we make vs followe the example of our heavenly father, who abhurreth them too him which were farre of, and is readye too bee reconcyled too his enemyes: which thing seeing vs hath shewed vs in our Lord Iesus Christ, and giuen vs so excellent a pledge of it: wee also must haue the same doctrine of peace in our thoughtes and in our hartes, and indueer as much as is possible, too bring them too the vniou of the Gospell, that are separated from it as pit: so that if they haue bin as it were stark mad against God, doo peeld themselves as lambes and sheepe of the flocke: wee must bee redye to receyue them. Let vs then bend our selues too that, and not bee giuen euery man too his owne profite, but assure our selues that such God hath knit vs toogether and bound vs one too another: euery of vs ought too inploy himself too the vtermoste of his abilitie, and according too his owne measure, too vntoe his neyghbours with him, so as we may be ryght by one bodie, and Iesus Christ reigne ouer vs.

And for the same cause also dooth he adde, that wee should growe in all things in him that is our head, that is too vvit, in Iesus Christ. Now by this word Growe, Saynt Paule continueth the matter that wee haue scene heeretofore, which is, that wee must not stand so much in our owne conceytes, as too thinke our selues too begonne alreadye to the marke wee go too. For (as I told you) our lyfe is a iorney: and therefore wee must go on styll: for he that lingereth by the way, dooth well shew that he neuer will wher at he aimed. Therefore although wee must not bee as little children, yet are wee not yet come to full age, nother haue wee gotten yet such strength as were requisite. Therefore let vs growe, that is too say, let euery of vs looke well too his owne infirmitie, and when he sees his owne weakenesse, let him theruppon take harte, and thrust forth himself: let him preace vntoo God, and let all our myndes bee continually bent that waye. For it is not ynough for vs too haue begonne, nor yet too haue gone on a good way, vnlesse it bee prynced in our hartes, that wee must perseuer still, euen too our dying day. Otherwyle it is certeyne that wee shall be but dazeled with our owne payre, & that will make all Gods gistes, too banish away, which wee had receyued afore. Therefore let vs not imagine that wee haue such power, or such understanding in all the things that are requisite for our saluation, as that wee should not consider how it is not for, nought that the holy Ghost exhorteth vs heere too growe.

grove. And heere ye see also, how sometimes our ought, alwayes too
match with sayth: according too this saying, that Gods word ser- ^{Psal. 19.}
ueth too instruct the small and lowlye ones. ^{b. 3.} The greater then that
a man would make himself too bee, surely the more dooth he set the
doore against himself, so as he can haue no entrance into the schoole
of God, and of our Lord Iesus Christ. Therefore let vs looke well too
our owne slenderesse, that wee may bee so meeke, as nothing maye
hinder vs from hoping continually more and more in our God. And
the same ought also too quicken vs, and prouoke vs to serue him, and to
confirm our selues continually the more in his word. For what is
the cause of so greate sloth and colouesse as is seene in manye men,
but that they thinke themselves too bee clerkes greate ynough already?
And thorn they deceyue themselves, by reason that the diuell hath
blinded their eyes through their owne fond ouerweening. Seeing
it is so: let vs continew little ones still, not in vnderstanding, but in
naughtinesse (as hath bin sayd afore:) and sith wee knowe that wee had
need too profit, let vs indure so too doo. Howbeit, let vs also haue
an eye to the meane that is shewed vs heere, which is, too resorte to him
that is our head.

Truely Saint Pauls addeth theruntoo, in all things: too heere
than when a Christen man hath examined througly what is in him:
he shall fynd that if he haue anye blemish, there shalbee specks mingled
with it, and that in all his vertewes there is euer some blemish or
mayne. Wherefore let all of vs cast downe our heads, and let the ex-
cellenest men in the world vnderstand, that God hath still reserved
some peece of grace too himself, which he hath not given too them, too
the intent wee should not bee puffed vp with fond ouerweening, too
think our selues too bee that which wee bee not.

But let vs come too the heade that is spoken of heere. For Saint
Pauls telleth vs, that our onely shootenker must bee too knowe Je-
sus Christ (as hath bin declared afore) how that all the treasures of
wisdom and knowledge are layd up in him. For else many would ^{Colos. 2.}
raunge farre in Gods word: and that should bee but too bee al- ^{a. 3.}
wayes leaching, and neuer to knowe any thing, as is is sayd in ano-
ther text. But St. Pauls telleth vs, that in Iesus Christ wee shall fynd
all that is requisite for our saluation, & that he also must haue the pre-
sbymentre, as the head appereth aboue all the rest of the body. For if
the growe in such wise, as the shoulders should get up half a foote aboue
the

^{2. Tim. 3.}
^{b. 7.}

Ec. i.

the

the head: what a growing were that: Were such a growing too bee well liked: It were better that a member were starke dead, than that it should so disfigure the body. For so muche then as the head oughe too bee vppermost, Saine Paule telleth vs expressly, that it is not ynough for vs too growe, but that wee must alwayes growe vnder our Lord Iesus Christ, so as he may stand ouer vs, and all of vs both great and small submyt our selues vnto hym.

And wee see by experience, that this was not spoken for nothing. For what a number are there which carrye a great countenance, and shewe of knowledge, and yet doo nothing but let all thyngs in a hypple and vppoye, though they be vayne glorie: There are a great sort which could fynd in theyr hearts too haue our Lord Iesus Christ buried, that they them selues myght perke vp, and haue all the world gaze vppon them, and bee had in estimation, and reioys at. And many wretches come so farre, that they passe not what come of it, so they may keepe them selues in reputation. Agayne, other some wryngle our Lord Iesus Christ with so many superstitions, that he is vterly ouershadown with them. Wee see what is happened in Paperie. For they berishe their owne prouerb thoroughly, that the forme of God cannot bee knowne from his Apostles. And why? Because they haue flected hym, and robbed hym of the honour that belongeth too hym, and made as it were a hostie of it, dealing too euery man his share and portion of it. Thus are the Papists well grownen, howbeit that is but in ignorance and superstition, because Iesus Christ hath not his prehemynence among them, nother is hee their shooteanker. Yea and euery wrong is also yee shall see some so desyrous too get renoume among men, that Iesus Christ shall bee as nothing with them. So much the more therfore dooth it stand vs on hand too mynd well this lesson of Saine Pauls, that our growing must bee in our Lord Iesus Christ, according to this saying of Saine Iohn Baptist, I must diminish, and he increace. Let vs followe that example, namly that the excellencie which is in the Church should abyde vnappraysed, and yet in the meane whyle Iesus Christ bee the shooteanker of all men. For although the Starrs haue their hyghnesse: yet must the Sunne shyne aboue them, and men must knowe that it is he by whome wee haue the true lyght in deede. And therfore let our Lord Iesus, who is the aproue of rightiuousnesse, be so regarded, as nothing may impeach him, nor beare our eyes that wee should not looke at hym, and our sayth bee

leuelled

Ioh. 3.
d. 30.

knelt alone at him. That then is the cause why Saint Paul addeth expressly, that Iesus Christ must bee our head; and wee growe in him, and resort vnto him, and set our whole trust and trust vpon him.

Now expressly this the better, he addeth, that it is he by vvhom the whole body is knit and ioyned toogither by his ioynates, and that it is he which furnisheth it with substance and lyfe, according too the measure and portion of euery member: & that when this is done, the body is well proportioned: howbeit that one must reigne among vs, or else there shall be nothing but confusion: inasmuch that if there bee greatnesse, it will bee ouer huge, so as it shall not bee a naturall body, but rather a monster. Nowe in saying that wee receyue our growing of Iesus Christ, that it is he of whom the knitting of the body proceedeth, and that it is he also by whom wee bee maynteyned in life: he sheweth vs our unthankfulnesse, in that wee yeeld him not the honors which he deserveth. For must it not needes be that we are too too leaue, when the Sonne of God giueth vs all things, and yet wee will beere him the honor which he requirerh, for shewing himself so bountifull towards vs: He despyerh not that we should yeeld him any recompence, nother can we, nother is it needfull: but yet he will be glorified. Now then seeing wee bee so enriched by him, and wee notwithstanding doo fall too robbing him of his honor, so as he is defrauded and bereft of it: must it not needes bee that wee bee too wise than diuinely? Therefore let vs mark well wherat S. Paul aimed: for he intended here too reprove the worke of too leaue and unthankfulnesse, for not yeelding our Lord Iesus Christ his due honor, inasmuch as he is not exalted among vs, nother doo wee thinke vpon him; nother doo wee place him in this souereintie, that all men myght doo him homage. And therewithall he sheweth also, that wee bee almost out of our senses when wee honor not Iesus Christ, ne exalt him as wee ought to doo. For there is not that man which dooth not naturally reuer his owne profit. Now then, in forsaking of Iesus Christ, we seeme to haue conspyred & sworne our owne confusion, that we might be bereft of all his grace, & be as rotten members without strength. For he is as the head of a mans body, & as the roote of a tree: it is he from whom all our life & sustentance proceedeth. Now then if the hands, the feet, the belly, the stomacke, the legs, & all the rest of the members should conspire toogither to say, let vs forsake the head: what should they win by it?

C. ii.

it: Or if they should conſpyre together too put the head downe, and to thruſt it into the belly, that men might not ſee it: what profit ſhould the whole body haue by it? Euangelio ſtandeth the caſe with all ſuch as would diminiſh the glory and maieltie of Gods ſonne, and leſſen his power, and not acknowledge to what end he was ſent of God his father, namely, that they ſhould ſeek all their welfare, and all the partes of their ſaluation in him: for it is as much as if they would put downe their head. But S. Paule telleth vs, that there muſt bee no knitting in the body, but that which cometh of the head. For whence cometh all? Beholde, the beynes cometh nourriſhment every where through the whole body, and the ſenewes hold the bones together, and giue the moving: but yet muſt all theſe thinges haue their roote in the head. So then, if we will needs deſpyze God in diminiſhing the glory of his only ſonne, ſurely all will turne to our confuſion. Ieſus Chriſt can wel enough ſupporte vs: but we muſt needs periſh wretchedly like reſtifications, if he giue vs not whatſoever belongeth to our life. Thus per ſee what S. Paule ment too ſhe we vs.

Hereunto he addeth, that there is a certain meaſure in every member, & that the furniſhment thereof cometh of the head, ſo as it ſheddeth through the whole body, howbeit (ſayeth he) that is in meaſure. When he ſayeth, it is in meaſure, he doth vs to wit, that al the excellencie which we can ſee here, is no derogation to the perfectneſſe that is in Ieſus Chriſt. For there are twoo reaſons too bee marked. The one is, that all that is in man is imperfect, & therfore that we muſt reſort to our Lord Ieſus Chriſt, that he alonly may abide in our hearts, & not bee mingled with other creatures. The other is, that the meaſure & portio which is in every member, is not there as hauing his peculiar ſeat there. For what could the hand doe, if it were not continually nurriſhed & maynteyned by the head? The hand that holdeth altogether muſt needs bee maynteyned from thence. Alſo the naturall heate & moving muſt come from thence, inſomuch that the hand ſhould wither every minute of an houre, & rotte away, if the head wrought not continually. The like reſpect is betwene Chriſt & his Church. For if wee conſider well what is in men: though we admitted one too bee like an Angel: yet both he but his meaſure ſtill. And why? To the intent that Ieſus Chriſt ſhould not be bereft of the honoꝝ that belongeth unto him. Seeing then that every of vs hath his portio (as hath bin ſhewed afore) it is good reaſon alſo that every of vs ſhould ſtoope, & not liſt up our hornes too take any thing

such an indowment & disposition into it, that it desireth nothing rather than too employ it self to the service of all the rest of the body. Also the foote doth his betwix without intreating or bidding, as though God had imprinted such a discretion in them (as to consider) that all of them receiue their power from heauen, and that the things which they haue receyued, must be fitted theruntoo.

Now if a man shoulde demaunde, Is every man then alike and equall in the Church? Saint Paule, in speaking of portion and measure, meaneth not that God hath distributed lyke portion too euery member. For the legge is not the eye: and yet neuertheless, the leg, according too his qualitie, hath that which it needeth. And for the same cause also Saint Paule sayeth, that the members shoulde bee so knit together, as they myght make vp one whole body through loue, and by that meane haue euery one wherewith too bee contented. There are then twoo things which wee must marke: namely that Gods gifts are diuers, and that some are much more excellent than other. For the Eye is an excellenter member than the foote, and wee see also, how it is had in honour: and the mouth is more than the leg. Marke it then for one point, that there is such diuersitie, that our Lord exalteth and honoureth whom he listeth more than others. There are both great and small in the Church, and all must not bee teachers and Prophets. But yet this diuersitie leaueh not, but that euery member hath his besyde, and that which is meete for it, so as the foote enuyeth not the hand, nor the hand the foote, no more than any of them: both enuyeth the eyes. Too what purpose shoulde it serue the hand too haue syght? It were a thing which not only could doo it no good, but also shoulde doo it harme. If euery member had all offices in it self, surely the body shoulde be confounded and come to nought. So then the hand hath his perfection in that which belongeth vntoo him, I meane in his degre: and lyke wyse the foote. Wherewith Saint Paules meaning is, that it ought too suffyze vs, that the Church bee suffyzed in common. For if one neighbours bee enriched with Gods gifts: the same recomendeth partly vntoo vs. And on the other syde, if wee haue receyued a larger measure of grace: wee bee the more bound too imparte the same too such as haue neede of it. That therefore is the thing which Saint Paule meaneth too set downe in this text, saying, that if the knittynge bee after that manner, the bodye shall bee well buylde and made vp.

And

And heere wee see how he contineth his matter, which is, that wee must be so linked together according too the doctrine of the Gospel, as Iesus Christ may reigne ouer vs, and wee knowe that the heavenly father hath giuen vs him, with condition that wee should all linke together vnder him, and mainteyne a brotherly vnitie among vs. But yit afoze all things, wee must be subiect too him that hath all soueraine dominion, and consider that for asmuch as the heavenly father hath set him in that degree, wee must all come at him, and continue in his obedience vntoo the end. And therewithall let vs understand, that hee cannot be doone, without loue, that is too say, vnlesse euerie of vs rid himself of the curled affection of seeking too much our owne profit. For in deede it is easie too perceyue, that that affection dooth so blind vs, that it makes vs too despyre our neyghbours. So much the more therfore dooth it behoue euerie of vs too indure too giue ouer his owne ryght, and too knowe that God hath not so distributed his giftes, that euerie man may be a world or a Church of himself, but that for asmuch as euerie man hath neede of his neyghbours, the same is the very meane wherby he will haue vs toogether. And that ought also too prouoke vs so much the more too doo what wee can one for another. Although then that there bee but one fountayne from whence wee haue all spirituall giftes, namely euen our Lord Iesus Christ: yit not withstanding, God maketh the fulness of the grace which he hath put in Iesus Christ, too flowe forth as it were by channels, that wee may receyue euerie man his portion, as is expedient for vs. And so yee see in effect what wee haue too remember heere.

Nowe were this doctrine well put in vze: surely all the troubles that are now abayes in the world, would soone bee appeased, and there would no more bee so many bickerings and disputings: but wee should easie agree all toogether. For Ambition or Flayinglorie is the mother of all heresies, for when men will needs exalt themselves, they must needs thereby thrust downe Christ if they could. Again, whence spring Superstitions, but of this, that men knowe not the inestimable benefites that are brought vs by our Lord Iesus Christ, and are daily offered vntoo vs in him by the Gospel: This hath made the world alwayes wauing and wandering after his owne lusts: this hath made men too forget many patrons and aduocates: this hath made men too aduance their owne deservings: this hath made folke too despyre

so many satisfactions; in many manner wherein we are pleased with, and so many new seruices: namely for that they were not contented with Iesus Christ, although for want of knowing what manner a one he is, and that when wee once haue him, he ought too suffice vs, and wee too hold our selues too him, because the Father hath so glorified him, as wee ought of dutie too don him homage, and too honour him as our sovereyne King. For almost then as wee see the matched timbered uers to be scattered here & there, by reason that they tyme abayse from Iesus Christ: we haue so much the more neede to be comforted as he do by simply to his obedience, & to knowe that all our welfare dependeth of him, & (therefore) that we ought to returne to him to yeeld him his due honour, & therewithall put our whole trust in him, & as we do desire we may so too, we must consider that there is nothing like such in us, & that we hold our spiritual lyfe of him, & that not for once & a tyme, but in such wyse as he worketh continually in us, strengthening & supporting us: euen vntill he haue brought vs to his perfection: that is to say, to the perfection whiche we hope for by him. And for this cause haue the holy Saviour left vs as a remembrance that our Lord Iesus Christ is he in whom we must wholly seeke all things belonging to the lyfe of our soules. For (there) we profess, that he is our sustenance, meate to suffice vs to the full. And therefore the cause why wee come (thither) to eate & drinke, is to put vs in mynde that we haue in Iesus Christ, not the halfe of our lyfe only, but the whole of it: & that when wee be fed with him, we must content our selues with him, & not seeke one droppe nor nyte (as they say) elsewhere. After this manner then must wee come to the holy table: that is to wit, after the examining of our sinnes, when wee once knowe that wee bee nothing: wee must seeke by what meanes God calleth vs to him, and howe we may heape our way thither, euen tyll we be perfectly knit into him: namely (by knowing) that Iesus Christ is giuen vs; and that in him we haue all that is behoofull and wanting in our selues. And therefore let vs so esteeme our Lord Iesus Christ, as wee may take him for our very sustenance; and as our sayth (as I haue touched afooe) be not haled away to some heere and there, and finally to banish quite away, but may so rest upon him, as we may knowe that there is nother right meate, nor better dryng, nor merit, nor power, nor aught else in our selues, but that we shall haue all in him, & that we cannot be partakers of him, but wee must all be partakers of all the goods that he hath receiued of God his Father.

Seeing

Seeing therefore all the good things which God hath put into our
 hands are communicated unto vs by his means: let vs be as he is and imi-
 ble our selves, & not so stupid in such wise, as he should be defended of
 his honour, but causeless simple and without striving, that looks to be as-
 ened is given to us through his free goodnesse; he maintaineth & prefer-
 meth us, & increaseth us, & stablisheth it in us more and more.
 For yet more levs marks, that wee cannot possesse the goods of our
 Lord Iesus Christ to take any profit by the, except we first enjoy him.
 And thus is the reason why he giueth himself unto vs. And thinkes it
 not enough to giue vs his past and portion of his righteousness, of
 his bestres by the sacrifice of his death and passion, of the obedience
 that he rendered unto God his father, & of all the griftes which he recei-
 ued fully of God his father, (I say, he thinkes it not enough to giue vs
 some part and portion of them) in his Sacraments: but he sayth, I am
 yours, possesse ye mee. Then is it not enough for vs too, to seeke our
 waies as his hand, that he may impart them to vs: but we must also
 consider, first of all how he offereth himself unto vs, and sayeth, I
 haue my body which is delivered for you, to heere my blood which shal
 be shed for the remission of your sinnes. And this is done, too the ende
 that we should know, that he doth so in vs truly by his holy spirit, &
 that we know by his same substance, & that it is not said heere without
 cause, that the knitting of the body cometh of hym, and that he
 is the summe thereof, and that forasmuch as wee want the grace
 and griftes that belong too our spirituall lyfe, wee must haue them
 and of that summe. And if we resort to him with perseverance in the
 faith of the Gospell, wee shall feele our selues more and more streng-
 thened and stablished in all grace, even till he haue rid us of all our im-
 purities & infirmities, too make us injoy his heavenly glory with
 him.
 And let us fall downe before the Father of our good God, with
 acknowledgment of our fautes, praying him too make us so too feele
 them, as wee may be sorry for them: and therewithall too weaken in vs
 heuener, as wee may from day too day bee cleayed of all our imper-
 fections and byes, more and more, and that our Lord Iesus Christ,
 who is the wellspring of all purenesse, may so shed forth the grace of
 his holy spirit, as wee may bee made new creatures thereby, too doo
 our foreinaking the honour that belongeth too him. And so let vs all
 say, Almighty God heavenly father, &c.

The

*The.xxviii.Sermon, which is the eyght
vppon the fourth Chapter.*

17. This I say therefore, and adiure(you) by the Lord, that henceforth yee vvalke not as the (rest of the) Gentyles, (which) walkein vanitie of their mynd,
18. Hauing their vnderstanding ouercast vvith darknesse, and being straungers too the lyte of God, by reason of the ignorance that is in them, and through the blyndnesse of their hart.
19. VVho vvithout remorse of conscience haue giuen themselves ouer too leaudnesse, too commit all vnclennesse, euen vvith inordinate greedinesse.



Outwardly holie corrupt wee bee by nature, it is not ynough for vs too haue the good thewes vntoo vs, vnlesse the vyces that are rooted in vs, bee also corrected: lyke as it woulde smally boote too some (corne) in a ground that were ouergraben vvith nettles, thynne weeds, rushes, and chornes. And therefore notwithstanding that Saint Paul haue heretofore shewen the true rule of good lyfe: yet he addeth

(as wee see) that it standeth every man on hand too bechynke himselfe, too change quyte and cleane, and too become a newe man, because that vnill God haue clenzed vs both in mynde and hart, and in all partes of our soule, there will neuer bee any thing but filchynesse. So then, the doctrine that wee haue herd heretofore shoulde not boote vs, if that which wee heare now presently had not bin added. For wee knowe that the Ephesians too whom Saint Paul speaketh, before they were conuerted too the fayth of our Lord Iesus Christ, had liued a certayne tyme in ignorance, and bin giuen too all naughtinesse and leauy lyfe, euen too the bittermost. Yet notwithstanding, Saint Paul setteth it downe heere in generall, that all they which haue not bin taught in Gods schoole, are blynde wretches, vnablen too discerne betwene good and euill, yea and sturke beastes, insomuch that euen vvith the

the very roote that commeth with them from their moothers womb, every man hardeneth more and more, tyll they fall intoo such excelle, that they become as monstres, and appeare no more too bee creatures fashyoned after the image of God. Vee see then that in effect Saint Pauls intent is, that after he hath declared Gods stablishing of his gouernment ouer vs: shew too the end that our walking in this world shoud bee too go intoo God, and too the heauenty lyfe, wheruntoo he calleth vs: he sheweth that wee shall neuer obey him, nor botw our necke too receiue his yoke, buttill wee haue chaunged both our disposition and mynd, and forsaken our selues, bycause wee be utterly corrupted.

And so there are twoo parts in the instruction that is giuen vs. The one sheweth vs wheruntoo God calleth vs: and the other, that wee must fyght against our owne sinfulness, and utterly imprison our selues, that wee may become teachable too receiue the doctrine that God sendeth out for vs. Howebeit for asmuch as that is hard too doo: Saint Paule thinks it not ynough too giue vs single warnings: but also cyteth vs, and after a sort setteth him in seat of Justice, before whom wee must yeld an account, too the intent too moue them and quicken them the more too whom he speaketh. For it is no small thing to make men to renounce themselves, considering howe every man loveth himself, and beleueth that he is able to doo wondrous. Although he bee sayed in naughtynesse, yet thinks he that he hath some vertues in him. Yea and although wee haue our fautes proued too our faces, yettill wee labour too cloke them through hypocrisse, and too let some fayre colour and glosse vpon them, or else wee will mayntayne them wilfully, and neuer yeld our selues guiltie, though our shame lye open to the whole world. To be shor, it is a very hard incounter, when a mā must as well lay down all the wisdom which he weened himself too haue in gouerning himself after his owne fancie, as also tame his assertions, that he may bee subiect vntoo God, and haue nothing in him self that shall stirre against him. For our flesh is too too stout in that behalf: and wee heare how it is sayd in another text, that all a mans thoughts, and all that euer he can conceiue, is enmitie against God. ^{Rom. 8.} Lykewys also it is sayd in *Genesis*, yea euen at the tyme that the world had the greatest soundnesse that euer it had, that whatsoever cam out of the warehouse of our owne brayne, is all of it sturk naughtynesse and rebellion against God. ^{Gen. 6. a. 5. & 8. c. 21.} So then, it was requir'd that

Chap. 4. 2d. Ch. Cahn upon the Epistle

that great vehemencie should be shewed in this behalf, and therefore
 so worth what Paul doth it, saying that he notwithstandinge
 speaketh, too the end they may knowe that
 they bee as it were in Gods presence, and that it is not for them to
 fall asleepe in their sayne full slanders; but that on the which he
 namie allurements too beguile vs. In on the contrarye part, Gods
 woordes must enlighten vs: and that although wee forsake too con-
 sider our eyes, and haue leue too conceale them: yet we must be
 stand; that it is more for our profit to come too reason, and too
 thoroughly what is in vs. What is that end? why should we not
 ing too exhort the Ephesians too change of life, for the sake of
 admiration & kind of witness bearing, as though we were present before
 Gods iudgment seate. If there bee any covenancing betweene man
 and man, this solemnitie and ceremony is necessary, to witness of
 and cause them to be think themselves well what they promise, as
 if they bee too guilty out of their words: for he that beareth as
 some promise too take more of their othes, and such other customs
 as are among men, to testify that things that they agree upon among
 themselves: but here is what Paul, who standeth in the behalf
 and person of Iesus Christ, from whom he hath authority, not only
 too reprove vs: but also too comfort vs too make our hearts
 if we haue not too discharge our duties: for and he telleth vs that
 it is not for vs too let slip the things that he saith, for too heate them
 with deat vates, by cause God is present too punish our wickednesse in
 despoysing his tower. Why it is so, let vs learne too learne standing
 of our sinnes, as many doe, whom we see too present in the world
 what sinners countenance they take; they continue allaynes the same
 they were sinners. Other for let vs mark well, that Gods speaking is
 not ymough too teache us, inuolued too take away all error, and tel-
 leth vs that he will not suffer such contempt of his woordes, when we
 out of care not too give eare, seeing he is so gracious as too speak
 unto vs, too giue us a warrant of our saluation.

Now let vs come too the effect of that which is comyned here.
 Saint Paul saith, Bee not as the rest of the Gentyles are. I haue
 told you already that they too whom he toucheth were for a tyme quite
 giuen too all naughtinesse, and without the feare of God, out of them
 from their errour they had him brought up in all manner of foolishnes, &
 yet they thought themselves well discharged, when they had done
 some

some sacrifice too their puppets. Like as at this day in the pope-
dome, they that play moste murlinewes, are counted most holie : and
they think themselves out of Gods dette, so they haue once doone a
sort of pelting aydes. For that cause dooth Saint Paule send the
Ephesians too this similitude, saying, that if they looke vpon the rest
of the Gentyles, there they may see in what pyghe and taking they
were, before God had gathered them into his Church. Wpe vpon
your selues there, (sayeth he) : for there shall you see your owne ima-
ges : before such tyme as God reached you his hand, and drew you
out of the dungeon of unbelief wherein you were plunged, you differed
nothing at all from them. Now then at least wpe yee ought too con-
sider the grace that hath bin graunted you, that it may bring forth
fruite in you

By the way let vs marke, that in vsing this speech, the rest of the
Gentyles, Saint Paule comprehendeth heere al mankynd. For he
speaketh not of twoo or thre men only, nor of any one nation, nor of
some countrie : but he sayeth generally, that all they which had not bin
trayned in the Gospell, were blind wretches, as wee see. Too bee
short, he sheweth what manner of ones wee be, untill God haue preuen-
ted vs with his grace, too the intent wee should not cast this exhorta-
tion away, nor beare our selues on hand, that we be exempted from
all the things which we shall see hereafter. Therefore too the end wee
summyze not a ppenledge too withdraue our selues from the common
aray of men : Saint Paule hath heere knit all Adams children too-
gether as it were in one bundle. For in all mankynd there is nothing
too bee found but leatidnesse and corruption. Heere therefore are two
poynts which wee haue too mark. The one is, that heere as it were
in a looking glasse, wee should behold what our owne state is, so long
as God giueth vs the hyple, and letteth vs follow our owne swindge.
Mark that for one poynt : and I will lay it out more at large anon.
The other is, that when wee see the enormities which are committed
through the whole world, & that men bee so shamelesse in euil dooing,
or rather altogether bewitched, and some so besotted, as a man can by
no meanes moue them to learne too feare God : when wee see (I say)
on the one syde such stubborneesse in men, and on the other syde soo
grasse and beastly senslesnesse : let vs learne to spy our selues there, and
too consider that God did vs a singular good turne, when it pleased
him too touche vs too the quicke, that his woord myght ppenayle in
vs.

vs. For wee suffer nothing at all from the woorth and most dishonour in the world, nor from such as are in moche horrible confusion. Doe the then what wee should haue bin if God had not pitied vs. And this might too touche vs wel too the quicke, that the grace which God hath granted vs, bee not darkened and quite quenched in the end, (as as wee bee quite and cleane bereft of it. After this manner therefore might wee too apply this text too our instruction, where Saint Paul setteth ocher men before vs, which haue not yit bin enlightened by the sayth of the Gospell, but are let alone: that by comparing our state with theirs, wee may consider how mercifull God sheweth him self vnto vs, in drawing vs out of such a dungeon, too the intite that wee should bee the diligenter in giuing our selues vnto him.

Hereupon he sayth, VValk no more henceforth as they did in Vanitie of mynd. By this woorth Hensfoorth by Hereafter, he intendeth too shame such as are traped in the Gospell, if their lyfe proueth not that they haue not mispent their labour. For too what purpose are wee called too the sayth of our Lord Iesus Christ, but too separate our selues from the stumbling blockes of the world: Therefore wee must not excuse our selues by our bringing vp in euill custome, nor by any examples that might assure vs too leauynesse, nor yit by that there is nothing but stowardnesse round about vs: for seeyng that God hath adopted vs too bee his children, he wyll haue vs too lyue thereafter. And therefore let vs marke, that sayth importeth such a reforming of our selues, as our lyfe bee cleane chaunged. And for the same cause is it sayd, that whosoever wyll bee counted too bee in Iesus Christ, must become a new creature. For wee may prae of the Gospell nought and too much, and wee may veniuelously syne headed: but that shal bee nought woorth, vntill the sayth chaunge appere in vs, that is too say, but ill wee leade a newe lyfe.

a. Cor. 5.
c. 17.

Besides this, wee haue too marke heere, that after Saint Pauls hath spoken of the damme of mynde, he aduerty, Blyndnesse of mynde, or Darkenesse of vnderstanding: and lastly he sayth, Blyndnesse of Stubbornesse of hart. This blazing of men after this sort, serues well too put them quite out of conceits. For when the Philosophers spake of the excellencie and woorthinesse that is in mans nature, they did alwayes set downe Reason as an ouerruler: Next by they did set downe discretion, betweene good and euill, when men debate in themselves, and make a searching and a weighing (of things). As

ut

ser that manner did they make as it were a Courte barre, too the
 end too make man iudge of good and euill. It should seeme then that
 Saynt Paule heere abaseth men too much, when he sayth, that Rea-
 son hath nothing in it but vanitie, vntut, and deceptiuenesse: and a-
 gain, that all that euill men can conceiue, is but a maze of wayne fan-
 cies, and that they doo but ouerthrowe them selues more and more, as
 if a blynd wretch should wander abroade in the darke. Yet notwith-
 standing, the holy Ghost is the only competent iudge too giue sentence
 of the things that are in vs: least wee myght thinke our selues too haue
 wonne the goale by flattering of our selues, according as he told vs a-
 fore, that men haue theyr eyes so blyndfolded with the fond opinion
 which they haue conceiued of their owne worthinesse, that they can-
 not bee ashamed and confesse their owne leauinesse. That was the
 cause why the Philosophers did alwayes magnify the nature of man,
 and yet notwithstanding experience sheweth the cleane contrarie: for
 the vanitie that is in them is apparant. But they woted that bypon
 mens negligence and rechelesnesse, so that if men would aply all the
 senses of nature thoroughly, too knowe what is good, they should bee
 as little Angels. They imagined so: but that was for want of bold-
 ening them too the bottom. For they neuer will what God is: and
 that made them too discharge themselves so lightly toowardes him:
 inasmuch that euill they which disputed most cunningly of Gods ma-
 iestie, and had a hygher vnderstanding than the common sort, and
 (too bee shor) were esteemed the wysest men in the world: could not-
 withstanding neuer come nere the truth of God: and whensoever
 his seruys came in question, they were so grased, that they turned all
 things vpside downe. And so the wisdom of the world will not
 suffer vs too come too the heavenly lyght: for it is a speciall gifte of
 God, and not too bee found in our selues. Dee see then that euill the
 greatest men of this world deceyued themselves: and that is the cause that
 men fall asleepe in this fond opinion wherto they were too much incli-
 ned afoze. Dea and we see that this foolish or rather diuelish ouerwee-
 ning hath gotte place euill among the Iewes, inasmuch that they haue
 alwayes bin of opinion, (as men are now adayes in the popedom)
 that they haue freewill. Trew it is that the Papistes will graunt
 more than the heathen folke, namely that wee be corrupted by original
 sin, howbeit their meaning is, that notwithstanding the infirmitie
 which is in man, yett here abydeth some remnant of goodnesse in him,
 inasmuch

inso much that wee haue halfe an vnderstanding styl, and also a will that is able to trayne vs vnto good, though it bee but weake of it self. Too bee short, such as will needes iudge according too their naturall vnderstanding, say, that men are as sound & incorrupte, as Angels. The Papistes being conuicted by so manye recordes of the Scripture, will graunt well ynough, that wee bee alme from our originall, and that there are manye byces in vs: but yit is that no let (say they) but that we be still half cleane, and are able to do good of our owne power, when wee bee once humbled befoze God. To be short, they make such a partnership betwene God and men, that they say in dede, that wee haue neede too bee inlyghened from aboue, too attayne too sayth: but yit that wee haue some lyght in our selues, and God maketh by that which wanteth. Agein, they will say, that lust dooth so reigne in vs, as it is ryght hard for vs too submit our selues too God, but yit that wee must labour too doo it, and are able too doo it, so that God ayd vs and reache vs his hand. This is the Concurrence (as they terme it) (that is too say, the matching or marrowing toogither) of Gods grace, and of the goodnesse that remaineth in man, though wee bee corrupted. But (as I sayd) let vs rather berken too that which God himself, euen he which only is the competent Judge hath spoken of it by vntrepeable sentence, which is, that all they which follow common reason, and the things that man hath of him self, are blynd wretches. And what shall then become of Reason? For although men think that it serueth too giue them lyght, and too shew them the waye yit is it cerreyne that it dooth but alwayes tumble them into the pit: and wheras they meene themselues too bee well aduysed, they shalbe stark beafts. And the cause why this is told vs conuinciuallly, is too doo vs too vnderstand, that God must bee sayne too refoyme vs, no by half, but all whole thoroughout.

And heere a man myght ask a question: if men (I meene those whom God hath let alone) were without vnderstanding and discretion in that behalf, whether myght one see examples of it or not? It is verrie cerreyne that they bee not lyke horses, nor yit lyke dogges: but yit let vs mark, that all the vnderstanding and discretion which is in vs, and all the iudgment which it is possible for vs too haue, serueth too none other end, than too make vs inexcusable. Therefore wee must vnderstand, that although wee haue some discretion betwene good and euill, befoze God haue taught vs by his woord, and inlyghened vs by his

his holie spirit: yit the same serueth bus too bereene vs of exauce, that
wee myght not make a buckler of ignorance, as wee bee wont too
doe. For although euery man haue not had the written Lawe, yit
must be heare the sentence of damnation about him in his hart, (as
sayeth S^t Paule in the second too the Romanes) and God must vniue
him too perceiue it aforehand, by making him to feelee hartthyngs
whether he will or no, so as he shall say, I am giltye in this thing and
in that. Thus remaineth there some vnderstanding in men: howbeie
not too leade them in the way of saluation, but only too make them so
much the more giltye before God. For as touching our affections,
it myght be sayd, that there are many which liue honestly and without
blame, though they neuer tasted of the Gospel. Vnmarry, but in the
meane whyle their hartes are fraughted with malice & stubbournesse,
and no dout but that all such as haue not bin reformed by Gods spirit,
shall still feede a sea of wicked, froward, and malicious lusts within
them. And therefore let vs not stay bypon the outward shewe, but let
vs mark how it is not for nought that God chalengeeth the searching
of mens hartes as his peculiar office: and therefore that must bee re
serued vntoo him. Also let vs call too mynde how Saint Iohn in his
Epistle sayth, that we see not all the sinnes that are in vs, but that God
who seeth farre more cleerly, is the Iudge thereof. Howsoever the case
stand, when men haue doone the best they can, yit can they not rid their
hands of condemnation, when they come before the heauenly Iudge,
(specially) seeing that the starres are not cleere in his syght, no nor e
uen the Angels, in so much that if he listeth to examyn the with rigour,
they should not bee able too come too the perfection that is in him. So
then let vs note, that vntill God haue visited vs, and is come vntoo vs,
and hath subdewed vs vntoo him: wee shall alwayes continue igno
rant and blynde inperches, there shalbe nothing but vanitie in all our
vnderstandyng, in our hartes there shal be nothyng but pride and pre
sumption, and our lustes shall bee so farre out of square, that they shall
stryue ageynst God, and wee shall syght ageynst his Iustice, and a
geynst all right. And surely wee see what hath folowed of it, when
men would needes gouerne them selues by their owne wyt. For what
saithings of seruyng God haue byn brought into the world, and howe
wicked: WANTED there any great runnyng, or any great skyll: No:
for wee see that God hath poured out his gracious gyftes in suche
wise, as mans wyt hath shewed it selfe right excellent in all maner of

1. Sam. 16.
b. 7. &
Psal. 7. c. 10.
& 44. d. 22.
& Iere. 17.
b. 10. &
1. Iohn. 5.
d. 20.

sciences and knowledges; casting in the shadow that is our hope, and
 comforting ones God. In this all these sayings, they be all made
 away; and there was nothing but false hope, and despair in their
 care. And the further they went, the more they were deceived, and
 to much the deeper was they plunged in their misery upon the image.
 Therefore let us note; that although the light of the Spirit is a light of the
 first chapter of Saint John; yet naturally standing, these things of dark-
 ness, conceive it not. Saint John the evangelist, that comes from the li-
 ghthing God separated men from darkness, imprinting his image in
 them, and giving them life, and the light of life, and the life of the
 world; The type of man then serves the world, and each man himself, but
 also too consider that we have a better hope, and that is, the hope of
 order and common policy here beneath, and the hope of the world
 is a God which ruleth all.

For here the light that was before Adam's fall, and this light
 of the Spirit, but it is the light of the Spirit, and the light of the
 Spirit is not, but rather quenched, and quite and clean out of
 then it were have any small light of man; let us consider that it is
 as a little spark, which passeth away, and is out of hand, and
 in the mean while, as concerning our souls, that we should
 be able too have regard of goodness, or of life, is a foolish thing, and
 continue in it: it is utterly impossible. Our hope is not in the
 light of the Spirit, but in the light of the Spirit.

Phil. 94.
 b. 11.

To be short, there is nothing but darkness in the
 world, and this saying, that God is perfect, the thoughts of men, and
 same there was nothing but darkness and lying in the world, and
 now too expresseth this in better, Saint John the evangelist, that they
 had their understanding darkened, and were strangers to the
 life of God: wherein he causeth us to see the occasion of all evil that men
 can make. For they will resist continually against God, and though
 they be condemned, yet will they always have the last word, say-
 ing: what can I do with it? there be nothing but darkness in the
 world, that God created me for: why make he me a stranger to the
 life of God? But Saint John the evangelist is here, that we have now understanding
 overcast with our own darkness. Our hope is not in the light of the
 Spirit, but in the light of the Spirit. Saint Paul the apostle is here, that we have now understanding
 the scripture becometh that we be not ignorant, but we be not
 able to think to further our cause by the light of the Spirit, but
 have

selfe too beleefe in others, taking my selfe too her stile, which is not
not as foolish doo, which beleefe that they bee things and persons,
when in the meane while lyce ease them up, as if they wold arme in
gar and cold. So then, Saint Iohn; confelleth that before he was
conquered, he was a lyce too his, thus seeming, and he triumphed in
it: but when Christ had once humbled him, and made him see the
Godes iudgement was, then he gaue over that lyce, and saide, twelving
it was but a death.

Lyke while he sayeth more, that although wee bee, as we are in
uision of the world, so as men clasp their hands at vs, and thus as we
heretwies, and that wee our selues also are belorded with the same op
nion: it is nothing at all, but wee must go on to God. For we
shall see that God hath a speciall lyce which he reuereth and keepeth
as I sayd, in secret for his chyldren. For albeit that he maketh
daysonne too hym, both by his good and bad, and thus himselfe hat
fall towards all without exception: yet surely he dooeth more
the things that serue for his chylen, according to his saying of this
Epistle; Lord how great is thy goodness which thou hast layd
store for them that feare thee? It is as a treasure which thou hast
hoarded by for them. So then, whereas Saint Iohn speaketh here
of Gods lyce; he sheweth that in lyuing, according too our nature, we
haue not our lyce of him, Whence then? As it is not God that hath
created vs: As it is not he of whom wee haue our being and mouing
as it is sayd in the fourteenth of the Actes: Then is our common lyce
of God, in as much as he is our maker: but in as much as he is the
Saviour of the chylen, and in as much as he is the father of his chyldren
whom he hath adopted: this lyce which is common both too good and
bad, is not named Gods lyce; but mans lyce: God hateth yet alone in
his plyght. And which then is Gods lyce? It is, when too poud his
choyng of vs, he sheweth vs the way of lyce and saluation, and re
neweth vs by his helpe spirit, so as Iesus Christ dwelleth in vs by
sayd, (as wee haue seene afore) and hateth his power in vs, causing
our old man to be crucified with him, yea & euen buried too, that wee
may bee rayzed again, euen too bee separated from all uncleannesse of
the world, that wee may not resemble the unbeleuers, who are whol
ly prisoners vnder the ymange of Satay, and are dyen and haue by
him, and giue ouer themselves too all euill. That is in effect the same
why S. Paule hath spoken too us here of Gods lyce.

And

Gal. 31.
E. 10. 21

And now, that wee may the better bee wakened and receiue this exhortation vntoynedly : let vs not deceiue our selues any more with the opinions that euery of vs may conceiue in our owne head, nor yet with the iudgment of men, which oftymes doo pryple and commend the thing that is nothing woorth. Verily wee knowe howe our Lord Iesus Christ sauyth in Saint Luke, that the thing which is hygh and excellent among men, is vtterly loothsome before God. Luke. 16. d. 15. Too the intent therefore that wee may no more bee deceiued by them, let vs vnderstand, that vntyll God haue made vs new creatures, and begotten vs againe by his holye spirit, wee bee blynd in our vnderstanding, wee haue nothing in vs but vanitie, and wee bee vtterly ignorant, yea and starke beastes. That is in effect the thing that wee haue too heare in mynd. Wherefore as oft as wee fall too our accustomed byase, and follothe our owne fancie, let vs learne too ryse our selues before God, and too wey wel what is ment by the lyfe that he reserueth as peculiar too himself. Not that it serueth for none other but himself, but because he bestoweth it vpon none but his owne chyldren. For thereby it is that he sheweth himself to haue chozen vs, as wee haue seene in the first chapter.

Now heereupon he setteth downe immediatly the hardnesse of their hart: not a single hardnesse, after the maner as wee take hardnesse: for the (greeke word) betokeneth a thickenednesse (or muddinessse) as when a peece of wyne that was very well syned, is so trubbled, as it becometh all Lees, and groweth thicke (and muddie lyke a puddle,) so as there is no more cleere licour in it. Euen so Saynt Paule sauyth that the hart is thickened, when it is so blynded and hardened by that meane, as it cannot peeld too the obeying of God, and that then there is no cleerenesse in it, but all is trubbled lyke a puddle. And this word Hart, both in the holy Scripture betoken now and then, all the lustes, lykings, and will of man: and sometymes also his vnderstanding. But for asmuch as heere Saint Paule hath put a difference betweene a mans vnderstanding, and his mynd, and his Hart: we may wel think that he ment too adde the will, together with all the scannings and debatinges which wee make (in our selues) about the iudging of good and euill: and finally the whole vnderstanding which wee haue, and the reason that reigneth in vs. Saynt Paule therefore ment in effect too shewe, that man is so corrupted in all partes of him through the sinne of Adam, as there is nother wit nor wil, but it tendeth wholly vnto

Ezech. 16.
E. 16.

too euill, and is bitterly sayed in it. And therefore lyke as erl he con-
demned the beastlinesse that is in vs: so now also he sheweth that wee
bee as blockes, and cannot bee quiet too follow our God whither soe-
uer he calleth vs, but that wee be stubbozne, and haue stiffe neckes
which cannot bome, as Poples also vpbayndeth those that rebelles
ageinst God, (telling them) that they had a necke of yron or brasse.
And euen such are wee too of nature. And for that cause is it sayd in
Ezechiell, that God will chaunge the hartes of them whom he will
haue saued, so that wheras they were stonye before, he will make them
fleshye. This similitude sheweth well, what is in vs tyll God haue
wrought an alteration in vs. For wee haue nothing but hardnesse
which is as much as if the holy Ghost should say, that wee bee Gods
enemies, and refusers of al truth, untill God haue softened vs, and cor-
rected the crabbednesse and stubbornesse, wherethrough wee cast
vp our rage in such wyze ageinst God. Too bee short, all our lustes
are as men of warre marching in battell, to let God that he should not
reigne and execute his power and superioritie, which he ought to haue
ouer vs. Lo what our nature is. Now let vs go byag of our otone
freetwill, and of our reason: as wee see these wretched Paynges too,
who are euer harping styll vppon that stryng. But let vs learne too
humble our selues with a good will, and (as I sayd afoze) let vs con-
sider that Saynt Paule blameth mens nature, shewing that all of vs
from the greatest too the least, are plundged euen too the bottom of
hel, vntyll God plucks vs backe agein. And therewithall let vs con-
sider all the enymities that are doone through the whole world, and
conclude, that we our selues should doo as much, if God shewed vs not
his merrie, and let the same stirre vs vp too byidle our selues, least
wee ouershoote our selues at some tyme: and seeing it hath pleased
God too draine vs intoo him, let vs not turne backe agein too med-
dle with the leachdnesse of the vbeleeners. And no wonder though
they stumbe, & tumble and reele too & fro, for they haue no light to di-
rect them by. But our Lord shyneth vppon vs by his word, and gi-
ueth vs eyes by his holy spirit: and therefore let vs eschew too bee lyke
them, as S. Paule exhorteth vs heere.

Heereuntoo he addeth the toppe of al mischeef: which is, that men
go astray after their otone kynd, continew in going outward from
woofle too woofle, and foade themselves with flatterie, wherby they
cast their consciences into such a sleepe, as they feele no more any re-
mors

more of griefe : and that is the hygh way too make them utterly past recouerie. Now first of all, let vs learne heere too preuent such vengeance of God, which ought too make vs quake. And when wee heare that such as abyde still in their owne nature, and ouerthoote themselves so farre as too bee without scruple of conscience, and too become as brute beastes, voyde of discretion, too be moued eyther with lyfe or death, or with any maner of feeling of their owne soule health : let vs a Gods name walke in feare and awe, and betwape our sinnes euerye houre early and late, that wee bee not hardened after that fashion. For wee see how they that growe beastly after that sort, doo gather such a hard hartednes, as a man cannot bow them, after they haue once gotten such a boldnesse in giuing themselves intoo euill. Thus as touching the first poynt, let vs bee ryght well assured, that God reuengerth himselfe after a terrible manner, ageinst all such as soade themselves in their vyces, and take inordinate leane too doo what they list, so that in the end they become brutish, euen as Asses and Dogges.

And now for the second poynt, if God vse such rigor towards those which were neuer yet trayned too the Gospell : what will hee doo to vs, when he shall haue shewed vs the way of saluation a long tyme, and yet wee continueth still lyke those that neuer tasted of good instruction? Doe wee not thinke that the punishment shal bee more horrible and dreadfull vppon vs : Lyke as when S. Paule declareth in the first too the *Romanes*, that God gaue men ouer intoo disordinate and shamefull lustes, so as they were utterly past all shame : he speaketh expresse of the heathen and unbelieuers, who had none other knowledge of God than by the skyes and the earth, and the creatures : they had none other helpe than that great booke, wherby too glorify God, and yet forasmuch as they did it not, therefore are they condemned after that manner. But now can wee haue no such excuse as those sillie soules had: wee cannot say wee be not able too discern what is good, bycause we were blinded by Adams sinne and there is nothing but vanitie in vs: for God hath giuen vs his woorde, which is iustly called a lampe too guyde vs by : wee haue the Gospell, where our Lord Iesus Christ de-

Psal. 119.
v. 105.

Chap. 4. Ioh. Caluyn upon the Epistle

in the feare of God: and let vs make well, that we be not without cause let downe here the cuppe of all mischiefe, of purpose, so thet we be thereby what wages God will pay too all such as seek to do him in due tyme and place: he rather take libertie of all manly-nesse, as though they were escaped out of his handes. Let vs then be affrayde too ouerboote our selues so farre, and then although we haue wandered farre afoze, God can still well yeeue too, and bring us to him. Let vs bee affrayde least God should execute the sayd iudgement vpon vs, as wel as vpon them, according too this saying of Salomon, that when the wicked man is come too extremitie, he deserveth all: he shal too say, he regardeth nocher lyfe nor death, but singeth forth lyke a brute beast.

Prou. 29.
b. 14.

Therefore let vs quake at such threatenings, for feare least God execute them vpon vs, when wee cannot abyde too bee rebuked for our byces. And contrariwyse let vs partyeze the doctrine of Salomon, where he sayeth, happie is the man whose hart picketh him & quickeneth him by nyght and day. Let vs learne then too bee our owne sollicitors, and too touche our selues for our byces: and when we enter into o them, let vs bee abashed at them, and cast downe and condeigne our selues, untill God haue releued vs with his mercy. After that manner must we put this doctrine of St. Pauls in vs, too the end, that when God hath ouer knit vs too him by the meanes of our Lord Iesus Christ, and giuen vs lyfe, wee may take good heede that that lyfe bee not defaced and quenched in vs through our owne lechynesse and unthankfulnesse. Agein, that being occupied too continually in this doctrine, may learne first of all too humble our selues, (for it is certeyne that humilitie will cause vs too respect too God:) and secondly, that our humilitie bee matched with humenitie, so as we bee not able too flatter our selues, but that through the same humenitie wee maye our selues too the bittermost too fight agaynst all our byces and lustes, carrying our Lordes leysure vntill he rad vs quyte and cleane of them: & in the meane whyle let vs alwayes win somwhat of our selues, bee it neuer so lytle, so as it may continually appeare, that our Lord Iesus Christ woorketh in vs, and maketh his grace too menaple, by causing vs too geve forwarde in goodnesse: that we may (saye we) bee so disposed as we may growe more and more, vntill God haue taken vs out of this world.

Prou. 28.
b. 14.

Nowe let vs fall downe before the specialtie of our good God, with
acknow-

and thereby growth of our sinnes, seeing him too good he is so too, the
quicknes in may keepe us upon strict repentance, too continu in it
all the tyme of our lyfe, that he may heagly beaten downe and made no
thing in our sinnes, we may learne too Locke all our welfare in him,
and be thereupon leaden familiarly by the the hand of our Lord Je-
sus Christ, in as may go too Locke it there, and go forward more
and more in the professing of his Gospell, too the intent also too hee
releaseth his gracious gifts, which are the new frutes of that roote.
In this may please him too graunt this grace, not onely too us, but al-
so too all people and Nations.

The xxix. Sermon, which is the mynth vppon the fourth Chapter.

But you have not learned Christ so, as he hath taught you, and
taught you as he hath taught him, and he hath taught in him, even
as the truth is in Jesus, and he hath taught you as he hath taught
you, that is too wit, that ye put off the old man after the former
corruption, which is corrupt after the lusts of sinne:
And be ye renewed in the spirit of your mynd,
And put on the new man, which is created after God in
righteousnesse and holynesse of truth.



Sint Pauls' sermeth, by the example
of the heathen men and sublimare, how
wretched mans life is, when he suffereth
himself to be led by his owne affections
and lusts. For wee bee so blinded by the
sinne of Adam, that wee discern not be-
tween good and euill. Howbeit that is
not perpetuall the first blissh, but if yee
looker into the whole course of mans life,
yee shall find, that they hold not any certein
way, but that they wander too and fro, and in the end become stark
beasts, so as they haue no better grief nor scruple of conscience at all.

John

Now he sheweth what darkness there ought too bee betwixt the type of Christians that haue bin trayned in the Gospell, and the type of the ignorant and blind wretches, which neuer will what God or his will is. That is the cause why he addeth, that wee ought too keepe a faire other trade, wee (I say) that are trayned vp in Iesus Christ. As if he sayd, that such as haue not the light of God, straye heere and there, and no marvell though they doo so, for they be blind, and wander in darknesse. But seeing that God hath inlyghened vs, and wee haue Iesus Christ the daysonne of ryghtuousnesse shynynge vpon vs: what a shame is it if wee bee mingled with those that haue no direction at all? Then is there no excuse for vs, if wee will alledge the heathen. For so little can their example serue too lessen our sin, that it shall double our condemnation. And why? God setteth them before our eyes as looking glasses, wherein too behold what wee are selues and what our nature is, of all the whyple that wee bee ingouerned of the holy Ghoste. On the contrarie part we haue our Lord Iesus Christ too shewe vs the way of lyfe. And it is not for nought that he hath sayd, that he is the light of the worlde, and that whosoever walketh in him, shall not stray: and again, that he is also the way, wherein a man cannot go amisse. That then is the cause in effect, why Saine Paule addeth, that it is not so with vs, for wee haue lerned Iesus Christ. And how? Yee haue herd him, sayeth he. And his setting downe of those wordes, is of purpose too cut of all occasion of making a shrouding sheete of ignorance. For men are loth too bee counted fooles, except it bee when they should come too reckoning with God. But then they would sayne scape by saying, I am a sillie idiot, I am not able too busie my self in so manie matters: it is impossible for me too set my mynd intoo that. Bee see then how wee can well ynough acknowledge our ignorance, when wee bee called and cyled too make our reckening before God. Again, another sort will say, that the Gospell is too hygh and deepe a thing for them. Saine Paule answereth vntoo all this in one word, saying, that we haue heard Iesus Christ. As if he should say, it is long of none but of our selues, that wee haue not bin well and dewly instructed, seeing that the Gospell hath bin preached vntoo vs. For why? There God sheweth him self, so farre foorth as is expedient for vs. Then is there sufficient learning in the Gospell, and it is not for vs too alledge our owne ratioues, no more than our darknesse: for God dooth the vewle of a good and sayntiall schoolemaster.

Iohn. 8.
b. 12.
Iohn. 14.
a. 6.

mayster. Too bee short, if wee continue still in our beastlinesse, after we haue heard the doctrine of the Gospell: we must blame our selues for it: for surely it is not long of God, who knoweth what is meete for vs. And that is the cause also why Saint Paule protesteth, that there is no beyle in his preaching, but that men myght there see Iesus Christ, if they were not blinded by Satan with vnbelleefe, too good away intoo destruction. Howsoeuer the case stande, wee coulde not sayle on Gods behalfe too bee gydded and gouerned as is meete for vs, if wee gaue diligent eare too the things that he sheweth vs in the Gospell.

2. Cor. 4.
2. 1.

And he dooth yit so much the more aggrauate the leaudnesse of such as profite not in Gods schoole, when he addeth, that they haue bin taught, not as though it had bin sheweth them what Iesus Christ is, for once and away, and that they had had but only some small tast of it: for then myght it seeme that their ignorance were excusable. But seeing that our eares are continually beaten with it from day to day, and wee haue bin confirmed and furthered in the sayth, and yit wee abyde still in our beastlinesse: that is bitterlye vnercurable. For he hath shewed heertoofore, that if all this boote vs not, but that notwithstanding mens stirring of vs by early and late to come vnto God, and theyr offering of the goodes of lyfe vntoo vs too feede vs withall, so as wee haue bin confirmed in it from day too day, too the intente wee should not want any thing: wee bee still at our Auncie lyke pong beginners, and knowe not what the rule of good lyfe is: wee can blame none but our selues, nother can wee say, that wee bee silly ignorant soules, or that God speaketh vntoo vs in too darke a language, or that wee haue not bin trayned vp in the knowledge of the truthe. All this is dispatched by that which Saint Paule telleth vs heere, which is, that God hath not ceassed with the preaching of his truth vntoo vs once or twyce: but that he hath ordeyned the Gospell too bee preached (continually,) that wee myght be confirmed in it all the time of our lyfe: and that the thing which wee did not conceiue or vnderstand at the first, should bee repeted vntoo vs, and layd forth more familiarly in a knownen tung, too the ende wee myght haue the larger confirmation of it: and that if wee profite not for all his calling of vs too him without ceassing, wee see our vnthankfulnesse too apparant, in that wee knowe not Iesus Christ after wee haue had our eares beaten so long tyme with the Gospell. And this is spoken vntoo vs: wherfore

foye let vs learne too reckon the tyme well.

Hebre. 5.
4. 12.

When such as haue knowen Gods truth from their chyldhood, be come too mans state, let them thinke thus with themselves: I ought to bee a great teacher (as the Apostle also sheweth in the Epistle too the Hebrewes:) it is now a fiftene or twentie yeeres ago since I came too age of discretion: so as a number of men are still behynd mee: and it is God himself which calleth mee: for the preaching of the Gospell intoo mee is not by chaunce, but thereby God sheweth the care that he hath of my saluation, and the loue that he beareth towards mee. Seeing then that I haue heard the Gospell so long tyme without ceasing, or myght haue done, if the fault were not in my self: must I not needes looke for a terrible condemnation, when I continu too still in my beastlinesse? Agein, let such as haue bin sometyne in darknesse, and afterward are indyghened, thinke thus: It is now a yeere, fyue, ten, or more ago since God opened myne eyes by his word, and drew mee out of the dungreon wherin I was, in which if he had left mee still, I had bin a wretched folyne creature: and now that he hath vouchsafed too indyghen mee with the knowledge of his truth, which is so precious a thing, should I bee rechelesse in the hearing and receyving thereof? Agein, on the other syde, God pitying my rudenesse, applyeth himself as much as can bee too my capacite, insonmuch that he dooth even liff (as yee would say,) too theve mee his secretes after a sweete and lasting fashyon, as if one should feede a litle babe, and chaw his meate too him, too the end he should haue no more too doo, but too swallow it downe: and shall I notwithstanding continew a wallard still? Then let vs marke well all these things, and heare well in mynd these wordes of S. Paule, where he sayeth, not onely that wee haue heard of Iesus Christ, but also that wee haue bin caught him, bycause that through Gods goodnesse the Gospell was not preached intoo vs, for one day and no moe: but hath ringed a long tyme already in our eares.

Rom. 10.
2. 4.

And wee haue too marke, that S. Paule speaking of the doctrine of the Gospell, matcheth Iesus Christ with it, according as it hath bin tolde vs heretofore, that the thing which God sheweth vs in his word, is the knowledge of Iesus Christ, as who is also the end and substance thereof. Therefore let vs marke it, to the intent we wander not when wee would saynest profyter in Gods word, but may haue alwayes a certayne marke too ame at. For wee see a number that haue turned ouer the Scripture leafe by leafe, and are able too make great reposit

of

of it. But in the meane whyle they were made to see the effort of path of
 14. as for their saying is about our Lord Jesus Christ. And much the
 same thing which they say make them all their ones; wherein it is the
 will of God, that when men are knowne the benefits that are by his
 son by the grace of God what power he hath; and what treasure
 he hath bestowed on us: then wee have the true understanding of the
 Gospel. But without Jesus Christ wee have nothing. And verily
 brought to the more prouoked therunto by the example of these
 which name themselves Christians, and yet notwithstanding wrote no
 one, who is bound too to themselves, as they say. As for example, see
 how the papistes gad by and about without any certaintie; and are
 as Bees that bend with every wind. And why? (Because) there is
 no steadfastness in our Lord Jesus Christ; and they bee inly puni-
 shed for not looking on him. For although they bee neuer so close in
 their own imaginations: yet much they bee farther too knowe in the
 end, that the things which they have baptyzed and forged in their owne
 hearts, are empty. And therefore (as I haue touched already) let
 vs understand that Jesus Christ is the honeste maker whereunto God the
 father calleth vs, and that we must not bee drawn from him by any
 thing, but apply all that we haue vnto him. And that is the cause
 why the apostles in Gods name and authority, exact and marke
 those again which haue heard Jesus Christ, and bin taught of him by
 the doctrine of his Gospel. And thus much I haue said of the first part
 of the same. And thus much he saith, If ye haue learned him well, according as
 the cruce is in our Lord Jesus Christ. And this is for many of pur-
 pose, by cause there are a number of sicke headed folk, and some sicke
 followers, which make great protestation much full mouth, that they
 bee Christians, as though they had deuoured the whole Gospel: and
 yet haue nother wisdom nor discretion in them. And would God
 that examples therof were not so ryfe now adayes in the world. But
 if a man should demand euery of them, whether they would not haue
 the Gospel: yea, what else, say they: That runnes roundly with
 them without any stop: for saying is good cheape. But let a man
 examine the most part of them how they haue profited, and he shall
 scarce find one among a hundred of them, that knowes in good ear-
 nest what belongeth to Jesus Christ. Too say, that men may law-
 fully eat flesh vpon fydages, and too mocke at all the superstitions
 of poperie, and to say, that they be but gadding and trysling thinges:
 that

blpna

by birthright from our fathers. Now then, if a man bee let alone in his first state: surely he shalbee but a blynd wretch full of rebelliousnesse and synne ageinst God. Too bee short, he shall tend all wholly intoo euill, for wee bee altoogither saped in it. That is the thing that is ment by the old man, least wee should think that Saint Pauls intent was too rebuke but only the byces that are apparant before men: lyke as when men will rebuke one that hath played the witchyfe for a tyme, they will say he must cast his old skin. But heere Saint Paule passeth yit further: which is, that our likings are vicerly intooward, that there is not one drop of goodnesse and byrighnesse in vs, that all our thoughts are wicked, and that all our desyres and affections are rebellious ageinst God, and ageinst his will and iustice.

Furthermore, wheras he speaketh of unclothyng or putting of: it is a similitude ryfe ynough, (wherby is ment) that wee must giue ouer all that is of our owne, and cast it quyte away, that wee may bee clothed againe with other ornaments, as he will adde anon after. And here we see, that there are twoo partes in ruling our lyfe, and in comming intoo God. The one is the forsaking of our selues, and the other is, that wee bee governed by Gods spirit. For needs must all that is our owne bee layd downe, before God take in hand the guiding of vs. And why? For our thoughts and Gods doctrine, our affections and the commandements wherby God will haue vs too bee ruled, are as fyre and water. Therfore all that is of our phye nature, must bee cut of, before God too gouerne vs. And that is the cause why wee must begin at the forsaking of our selues: which also is the verye order that Saint Paule hath followed in this text. Wee must (sayeth he) put of the old man.

And secondly wee haue too mark, that Iesus Christ was sent vs too the end that we should be repayred after the image of God. It is trewe that he hath reconcyled vs to God his father by his death & passion, & that the shedding of his blud washeth vs from all our filthynesse, and letteth vs free from damnation, and endlesse death, and that his offering of himself hath made full satisfaction for vs: inso much that if we resort to Iesus Christ for remission of our sinnes, God of his owne free goodnesse accepteth vs for ryghtuous, bycause he passeth not what we bee, but buryeth all our fauldes, and ceaseth not to fauour vs as his chyldre, notwithstanding that wee bee wretched sinners. This benefyte receyue wee by Iesus Christ. But yit must wee not separate the second
popat

poyn from it: which is, that wee must bee sanctified by his holie spirit, according too this saying, that he hath receyued the fulnesse of all grace, too the end that all of vs. should drawe out of him. And Clay declareth that spirit of wisdom, the spirit of iudgment, the spirit of bypocrisie, and the spirit of the feare of God rested vpon him. And thus that for any neede that he himselfe had: No: but too the intent that wee should receyue that which wee want, according too the measure that it pleaseth him too deale vntoo vs, as wee haue seene heretofore. And that is the cause why S. Paul in the second too the Corinthians sayeth, that he became poore too the intent too fyll vs with his riches. Then if wee desyre too be receyued too mercy at Gods hand, by the death and passion of his onely sonne, and too haue our sinnes imputed to vs, by cause he hath made discharge and payment for them: let vs learne also that he is giuen vs too make vs holy, too the end we should bee gouerned by his holy spirit. So then, if wee intend too begin too rule our lyfe well: wee must forsake our selues and fyght against our owne nature. And agein, wee must note also that there is no Christianite in vs, nother can wee any skill of the sonne of God, or of his power, or of his office, vntill wee knowe that wee ought too bee repayed by him according too the image of God. Those are the two things which wee ought too marke well. Crew it is that this deserveth well too be layd forth more at large: Howbee it too the intent that the whole may be knit together in one linke, let vs note briefly, that wee can neuer bee allowed of God, nor neuer doe him any service that he may lyke of, vntlesse wee enter intoo the sayd battell of offering force and violence vntoo all our thoughtes and affections, too subdue them as prisoners too the obeying of God, and too kill them quyte and cleane. So much concerning the first poyn.

Now too the ende this doctrine myght not seeme more than needeth: Saint Paul putteth the Ephesians in mynd what they had bin. For wee knowe that men are not willing too be rebuked, that is too say, they bee loth too abyde it, and would rather bee spared: insomuch that when any warning is giuen them, they coulde fynde in their hart too put it farre from them. On the other syde wee bee so newfangled, that if a man tickle vs not in the eare with some new thing, wee doe as it were despyse and disspise it. As for an example, if a man speake too vs of walking in the feare of God: who knowes not that, say wee: Let him go preache that too little children, will many a man say. And

C. i.

why?

John. 1.
b. 16. &
Coloss.
c. 19. &
2. b. 9.
Esay. 11.
2. 2.

2. Cor. 8.
b. 9.

why? Because it seemes too them too bee but lost, tyme too speake of things that are so well knowen too them. But dooth it therfore follow that they bee familiar and in vse with them? (No:) for as for them that say, doo not wee knowe well ynough that God must bee loued, honored, and serued, that we must absteyne from Theft, Errocion, Lying, Deceyt, Blasphemie, Whoredome, and all other such things: are they not the greatest despyzers of God and of all ryght dealing? Vis: but let vs hearken what Saint Paule telleth vs heere. So too (sayeth he) I exhort you too put of the olde man. If yee saye you haue it not: adyrze your selues well, and consider what you were at the tyme that God dyeto you too the knowledge of his Gospell: that is too wit, that yee were as folke lost and utterly folyngs. So then, assure your selues it is not for naught that I exhort you too ridde away the olde man: for yee hee not quyte stripped out of him as pit. It was as a dubble garment about you before, and therefore yee must bee sayne too labour the earnestly as nowe too laye away the residue that remayneth of it. *Epil.*

Again, on the other syde, he telleth them also, that it must not grieue them too bee exhorted, as though the things that are spoken of were sufficiently knowen too them, (specially) seying that experience sheweth, that they neuer knew how too order their lyfe. If o: too knowe that it behoueth vs too doo this o: that, is not all that wee haue to doo: but wee must also shewe that our lyfe is well acquainted with Gods doctrine. Then if it bee perceyued by our sinners that we haue such roote in vs, so as wee can skill too frame our selues wholly too Gods will: then may it bee sayd, that we hee well learned. But if our former lyfe betway vs too haue bin as stray sheepe, o: rather as bitterly peaked atway after our owne lusses, and that there remayneth pit *Epil* a sinatch of the same, that wee be not so well clyensed as were requisite: let vs bote downe our eares and hearken willingly too the thing which wee see too bee profitable, yea and needfull for vs. And so Saint Paule spake not alonly for the Ephesians, but also for vs all in common. Therefore as oft as it seemeth vntoo vs that wee coude well forbear the often putting of vs in mynds of one thing: let vs examine our lyfe, and if wee fynde not our selues pit thoroughly rid of the diseases that wee hee told of: let vs abyde too bee taught more and more, assuring our selues that it is not ynough for vs too haue the doctrine of God swimming in our brayne, but that it must bee well settled in our hartes

hartes, so as our lyfe (as I sayd afore) may answer for vs, that wee bee learned in good earnest.

And Saynt Paule hauing spoken of the old man, sayth, that he is corrupted according too the lultes of errour and deceyt. In saying that it is corrupted, he compareth the agednesse of our soules with the agednesse as wee see it in our boddies. When a man cometh too old age, he becommeth weake in respect of strength both of hodie and mynd: he forgoeth all his lustinesse and hangerh his wings. too bee short, he is as good as half dead: for his age dooth so abate his corage, that he must looke styll towards his graue, which wayereth for him. And Saynt Paule taketh a resemblance hereof in the old agednesse of the soule. Now I haue told ydu alreddie, that (too put away) the old agednesse of the soule (or the old man), is too forsake our owne nature, bycause it is altoogither cursed, and wee bring nothing with vs from our moothers womb; that is good and cleane. Therefore if wee bee geuen too our owne imaginacions, and followe our owne fleshy reason, and giue the byddle too our affections: then is the soule in his old agednesse. And Saynt Paule sayeth, that by that meanes it is corrupted, that is too say, there is no lyfe of God in it, as wee haue seene heretoofoze. Let vs vnderstand then that we be corrupt, so long as wee continew in our old man, that is too say, so long as wee continew styll in our owne state and nature. No doubt but wee will thinke our selues too haue lyuelinesse ynough: but that is but a madnesse, and all the maystries that wee trye shalbee but too breake our neckes, untill wee haue forsaken and giuen ouer both our thoughtes and our lustes. And that is the cause why Saynt Paule speaketh purposely of the despyres and lustes of deceyt. For he sheweth that men are so blynded, as they discerne not how the diuell deceyueth them by the incyementes which he setteth afore them. For whosoener is not touched with trew feare of God, will let himselfe loose: and if a man say too him, unhappye creature, wilt thou vndo thy self so? He will answer, No. For it seemeth not too him that he serueth the diuell. And why? For they that are bewitched with Satans illusions after that sort, doo so cleaue vntoo him, that they become starke doltes and dullardes. Too the end then that wee learne too flatter our selues no more in our owne conceytes, nor too fall asleepe theruppon: Saynt Paule telleth vs that our lustes are full of deceytes: as if he should say, when you take your selues too bee in

Et.ii.

good

Chap. 4. Ioh. Caluin vpon the Epistle

gods care, and yett haue all your owne wishing, and fortune (as yett
 terme hir) simpleth vppon you, so as yett prosper in all things euery
 where, and yett want nothing: behold, at your felicitie is but fallhood.
 Too hee short, Saynt Paule ment too warme vs heere, that wee
 ought too suspect our selues in all our despyes. Therefore if a man
 intend too rule his lyfe well: he must first and earnestly multiplye of him-
 self, and consider that all that euer he imagineth of his owne conceyt,
 is but an illusion of Satans, wherewith he deceybeth and beguyleth
 himself, and that as many as are of them, are but as snares too incan-
 gle him on all sydes. When wee once knowe this, we shall haue pro-
 fited greatly, not only for one day, but for all our lyfe longe. And
 for asmuch as wee see such a number of wretched soules cast awaye
 themselves vppon hope of some profit, which they haue imagined of
 their owne head: let vs beware that wee hold not the same trade, that
 is too say, that wee followe not our owne goodintentens, as men terme
 them. For wee shall but throwe our selues headlong intoo destructi-
 on, if wee followe the way that our owne nature bypues vs too. And
 why: For all our owne lustes and lykings are deceptfull. Then is
 there none other thift, but too laye asyde the reason which wee weene
 our selues too haue, toogether with all the incyementes of Satans
 and the world, so as euery whit of it bee cast away, and wee well ap-
 poynted, knowing that the sweetenesse of them serueth but too be-
 guyle vs the sooner, that wee myght not perceyue the deadly payson
 which is hid underneath. Thus in effect wee haue too beare in mind,
 What S. Paule telleth vs, that untill such tyme as we haue learned too
 denye our selues, and too holde our selues as prisoners vnder Gods
 wyorde, yea and too rde our selues quyte and cleane from the thinges
 that wee haue of our selues and of our owne nature: we wote not what
 Christianitie meareth, wee knowe not whertoo the Gospell tendeth,
 nor too what ende it is preached. For it is not pough too haue put a-
 way the old man for once: but wee must profite in it more and more, ac-
 cording too the warning that is giuen vs heere. And in good sooth,
 S. Paule had taught the Ephesians, and they had receyued his doc-
 trine: and yett neuertheless he exhorteth them a long tyme after, as
 wee see. Hereby he sheweth vs, that it is for vs too wyse our selues to
 patience all our lyfe long. Although then that wee haue already strug-
 gled greatly too thrust all our affections, all our lustes, and all our ly-
 kings under foote: yett shall we neuer haue so ouermaystred our selues,
 that

that wee shall bee thoroughly reformed. And therefore it standeth vs on hand too giue all our indoeur theruntoo, and too labour for it all the tyme of our lyfe. And so in selue wordes yee see the stoutnesse which wee must haue too forsake all our owne lustes, and all our wicked thoughtes.

And hereupon wee must proceede too the second poynt, which is, that wee must bee renewed: For it is not ynough that men mislike of themselves, and hate their vyces in thynning of them: but wee must also frame our selues too Gods will, accordyng too this saying: Hate euyll, and doo good. So then, the things that S. Paule hath spoken hitherto, are as a preparatyue too set our lyfe in good order: lyke as when a man intendeth too haue a good crop in his feelde, he must first stubbe it, too rid away the brambles, bushes, and euyll weedes, and afterwarde plow it and harrowe it, and then sowe it, and so will fruite spring of his labour. Therefore if wee purpose too beare fruite vnto God, and bee desyrous too order our lyfe in such wise as his name may bee glorified by it: wee must first cause our selues too bee stubbed, for wee bee full of naughtie affections, which are as thornes and thistles, and therefore must bee cut away and plucked by by the roote: and afterwarde wee must bee tyled, so as the plow passe vppon vs: that is to say, when our Lord maketh vs too feeble his Justice, wee must bee so softe that wee bee so giuen too naughtinesse, as it may bee as a good tyllth too vs at Gods hand. That is the thing which Saint Paule dooth hitherto.

Psal. 34.
c. 15.

Now he setteth the good seede, too the ende that God may gather the good fruite which he requireth of vs, that is too say, that he may be honoured at our handes, and that wee may shew that wee doo in verpe deede thinke our selues beholden too him for all thinges. That is the cause why he speaketh next of beyng renewed in mynd and vnderstanding: that is too say, that we must bee reformed in all things throughout, and bee so chaunged, as men may perceiue that wee haue not onely forsaken our selues, but also that God reygneeth in vs without geynsyrting, and possesseth vs both in our affections and in our thoughtes, accordyng as he deserueth ryght well that wee should bee giuen all wholly vnto him.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faulces, praying him too make vs too feeble them, as it may make vs too bee happy for them, and too walke roundly away

Ec. iii.

away

away in the path wherein he hath set vs : and thus too bying the same too passe, wee may consider too what end our Lord Iesus is sent vs, as as the things which he hath doone for vs, may not bee lost and perished through our leasidnesse and carelesnesse, but that wee beyng retriued, may learne so too serue our God in holynesse and ryghtheousnesse, as wee may well thewe how great account wee make of the most noble and excellent redemption which he performed, in that he spared not his onely sonne for our sakes. And so let vs all saye, Almightie God heavenly father. &c.

*The xxx. Sermon, which is the tenth
vpon the fourth Chapter.*

23. Bee yee renewed in the spirit of your mynd,
24. And put yee on the newe man vvhich is created after God in rightuousnesse and holynesse of truth.
25. VVherefore put avvay lying, and speake truth euery of you too his neyghbour : for wee bee members one of another.
26. Bee yee angry, and sinne not.



He haue now too lay forth the second part of the well ordering of our lyfe set downe heere by Saint Paule : which is, that wee must walk in newnesse of lyfe, by cause is behoueth vs too bee reformed by Gods spirit. And too the intent wee may knowe that our chaunging must not bee in part only, but in whole. Saint Paule taketh heere the thing that seemeth most excellent and most esteemed in mannes nature: name-

ly knowledge, vnderstanding, wit, reason, and all maner of abilitie of mynd. Then if there bee any wilborne in vs, Saint Paule sayeth, it must bee corrected. And why? Cere it is that our reason of it self is alwayes commendable : but wee bee so corrupted by Adams sin, that we haue not the skil to think so much as one good thought, which is not crooked,

crooked, and full of malice and rebellious against God. And although this be not perceyued openly: yit will there ever be some secret hypocritic lurking, which is ynough & to much to condemne vs before God. See see then that the thing wheruntoo wee must inforce our selues, if wee purpose too please God, is that being rid of all our owne conceits and affections, wee get vs a new gyde, that is, too wit, Gods spirit: according wheruntoo he vseth a lyke manner of sentence in the twelfth too the Romanes, in speaking of Christian lyfe. It behoueth vs too Rom. 12. be transfigured, not only in our affections which are sinfull, as euery 2. 2. man may iudge: but even in the thing which seemeth faultlesse, that is too wit, in the Reason that wee haue spoken of. Too bee short, wee must bee sacrificyzed, or else our lyfe will bee alwayes unholy and uncleane. And this sacrificyng is expounded by Saint Paule in the text before alledged, to be the laying away & mortifying of al that we haue of our selues. Our trew perfection then is that fygthing against al that is of our owne nature, wee suffer our selues too bee gouerned by Gods spirit, so as it may bee perceyued that wee bee utterly chaunged. For it is not ynough that our lyfe haue some honestie too the worldward, so as it may bee commended and had in good reputation among men: but also ambition and all other vyces that ly lurking within vs, must bee clenzed away, and our Lord must haue the gydying of vs.

And for that cause also doothe he adde that we must be reformed according too God, namely in trew rightuousnesse and holinesse. Lyke as heertoofore he had condemned the old man, which (as I haue told you alreddie) is all that ever wee byng from our mootheres wombe: so now he sayeth, that wee must bee new creatures. And for the same cause dooth he send vs too the example of our Lord Iesus Christ in the sirth too the Romans, saying, that wee must bee crucifyed and dye with him, namely in respect of the old man, and also bee fashyoned lyke too his rysing agein, too walk in newnesse of lyfe. It is trew that he vseth other wordys there: howbeit all commeth too one, which is, that lyke as our Lord Iesus is the second Adam, so must he bee as a patterne too vs, and wee bee fashyoned after him and his image, that wee may be lyke him. Now surely this wil not come too passe of our owne nature: but yit is not this exhortation more than needeth, ycause that when the holie scripture byingeth vs too our Lord Iesus Christ, it meaneth not that wee should bee as blocks of woode, but that wee should come and offer our selues too God that

he may worke in vs. And in very deepe, these two things agree ver-
ry well: that the power which is in vs should come of God: for it is he
that moueth vs into good, it is he that bringeth vs to it, it is he that gi-
neth vs both the wil & the abilitie to performe the wil, as we haue seen
Phil. 2. in another text. And yit God worketh so in vs, that of his gracious fa-
uour the good works that are done, are called ours. And in good sooth,
b. 13. when we be so led by him, wee go. And it is not too bee wondered
at, that Gods goodnesse stretcheth so farre, as to make the things
ours which are his, and whereof he only deserueth the prayse. For
wee call the bread that wee eate our owne, though wee haue it but by
cyle of gift. For although men take payne for it: yit could it not stand
them in any stead, but through Gods free blessing. Then looke what
is giuen vs, wee call it our owne. Euen so S. Paule exhorteth vs too
put on the newe man, not that wee can doo it of our selues, for Iesus
Christ must bee sayne too clothe vs with his righteousness, as well
as make vs partakers of the giftes of his holy spirit. And I praye
you what is ment by putting on of the newe man? I haue tolde you al-
ready, that it is the utter chaunging of vs both in our thoughts and in
our desyes, and (too bee short) in all the partes of our soule. Nowe is
not such an alteration the speciall worke of God, and the gift of his
holy spirit? Saint Paule therefore meaneth nocht that wee can doo any
thing as of our owne power: but yit that euery of vs ought too strepne
himselfe too folloyme whither soeuer he calleth vs. And therewithall
he warneth vs that all our lyfe is very dangerous untill wee change,
and that the newnesse appeere in vs.

Nowe Saint Paule sayeth, that the newe man is created after
God and his image. And therein he confirmeth the matter which I
go about too touch: that is too wit, that although wee strepne our
selues too the bittermost that wee can, yit can wee doo nothing, vn-
lesse wee bee preuented by Gods grace. Which of vs can bee his
owne maker? Wee knowe that that honour must bee referred into
God alone. But heere the case standeth vppon a newe creating.
That therefore cannot bee in mans will, nor yit in his power. And
Saint Paule also hath dispatched that doubt and scruple, in saying
that the newe man is created of God. As if he should say, my frendes,
In dede ye ought not to abuse the grace that is offered you by the Gos-
pell: but yit for all that, assure your selues that when pee haue strep-
ned your selues what pee can, too dedicate your selues too Gods ser-
uice

wee, yet can doo nothing further forth than he woorketh in you by his
 holy spirit. According whereunto he sayeth in another place, that
 we doo worke our owne saluation, enen as though we could doo som- Phil. 2.
b. 12. 13.
 what of our selues: but yet he addeth, that it must bee in feare and
 trembling, that is too say, with putting away of all presumption,
 knowing that it becometh vs too depend vpon another: and he ad-
 deth the reason, for it is God (sayeth he) which giueth both the will
 and the abilitie too performe it, and all of his owne free goodnesse.
 After that manner then must wee indeuer our selues. But yet must
 wee not therfore conceiue a bayne ouerweening in the meane whyle,
 as though we had some shift, and were able on our owne syde too doo
 neuer so little without Gods grace: Saynt Paule exhorteth vs rather
 too feare and warrenesse. And why? For seeing wee bee as weake
 as may bee, and not only that, but also starke dead, and as good as
 rotten carions in all races of our saluation, & haue not so much as one
 good thought of our owne: seeing (I say) that wee haue all at Gods 1. Cor. 9.
b. 5.
 hand, and that he must bee sayne too worke it by the power of his ho-
 ly spirit: let vs learne too walke in humilitie. And moreover, let
 vs not cease too make his grace auaylable, assuring our selues that
 his woorking by his power shalbe alwayes in such wyse, as the prayse
 must our redounds too him alone, and no drop of to remaine ouer too
 our selues, Wee see then what wee haue too remember vpon this
 speeche, where Saynt Paule sayeth, that the newe man is created.
 Deaerly, and therein he sheweth how wee bee saue from our origi-
 nall, and from the state whertoo wee were aduanced by Gods grace
 in the person of our forefather Adam. As if he sayd, that Adams fall is
 vntoo vs as a spirituall death, wherby wee bee cut of and cast awaye
 from the maner of Gods creatures. And not without cause dooth Gene. 6.
b. 6.
 God so oft utter this deadly saying, that he repenteth him that e-
 uer he made man. For therein he detesteth the corruption and sin that
 are in vs. Not that God hath any humane passions in him: but too
 shewe vs that he utterly misliketh vs; vntill his image bee renewed in
 vs. It is sayd, that God looked vpon all that he had made, and all
 was exceeding good and faddlesse. But when our father Adam was Gene. 1.
d. 31.
 once saue, and had made himselfe a stranger to the fountayne of life:
 by & by he was stripped stark naked of all goodnesse. For being sepa-
 rated from God, what could he be but utterly forloyned, & past hope of
 recouerie? Shall wee fynd eyther lyfe, or ryghtiounesse, or holinesse,

of soundnesse, of bypocrisie out of God: As: Per see then that Adam was as it were cut of from the aray of creatures: he was not woorthie too bee reckned even among the Frogges and other betymine of the earth. Bysag wee as much as wee list, that is our nature: wee beare a greater curse of God, than is in all the Lye and Fleas, and in all the woormes of the earth. That is the cause why S. Paule sheweth vs, that God cannot acknowledge vs for his children, untill his image bee repayed in vs: which thing is doone by this newe creation. For lyke as Adam dyed vs all doone, and plunged vs with himself in the gulfe of death: so are wee created new again by God in the person of our Lord Iesus Christ. And for that cause doth he name himselfe the resurrection and lyfe. For wee must ryse again in him, if wee wyll liue in deede. Which thing cannot bee, except wee haue first bin deade, as was declared more at large this morning. Therefore wee ought too haue this reason alwayes with vs, that wee weene not our selues too bee righteous, or too make our lyfe allowable before God, but bee ever fully resolved and perswaded, that God wyll take nothing in good woorth at our handes, but that which he knoweth too bee his owne. For as I sayd, without him, there is nothing but euill. For by that meane was his image defaced in vs by Adams sinne: and therefore it standeth vs on hand too bee made new again in Iesus Christ.

Ioh. 11.
c. 25.

Now he sheweth vs how that may bee doone, saying in Ryghteousnesse and holinesse. By the woorde Ryghteousnesse, he meaneth soundnesse and bypocrisie, so as we liue with our neighbours without decept, & without malice or harme dooing, peeling too every man that which is his. Now when such a soundnesse reigneth in vs, the shall wee shew by our deedes that we be fashioned again after Gods image in ryghteousnesse. But it is not ynough that men haue their ryght, except God also haue his. For too what purpose is it for vs too bee no theenes (towardes men,) and yet to be traytraus towardes God: or to absteyne from stealing away our neighbours goods, and in the meane whyle to rob God of his honoy: Therefore must ryghteousnesse be matched with holynesse. For the twoo tables of the lawe are inseparable. And vnder the woord Holynesse, S. Paule comprehendeth all things that belong too the seruing of God. The newnesse of our lyfe therefore, is this: namely too walke purely before God, too eschew all corruption and vncleannesse, too separate our selues from all the defylementes of

of the world, and too offer our selues in sacrifice vnto God: and (on the other syde) too walke soundly and vprightly with our neighbours. The performance of these two things is all that is requisite to the perfection of a Christian life. Now it is certain that Gods lawe hath not taught vs by halues, what wee haue too do, but God hath there shewed vs a right rule, wherunto there may bee nothing added, nor ought taken from it. For in those two poynts is all our rightuousnesse comprehended: namely that God bee honored in all feare and reuerence at our handes, and that we serue one another without doyng any harme. Agreein, forasmuch as men are inclyned pitiously too sayning, and do euer thinke it ynough to let some faire countenance vpon the matter: therefore dooth **S. Paul** adde Truth. As if he sayd, that wee may be takē for the holiest folk in the world, and yet neuerthelesse be condemned before God, if we be not clenzed from all hypocrisie, so as God may bee our iudicelle and iudge, that wee bee not dubble mynded, nor haue any humbasing in vs, but that we go on in right meaning simplicitie before him. So then, although our handes be cleere from theft, extortion, & all other things that are against charitie, if we haue luts lurking within vs, surely we shal bee still uncleane before God. Not without cause therefore doth **S. Paul** adde the word Truth, notwithstanding that he had comprehended the whole perfection of our lyfe, in the two former poyntes. For it is bycause we would allwayes content God with some gay outward shewe, according too the vanitie and leazing wherewith wee be fraught. Therefore it behoued this too bee added, that lyke as God is a spirit, so must wee also bee saychfull and trew before him. For he abhorreth all dubblenesse of hart, which the scripture termeth Part and Part. If wee fall too making of partitions, and keepe some backshoppe behynde: all that euer cometh from vs, must needes bee filthy and corrupt, as springing from an euyl and infected fountayne. Then if wee desire too haue our hartes allowed of God, the fountayne must first bee scoured, and truth must reigne in vs. Nowe wee see in effect wheretoo it behoueth vs too apply all our indewer as long as wee lyue heere beneath. For, too boast our selues too bee Christians, and not too consider on what condition Iesus Christ is our head, and hath knit vs vnto hym: is a turnyng of all thinges vpsyde downe, as hath bin sayde this morning. Then looke what manner a ones wee couet too bee counted and esteemed among men: the same must wee bee before God and his Angels.

Therefore

Therefore wee must fight against our owne byces, until all that is of our owne nature bee done away. Not that that can bee done in one day: but that wee must go towardes it continually more and more. And further let vs assure our selues, that our Lord Iesus Christ is giuen vs for a patterne and example: and moreover, that it is his office, too reforme vs so by the spirit of God his father, as wee may walke in newnesse of lyfe, and become Gods creatures, and as all that euer wee haue drawen from the corruption of Adams sin, may bee quite clenzed away. Therewithall let vs consider also what is the pitch of the things that God alloweth, & which is the rule of good lyfe: namely first too honour and serue God, and afterward too walke (nepghbourly) one with another, indeuering too doo good too such as haue neede of vs, and absteyning from dooing all manner of euill and harme. This doctrine were easie ynough too conceiue, so wee were not bitterly preuented by our wicked affections. And soothly, there is not that man which is not a great Doctor in preaching vntoo other men: but yit as cleere and apparantly knowen as these things are, no man can apply them too his owne vse. Yit shall there bee no excuse for vs, when wee shall be sayne too come too account before the great iudge. Wherefore let vs beare this doctrine well in mynd, yea and let vs giue good heede too it, seeyng it is so yll put in vze throughe the whole world.

Among the Papistes there is talking ynough of Gods seruice, and of liuing holdy: but yit the world seeth how those wretched soules stand buzzing about a sort of pelting tryfles: and that for all their ouerlaboring of themselves, they bee neuer the forwarde, but rather the further of from God. And what is the cause of it? Euen this: that euery man of his owne head deuizeth a rule too his owne liking: and in the meane whyle God speaking familiarly and without any darkenelle, is not heard at all, but men doo rather giue themselves to the things that cannot anayle them. As for vs although wee haue the lycht of the Gospell, and can say that the superstitions of Papistrie are but trifles: yit are wee neuerthelessse farre of from this doctrine. And if a mā should lift our lynes, where is this tiew holinesse? Where is this Ryghtheinesse? For as for the Gospell, most men take what they like of it, and tread Gods truth vnder their feete as oft as they list. Too bee shor, yee shall fynd that they which by ag most of their reformation now adayes, are vnholy and vnclanne people, yea and

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(for the most part) euen Dogges that barke against God, despyze his truth, and rayle at his word, buttelle it be when they let it slip, bycause they thinke it nother heere nor there. That is the holynesse of a number that would bee councied now adayes great Christians and pillars of the Church, insomuch that they would make themselves greater than God, if they could: yea and although they bee but woormes and wormes mate, yett cease they not too blasphemous so farre, and to cast forth their thunderboltes and mabnesse, as too say, that men shall speake as they will haue them, or else they wyll conquer God for it.

And as touching the sayd Rightuoulnesse, where shall a man fynde it: Euery man sayes, there is nothing but decept, nothing but craft, nothing but forswearing, extortion, outrage, and violence. Euery man complaynes of his neyghbours, and his neyghbours of him. Howsoeuer the case stand, we see that Rightuoulnesse is as good as banished out of the world. And therefore insomuch as the name of Iesus Christ of his Gospel is so shamefully bishalowed by such as abuse it falsely: wee haue so much the more neede too remember what S. Paule sayth heere: namely that God will disclayne vs, butt we beare his mark, and bee created new again in Iesus Christ. As how: Too bee truthfull. Now (as I haue sayd already) though wee were esteemed as Angels: yett shall our hypocritie bee alwayes lothely before God, if wee bee not clenzed of it, and inderier with a trew and ryght meaning affection, too imploy our selues too the seruing of God, and too the helping of our neyghbours.

Now heereuppon he deuydeth this doctrine intoo seuerall poynts, applying it too particular exhortations. For first he sayeth, that euery man must leaue lying, and speake the truthe to his neyghbours, bycause wee bee members all of one bodie. Not without cause doth Saint Paule heere lay forth things particularly, which he had erst spoken generally. For wee would alwayes shifte our hands of the doctrine, that it myght banish away in the aire, and not come at vs. Not that Gods speaking too vs in generall myght not satisfy vs, if wee were teachable as wee ought bee, too receyue instruction at his hand: but bycause we bee so snarled in our vanities, that if God doo but say generally that wee must bee reformed according too his image, and utterly renounce our selues: it toucheth vs not at all, but wee let it passe. Therefore is he sayne too deuyfer it by parcellmeale, as if hee should make an anatomic of our thoughtes and affections, and bring too

lyght the byces which wee would sayne hood by in huchther murther. That is the thing which Saint Paule goeth now about. He had sayd; that it behoueth vs too bee reformed after the image of God by our Lord Iesus Christ, who is the new man, and the head wherunto wee must be lyke fashyoned. Now if he had gone no further than so: that doctrine had bin receyued without geynsaying, but in the meane whyle no man had fared the better by it as by a lyuely instruction. But now will hee speake of whozedomme, of Theft, of deceptfulnesse, of drunkennesse, of hatred, of hartburning, and of the subtle spyghts that passe betweene neyghbour and neyghbour. When things are thus layd forth by particulars, men are the more awakened: and although euery man shrink back & inuent excuses, & deuise shiftes: yet wil we, npl we, we must needs feele some hartyrings in vs. That is the order which Saint Paule keepeth here. Wherefore let vs make well, that it is not ynough for vs too haue bin taught our detowie in one woord, and as it were at a glaunce: but God had neede too warne vs, and too shewe vs flatly as well the byces wherto we be subiect and inclyned (of our owne nature:) as also the byces wherto the diuel maketh vs by his temptations and wyles. To be short, God must be sayne to gupbe our hands, our feete, our eyes, our eares, and our mouthes: he must bee sayne too make vs see that wee may ouerthoothe our selues in this sort and that sort, too the end wee may bee well armed on all sydes, that the diuell fynd not any gap open, nor bee able too make any breach into vs. That is it which wee haue too heare in mynd, too the intent wee take not our selues too be so able folks, as that the once hearing of a matter is ynough for vs. For wee shall wonder too see how the diuell will neuerthelesse ouerreache vs many wayes. And therfore let vs bee well ware that wee giue good eare too all the warnings that are giuen vs, bycause it is not any whit more than needeth.

And forasmuch as Saint Paule had spoken of truche: he sayeth, Put away lying, and speake euery man the truche. He setteth the woord Truche in another sense heere, than hee did afore. For in calling holinesse and ryghtheousnesse truchefull, he ment that there ought too bee no gloying nor disguyzing, but a ryght meaning simplicitie, that when God looketh as a witnesse intoo our hartes, he may fynde no dubble dealing in vs. After that maner was the woord Truth taken afore. Now he speaketh of the truche that ought too reigne among vs, when wee traffik or bargaine one with another. Then must wee
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bee saythfull and trustie in all our businesse and dooings, and we must vse no wyles nor decept. And yet that is not ynough: but wee must marke, that this truth wherof Saint Paule speaketh, is such a playne dealing, as wee lay open all that is in our hart, if neede require, and in any wise go not about too get other mens goods too vs by fittletie and craftinesse, nor too profit our selues by another mans losse. And on the contrary part, vnder this word Lying, he comprehendeth not only the lyes that are made in speache, as when a man sayeth, that whyte is blacke, as for example, if one should aske a man the pryce of a thing, he would sell that for a crowne, which is not woorth a shilling. Saint Paul speaketh not of the Lyes that are so grosse & farre out of square, that even lyele children are able too condemne them: but by the name of Lying, he meaneth all manner of counterfetting and coulsing, and soe he sheweth all the pollicies and shiftes that men haue, and wherein they glory. Looke what the world termeth wisdom or pollicie: that dooth Saint Paule call flat Lying. And why? For a man is not counted too bee wittie now adayes, except he can filche and deceyue. It means by hywapes & couert churpances, which maie shal not perceyue. But this geere is woorse than the picking of a chest, and the breaking of doors of the pyon womke, too get away the money, or than the murdering of a man, when a cheefe commes with a naked sword too cut a poor wayfarers throte. Therefore these politike murderers, which will needes be counted honest men, may disguise themselves as much as they list by their hypocrisie: but yet are they called (heere) both deceyters, and theenes and slaughterers. Not that they appeere so before men: but God who seeth deeper than wee doe, will iudge of their dooings as they bee in deede. And what shall men gaine by excusing themselves? (Nothing.) Then if wee marke this geere well, we shall see, that in speaking of Lyes, S. Paule condemneth the things that men make most account of, as fittletie, and wittinesse, and skill to behaue awaysellse in all companie. For (the world sayes) a man must hold with the hare; and hunt with the hound: he must beware that hee bee not overtaught: and he must alwayes preuent rather than be prevented. The fashion of the world then is, that every man stand so vpon his gard, as he haue his nettes ready too intrap other men, and to intangle them a hundred times ere they bee aware of it. But Saint Paule sayth, wee must vse such a commonesse and playne dealing, as wee must speake truth to one too another. And he byingeth vs backe too that

that which he hath treated of afore, too another purpose: namely, that wee bee all but one body.

Now then, let vs come too our stone members. If my one hand should play legierdemayne, and conuey all things too it self, too the hurt of the other: if my foote should conspyre ageinst my legge, or if my bellie could wooke some pretie syghe ageinst my stomacke: what a thing were it? Now then, if wee bee members of our Lord Iesus Christ, is it not a separating of our selues from his bodie, when wee vse such fyne thiftes and pretie syghtes, notwithstanding that they be not condemnable afore men? No doubt, but wee will protest ynough with our mouthes that wee bee Christians: but whatsoener wee pretend, Iesus Christ will not bee misfashyoned after our fancie. Like as he is but one: so will he haue vs to be all one in his bodie, yea euen with this condition, that euery of vs serue his neyghbours: which cannot bee doone, except all counterfetting bee first put away, as wee see that the hand dooth peeld it self simply too the seruise of the rest of the body: and lykewys the foote and euery other member dooth his deuote. If anye one bee in daunger, the rest will not sinke asyde, but all imploy themselves too succour it. (Among them,) there is no proper of decept, but all cling together, according too the syberid nature. Euen so oughte wee too proue our selues too bee the members of Iesus Christ by lyke playne dealing. Saint Paule then applyeth too this particular exhortation, the thing that he had spoken in generall: namely, that if wee bee cleazed from all hypocrisse and fawning before God: wee will shew it in our whole lyfe. For when wee haue too doo one with another, wee will be no guyle, but walke playnly. That is for one poynt. And therof springeth another: which is, that wee must not prouoke or anger one another. For we see that if a man but moue vs a little, by and by wee bee in in a chafe; and our passions are so excessive, as there is nother reason nor measure with vs. And when men are so caryed away, they doo so forget themselves, as nothing can wey with them, be what perswasion wee can. And therefore Saint Paule sayeth, that if we be not quiet one with another, wee cannot bee knit into the bodie of our Lord Iesus Christ, and (besydes that, as much as lyeth in vs, we deface Gods image in vs, by giuing head so too our passions too chafe after that fashyon, and too bee so hot one ageinst another. Now it should seme by al lykelyhood that he ment to take this common saying as dyuyn out of the fourth Psalme:

not

not that he alledgeth the Psalmee too report the naturall feare of it: but too apply it too his owne purpose. For wee may well take many texts of Scripture, and apply them too dyuers things, howbeit without altering of any thing in them, and yet notwithstanding they shall abyde in their naturall sense styll. Euen so, too the end that S. Pauls saying myght bee the better receyued: he sayeth, Bee angrie, and sin not, as though it had bin a common saying, and so well known, as it had bin taken almost for a prowerb. Now, Dauid vseth a word which signifyeth properly too chafe and storne: howbeit that was in rebuking such as persecuted him wrongfully, bycause they were hartned in theyr malice, and forepossest with so great and venemous rage ageinst him, that they made no conscience too oppresse him. Forasmuch therfore as he sawe such wilful stubbornnesse in his enemyes, he sayeth vntoo them, Bee yee angrie, and yee shal not sin. Wherby he dooth vs too wit, that the cause why they were so carped away with rage ageinst him, was, that there was nother feare of God, nor honestie, nor conscience that could hold them backe any more, but that they were become as wylde beastes. And that is the cause why he sayeth, Bee angrie: that is too say, Enter a little intoo questioning and reasoning with your selues: examyn what yee bee dooting: and then will yee not sin any more. If every of you will go intoo his chamber, and bethinke himself aduizedly: yee shal perceyue, that hitherto yee haue bin driuen by diuelish rage. Now this doctrine is ryght necessarie for all men, bycause wee see what headinesse there is in vs, inso much that wee haue no sooner conceyued any toy in our head, but that by and by without inquiring of Gods will, or without asking counsell at his mouth, as the Prophet Esay exhorteth vs too doo: wee take the thing that wee haue conceyued, for good; and will needes subdew all men too our lyking. And therfore the cause why wee overshoot our selues so much, is, that wee enter not intoo examination of the matter with our selues, that wee myght discern betweene the good and the euill, euen by pecking God his due authoritie, in giuing eare with all reuerence and modestie, too the things that he sheweth vs by his word. Then haue wee neede too bee angrie, that is too say, too bee greened with our selues, and too complayne of our selues, that wee dooth not our selues as wee haue bin wont too doo. If wee doo so, wee shal not sin: that is too say, the great malapartnesse that is so deeply rooten in vs, will soone bee abated:

J. L.

abated:

abated : for wee shall abhorre too fight against God : and if our affections get aforehande with vs , God will set in foote against them, and say , how nowe : will yee make warre against mee vna- waies :

Nowe heeruppon Saint Paule sayeth , Bee yee angry, and sin not. As if he should say , my frendes , what maketh yee too storne to one against another : For if neuer so little a fault bee committed against yee , yee bee strepte in a chafe , and would rend by heauen and earth too bee reuenged of the offence , and yet in the meane season yee haue matter ynough too bee offended every one with himselfe , Neuer go from your owne persons too seeke cause of anger : for how many wayes offend you God every day : Yee ceasse not too prouoke him early and late . And yet if one touche but the tip of your finger , yee are by and by in a pelting chafe . And what is the cause thereof , but that (as it seemeth) yee haue conspyred with Satan too torment your selues so : You heare your selues on hand yee shall bee well in quiet when yee haue reuenged the wrong that hath bin doone vnto you . But it is a cruel quietnesse , when men are so at rest , by being reuenged vpon those that haue offended them . The way then too alluage all these wicked heates , is for every man too thinke with himselfe , that he shall surely haue ynough wherfoze too bee greeued with himselfe , and too bee angrie with himselfe , and too bee reuenged of himselfe . According wheruntoo , Saint Paule in the second too the Corinthians , declaring what true repentance is , alledgeth the fornesse which wee conueyue vpon the knowing of our finnes , saying that the said fornesse bringeth with it a grief , which suffereth vs not to be in quiet and rest , but maketh vs to fall to stomaking against our selues , in consideration of the terriblenesse of Gods wrath which wee haue prouoked against vs , and yet notwithstanding suffereth vs not too ceasse too bee still of good hope , by resting vpon Gods goodnesse and mercie . Therfoze if one bee once come too the poynt that they can bee angrie with themselves , when they knowe they haue sinned , and seeke not too bee reuenged of their enemyes , but rather are redie too doo them good , and doo pray for them : that is a good exercyze , and every man ought too spend himself in that battell : for surely they bee good and holpe passions , when a mans anger proceedeth of a zeale too Godward , and of a loue that he beareth towards him . And if wee doo so : that is too say , if enery of vs bee greeued at his owne

2. Cor. 7.
c. 10. 11.

our byres: certainly wee shall neuer fynd leysure too be at enmitye with other folkes, or too spyte our neighbours: but if wee haue a greiv zeale too Gods honour: undoubtedly wee will forget the offences that are committed ageinst vs, and not bee so hastie as too say, I will not payne myne honour or honestie. For wee shall haue another greater and moother let too hold vs backe: that is too wit, the reuenging of the fault which wee our selues haue committed ageinst God; and whereby he hath bin dishonored as much as in vs lay, and the forgettynge of the offence that hath bin committed ageinst our selues. Thus yee see in effect what wee haue too consider hypon this, where Saint Paule sheweth vs, that men must turne their eyes away from the occasions which they may conceiue too bee reuenged of others. For if a fly too come ouerthwart our eyes, wee bee by and by in a spytefull choler, in so much as there needeth no more too make vs fall out with euery body that doth any thing which mistaketh vs. So then let vs learne to forsake our selues, and to thinke euery of vs hypon our owne faultes, that wee may bee so displeased with them, as it may rid away our cholericknesse, wheredthrough wee fall too fighting ageinst God, and make vs too bee angry at the great number of byres whertoo wee bee too much giuen. That is the thyng which wee haue too remember in the first place. And as touching the second point, wee will delay it untill next the Sunday, at which tyme it shall by Gods leaue bee discoursed as length.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our sinnes, praying him too make vs perceiue them more and more, and therewithall too inlyghten vs so by the doctrine of the Gospell, as wee may espye our owne sinnes and shamefulesse; and bee ashamed of our selues, and also behold the ryghtuousnesse which hath bin shewed vs in our Lord Iesus Christ, and therewith too indueuer too bee fashyoned thereafter, so as wee may come dayly neerer and neerer theruntoo, untill wee cleaue thoroughly bntoo it: and that in the meane tyme he beare with our infirmities, granting vs the grace too amend them from day too day, in hope that he will shewe himself mercifull toowarde vs, so wee play the Iudges ageinst our owne selues in condemning all the byres which wee perceiue too be in vs. That is maye please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth, &c.

The xxxi. Sermon, which is the eleuenth
vppon the fourth Chapter.

- 26 Bee angrie, and sin not : Let not the sunne go dovyne vppon
your anger,
27 Nother giue yee place too the diuell.
28 Let him that stole , steale no more : but let him rather labour,
woorking vvith his handes in the thing that is good, that he
may haue too giue vntoo him that needeth.



He saith the last S^{er}mon, that if euery of vs
looked well too himself and too his owne
vices, wee shoud haue enough wherewith
to stay our chafing and choler, from spea-
king our wrath vppon such as offend vs.
For wee bee so wayward of our selues al-
redy, that a small thing will put vs out of
patience. And therfore the fault that ano-
ther man committes against vs, be it neuer
so little, will alwayes set vs in a chafe.

And why? Because wee take too much leysure too looke vppon other
mens faulces, and in the meane while forget our owne. The reme-
dy then which is set vs downe heere to keepe vs from being so soone
and so lyghtly offended at other mens faulces, is, that euery of vs enen
intoo himself, and here and chafe himself there, when he sees himself so
wretched as all of vs are.

Now after that Saint Paule hath shewed that it were much better
and more for our behoof too bee greened at our owne vices, than
at euery small occasion, when men behaue not themselves too our ly-
king: he addeth theruntoo, Let not the Sunne go downe vppon
your anger. We must not vnderstand by this, that St. Paul meant to ac-
quite such as are soone angrie, & soone appeased: for it is a vice worthy
of blame. And although it bee more excusable than the feeding of a dis-
pleasure which turneth too rancour or hatred: yet notwithstanding we
cannot bee so soone pacified, but that wee shall haue offended God al-
redy with our choler. For wee heare what is sayd euen by the mouth
of our Lord Iesus Christ: namely that if wee shewe any signe of dis-
pleasure

pleasure at all, and it be as it were but by grunting betwene the teeth
 wee bee alreadye in danger of hel fyre before God. Wee shal not
 neede too haue giuen any blowe, nor too haue doone any open wrong
 in, wherby wee myght bee brought before a Iustice: if wee haue but on-
 ly offended so farre as too haue conceyued any wrath, there is no ex-
 cuse for vs. And therefore when Saint Paul forbiddeth vs too serue
 our anger, he dooth not bitterly iustifie them that are gentle and easie
 too bee reconcyled, and will soone forgive: for they bee blame woorthie
 alreadye, as I sayd afore. But he proceedeth here by degrees, as if
 he should say, my frendes, if every of vs thought vppon his owne
 finnes, it is certeyne that wee should bee moued too milke of our
 selues, because wee prouoke Gods wrath agaynst vs: and he that hath
 a heartely feeling of his owne fautes, will arme himself therewith agaynst
 himself. For wee ought too haue a zeale too Godward, as though wee
 were his attourneyes, and that zeale ought too procure vs too condemne
 euill whersoener wee fynd it. But Anger is alwayes at our elbowe,
 yea and it dwelleth in vs, so as wee shall neuer bee so perfect as were
 too bee wished, so long as wee bee in this world. (Yet notwithstanding)
 howsoeuer the case stand, let vs beware that wee suffer not our
 selues too bee possessed with inordinate passions. For if wee conceyue
 any hartburning, and go too heu vppon it: surely wee shal bee posses-
 sed by and by, and the mischief wil not bee espyed so easly. It is all
 one as if a man that felt him self alreadye attached with infection of
 some disease, should linger in his miserie, and by all meanes possible
 eschewe the physician, and runne as farre backe from him as he pos-
 sibly coude, if he woulde offer too come too him: and after-
 ward when he woulde haue remedie, it is too late, because the disease
 is settled, & hath so ouergrown him, that physick cannot stand him in
 any stead. Euen so is it with the man that is angrie, and contineweth
 in it without purging of the malice from his stomacke: certainly it is
 as if a man had some inward and vnespyed disease, which groweth so
 strong, as afterward it becommeth incurable. That is the second de-
 gree which Saint Paul hath set downe heere. First he sheweth vs
 how wee may bee faultlesse before God, in respect of anger and cho-
 ler: that is too wit, by thinking every of vs vppon our owne finnes,
 too condemne them, and too bee sorie for them, and too feeble such an-
 guish of mynd for them, that wee bee as men half in a swoone.
 That is a holy Anger, and such a one as God alloweth of. And yet
 notwithstanding

portwithstanding, forasmuch as wee bee overtaken, if wee commit a fault, at leastwile let vs not dubble it: and though wee haue offended God, let it not make vs too multiply choler against him, least the diuell get possession of vs, and wee cannot afterward abyde to bee brought backe again into the good way, but our passions bee so ouermaster vs, as they make vs too follooe them without end or measure. In any wyle let vs beware of that.

That also is the cause why he sayeth, that wee giue place too the diuell, when the sunne goeth downe vpon our anger. It is true, that wee haue no sooner tripped, but the diuell hath already had power ouer vs: howbeit he is byploed in such wyle, that if wee be thynke of our fautes, and attend them, God keethen him not too hold vs captiue as prisoners. But when we be so farre ouerseene as to take pitch, and to lyke wel of our stone testineffe, and therupon to conceiue a number of fancies too ranle inward more and more: (May) if wee bee at that point: wee haue giuen Satan entrance, he hath taken possession of vs, and afterward it is out of tyme for vs too willy to returne: for the mischeef is rooted so deepe, and growen so strong, that medicines can not doo any more good, as I haue shewed already. Now we see S. Pauls meaning. And therefore let vs put this warning in vs. The first point wherof is to examyn well the euill that is done, that we may be angry with our selues, and euery of vs be as a foe too himself, as dyuen by a zeale to Godward, to hate & abhorre our owne byres. Let that be the first thing that we bestowe our studie vpon, and then shall we haue wherupon too occupie well our chafing and choler, & we shalbe no more so hasty to take pitch against such as haue doone vs some wrong, but wee will rather beare with them that haue faultly offended vs, bycause wee shall haue busynesse ynough too serche out our owne imperfections. And (as I sayd afore) wee shall the rather beare with other mennes misdeakings, when wee perceiue our selues blame woorthie so many wayes, not towarde mortall creatures only, but towarde the liuing God. For what are wee that wee should keepe such a stirre for euery wrong that is doone vs, seeing wee frame faultynesse at Gods hand euery day (as necessitie also constraineth vs) of the offences which wee haue committed against his maiesty; and wherethrough we haue broke his ryghtheedynesse: The very meane therefore to appeale al wicked & excessive cholericknesse, is that euery of vs be grieved & angry with him self, bycause he sees him self subiect too

so many infirmities, or rather so many sinnes and vices. And for the second point, if wee chance too stumble and fall through frailty, that wee bee not so hild backe by the feare of God, but that wee bee faultie before him: let vs beware that wee doo not harden and soade our selues in our euill dooing, but as soone as wee feele anye vnmearurable mourning in vs, let vs step before it, and in deuer too repressle it: let vs vse violence in that behalfe too subdew our passions that carpe vs so away, making vs too skirnish too ageinst God and our neyghbours. Thus must wee fyght manfully too bypyle all our cholleriknesse. Or else if anye excelle haue escaped vs, let vs come backe agein and bethink our selues better, and let vs rid it away quickly, assuring our selues it is as a diseale that requyren speedie remedie, or else it will ouergrowe in such wyse, as all succour shall come out of season. Let vs think hypon it.

Now if Saint Paule had sayd no more but thus: my frends, let not the Sonne go home hypon your anger, for if rancour doe our settle, it will not bee easly put away: it had bin much, and that warning might too haue suffyzed vs. But the threats which he setteth before vs with it in that he sayeth, Giue not place too the Diuel, ought too make the heaues stand up vpon our heads. Some in deede haue expounded it too bee spoken of the enemies of the faith, which seeke occasion of slandering it: but it is easie too bee seene by the wordes sheweth, how hee intended too warne vs of a thing which wee might too bee more afrayd of, and which will scare vs moode: that is too wit, that the diuell getteth as it were the maystrie and dominion ouer vs, when wee feede any grudge and hartburning ageinst our brethren. Now then, which of vs will not quake for feare, when he heareth of his subiecton vntoo Satan, as if he were in his bonds lyke a prisoner: And yet for all that we take no heede of the things that are told vs heere. For St. Paul hath vttered Gods sentence, which is, that if wee pursue our anger and hartburning ageinst such as haue offended vs, it is all one as if wee wilfully passed an obligation too Satan, too bee hild as thyalles vnder his tyrannie. So much the more theye dooth it stand vs on hand too bethink our selues aduertydly, that if that vice cannot be thoroughly amended at the first tyme, wee may as lesse wyse bee well ware that it doo not so settle in vs, as that we cannot bee let at one agein, or that wee should pursue our quarrells, or that men should not bee able too wey with vs, until wee haue taken some renewing.

renewement. Let vs take heed (if I say) that we enter not into such bondage of Satane. And euen for that cause is it sayd, that when men doe fret and chafe after that fashion, of one diuill there are many swayne. And why? For God is already offended at my neyghbour for wooing me wrong, and if I also sai to stomaking of the matter on my part, I will needs requyte him with the lyke: the diuill hath won vs bothe. I ought too pitie the soule that is after a sort stayed alway asleepe, and in the hygh way too perdition: I ought too seeke too hee at one with him again, and too saue the soue as much as is possible: wot if I also doo let the reynes loore, and cast my self into Satans snawerie throughe the cursed libertie that I take: then getteth he the upper hand of both parties. So then, let vs beare this threatening well in mynd, whereby the holy Ghost meent too waken vs throughe, that euery of vs myght stand vpon his gard, too beware of taking pryce of stomacke at thinges, least afterwarde wee conceyue such hatred, as may so harden vs, that there shall bee no more means too appeaze vs.

Now herewithin S. Paule addeth another warning (as I haue declared already,) wherein he rebuketh the common vyces that are contrary too the rule which our Lord giueth vs, too the intent wee should lyue as Gods children, knowing whereto wee hee called. And next he speaketh of the Deceytes, Robberies, and Extorsions that are committed, when euery man is too much wedded too himselfe, and hath no conscience of other mennes hardnes. Let him then that stole (sayeth he) steale no more: but rather let him labour vvith his handes too doo the things that are good and profitable, and vvherewith he may succour such as haue neede. Now wheras S. Paule speaketh here of theft, he meaneth not such theues as men punish with whipping or with hanging: but all manner of slyghces and craftes that are vsed too get other mennes goods by euill practyses, as extorsions, hypocrisies, and all other lyke thinges. Although then that such thinges bee faced out, or else that they which are most guilty of them, bee not accused before men, because they can kill both too cloke thev wrongdoings: yet dooth S. Paule call them all thestes and robberies. And why? For the prophets and Apostles spake not the ordinarie manner of speeche that is vsed in Courtes of Justice on earth: but had an eye to the iudgement seate of God. For the thing that may bee excused, pea and peradventure well iustified before men, shall not surely too be condemned there.

shere. For God seeth much cleerer than man can see. Again,
 fauour or partialitie may beare sway oftentimes in Laie matters,
 so as there shal be cloaking, dissembling, and couering, and the Judges
 shall lyke well enough too haue a napkin tyde afore their eyes, that a
 man may haue some starting hole too scape out at. They may oftentimes
 lyke well enough of such thinges: but it is not so with God.
 Therefore let vs marke well, that the forbydding of vs too feale, is
 not as the publishing of some statute lawe that belongeth too temperal
 policie: but wee bee called before the heauenly iudge, who discouereth
 the thinges that are hidden from men, and condemneth all wicked co-
 nsciencelesse, as these, whereby we bee moued too seekes our owne pro-
 fit too much with the hinderance of our neyghbour. Too bee short,
 vnder this woorde theft or stealing, S. Paule comprehendeth all the
 wicked practizes, that are vsed too deceyue other men withall: and al-
 so all extorsions whereby men are fleeced of their goods and bereft of
 their substance. Now then wee see that there are Theeves too bee
 found of all degrees. For there is not that man which is not buzied in
 grying too himselfe, I meane of them which are not reformed by
 Gods spirit. Although a marchant man bee counted of good wealth,
 yet will he haue store of fetches and policies still, and they shal bee as
 arties layde for the simple sort and such as haue no experience, which
 perceyue them not. In lyke case is it with Handicraftes men: for
 they haue the skill too counterfet their woorkes in such wyse, as men
 shall bee deceyued by them. Again, as touching the pytte, there is no
 trusting too them, al is one too them, so they may sell their wares, for
 they thinke that all is lawfull for them. Lykewise doo laborers and
 husbandmen. Too bee short, there is no state of men wherein there are
 not infinite faulces, and extorsions too bee seene, so as every man would
 gayne and make himselfe strongest. If yee looke vppon the rich, and
 vppon such as lyue of their Rentes, it is yet worse. For they flea off
 the skynes of the inferiour people, and of such as are unable too resist
 them. And yet before men (as I sayd,) all of them doo iustifye them-
 selues: howbeit, that is because they knowe not that God hath soun-
 ded heere his trumpet, too summon them before him, to consider what
 manner of perfection and purenesse must bee brought vnto him. So
 much the more therefore dooth it stand by on hand too cry, not onely all
 our outward deedes, but also all our wicked affections, whereby wee be
 tempted too hurt our selues beyond reason and equitie.

And

And Saint Paule sayeth purposely, that he which hath stolen should steale no more: too shewes that there ought too appeere such a change in our lyfe, when God hath once brought vs home too himself by his Gospell, as wee may no more resemble the heathen heereuers which walke in darknesse, but consider that our lightening of vs, is with condempnation, that wee should become new creatures. And herewithall wee see the thing that I haue touched already: namely that St. Paule speaketh not of the common theffes that are condemned and punished, afore the world: for then should it follow, that all had bin theffes which had bin converted too christianitie. But (as I sayde afore) he bleth the woorde *steale*, purposely too make vs too abhorre all craftinesse, malice, subtiltiesse, and catching of other mens goods the more. For if it had bin sayd (but thus:) ble no more craft too deceyue men, nother take peece too pull the things to you, that are none of your owne: he had not touched them so much too the quicke, which flatter themselves, and seeke too haue some couert to cloke their byces withall. But when as he sayeth, *steale no more*: it is too the ende that wee should thinke thus with our selues: Alas, althet that I would sayne excuse my self, and too my seeming it were not doone amisse of use, and men haue blessed eyes yit quist I not rest hypon that. For in the meane whyle my foules that not sayle too bee registred before God, and I must bee fayne too geelde an account of all things that haue not bin doone according too incorrupte equitie and ryght, and I must bee taken for a theff before God, notwithstanding that all the world haue quist mee.

But now let vs see howe well this doctrine is put in vs. I now shall fynd that they which are converted too the Gospell, take most libertie too doo euill. It should seeme that a number haue learned nothing else by the Gospell, but too lurye themselves about pretie bygones too intangle other mens goods. For there are too bee some, which vse greater simplicitie in the tyme that they were blind heathens, and knew nothing of God, and of the pure doctrine of saluation, for they had at least wyle some hyppocresie and playne dealing too the worldward. But they haue so profited backward in Gods schoole, as they bee farre wylper than they were before, in making them owne aduantage, and in taking more libertie, and in bearing them selues on hand that all thinges are lawfull for them. And therewithall they bee so shamelesse in facing and belstring out their dooings, that

that they doo but make a pot at it; and beare themselves on hand that they haue great wrongs doone them, when they bee blamed for the things that are apparently knotten too all men, and whereof euery little childe may bee iudges. So much the more then are wee too bee condemned, seeing that Paule telleth vs heere, that although wee entyched our selves by Craftie and Extortion, and made no conscience too take other mens goods too vs, before wee had good teaching: yet at least wyse wee should bee well aduysed too walk more wyssly with our neighbors, now that we be indyghened by Gods word. Dee see then that the thing we haue to beare in mynd vpon this text is, that our Lord Iesus Christes doctrine ought to rule vs in such singlenesse, as euery of vs may forbeare his craftynesse and subtleties.

Furthermore forasmuch as a number excuse themselves, saying, What shall I doo then? For I haue no trade too liue by, vntilse I may follow still myne owne maner of dealing: Saint Paule sayeth, Let them labour. Let him that would make it exture, that he hath not wherewith too fynd him self, except hee may deceyue and defraud: let him (sayeth Paule) giue him self too laboring with his hands. As if he sayd, that mens dispensing with them selves vnder colour that they should then fast, and indure many miseries and penuries, is a tryssing too before God: All these allegations are nother heere nor there before God, sayeth S. Paule. For if any bee afrayd that he shall want: let him not forbeare too labour. Marke that for one poynt. And heere let vs learne too leaue these self soothings, wherewithall a number of folkes too bring themselves asleepe, who when they haue sayd, what shall I doo? Doo beare themselves on hand that Gods mouth is stoped, and that he dares no more come nigh them: and they will needes bee so pynfulledged, that too their owne seeming they bee quyte and cleare, if they can alledge for themselves, how then: Whereof shall I lyue? What shall I doo, if I follow not my woonced trade: It seemeth too so that God is shet out of the gate, and that he hath no more authoritie too condemne vs, when wee haue once alledged those thinges for our excuses. But that is but folly, sayeth S. Paule. Wee should rather scratch vp the earth with our nayles, than offend God by dooing wrong too our neighbours. The thing then wheruntoo he sendeth vs backe, is, that when a man is growen riche, and hath lyued a long tyme in his ease by filching and stealing: that is too say, by pryetyfynes, by wyltes and counteynaunces, that are agaynst equitie and right: let him
not

not bee ashamed too abate his countenance, and too labour for the getting of his living. Albeit that he haue erst doone nothing but his will, and gotten his living by deuying mischance: yet let him not bee ashamed too labour and to take paine for his sustentance. Too bee hope, Saint Pauls sheweth vs herre, that all vniuersall gapnes must bee left by such as call themselves Christians, and will bee taken so too bee. And this warning is as needfull for vs now adayes, as ever it was for any. For helpeth that, wee must absterne from all flatterie and deceyte, when God once calleth vs too bee his children, and will haue vs too maynteyne a brotherhood among our felowes: many of vs also must giue ouer our trades of living. For what a number of meanes too line vpon, are there in the popedom? But when wee come before God, let vs alwayes remember this definitive sentence which I haue set downnately: that we consider both the care cometh our not answering before an earthly Iudge but before him which seeth all things, and before whom there is no cloaking of any thing. Therefore let vs thinke well vpon it, seeing there are so many meanes excusable in poperie, wherewith as good as a fourth part of the world is maynteyned, and yet are all of them not only vnauiuable, but also abhominable before God. For first of all there bee Priests and Monkes, and all the rabble (of Cloysterers.) Secondly there are sherehangers on which line of them, and are as it were their wedged men, which haue some geyne by them, and doo shun of some part of their fatte by one meane or other: vnder which Comert there lurketh a very long taylor that is turned in and out like a Prye. Again, there are a great sorte too bee seene, which giue themselves all wholly too things that are nothing tooorth. Certe it is that in this darkenell of theirs men see not very well: insomuch that black (as poe would say) is turned intoo whyte. But yet howsoeuer the case stand, there is no placard for men in this behalf, but every man must haue an eye too this, that like as hitherto I haue wished & polled to get my living: and haue euerseyed some wicked practize or other, which God, condemneth by his woord: seeing I had defyled myself in eating the bread which came tooo mee lawfully from the hand of God as it should doo, according too my asking of my daily bread of him, but by filching here and there: I must now heretoorth change my copie, and loorne too labour in such wyse, as I may truly say, that the things which I haue, doo come tooo mee of Gods blessing. What

is the thing which wee haue too remember vpon this lesson of Saints Paulus. And it becometh vs to put it so much the better in vs, considering that the type is more yf now adayes in the world than euer it was, and yet notwithstanding a number of men doe flatter themselves still in that behalf, because the belly will needes haue the fore-seele. When a man hath whereon too live (say they) and all things necessary besides: it is good reason that he should not exempt himself from Gods woode: but that wee should starue for hunger, what order were in that: what rigour were it: Forasmuch then as wee bee so inclined too seeke too bee provided for, by hook or by crooke, without regarding what is lawfull or unlawfull: let vs thinke the better vpon the things that S. Paule telleth vs heere.

And he proceedeth vpon one degree further in this change, which he inuinceth vnto all the fapthful: which is, that he telleth them they must not only absteyne from defrauding of other men, and from polling them of their goods: but also inuener too succour such as haue neede. Although then that it seeme ouer rough vnto vs too absteyne from all euill, and that in stead of liuing at our ease, as we haue bin wont to do, and of hauing many commodities, wee should bee sayne to scratch ourselues out of the earth with our nayles (as they say) and too labour with greate payne and trauell, yea and too sore berpe hardly: if although (say I) that this seeme ryght hard: yis must wee go further, that wher wee haue wherewith to get our liuing without vsing of wicked practises, wee must now and then spare somewhat of that which God giueth vs through his blessing, too releue the needie withall. Therefore let vs not looke whereto wee bee inclined, but let vs consider that of our owne nature wee bee so froward and wedded too our owne profit, that euery of vs will needes bee alwayes well stored, and that forasmuch as wee haue so little regard of them that are members of the body of our Lord Iesus Christ as well as our selues, we must take paines to inuince our selues to do them good: for that is a labour that will bying vs too another. Wee must (say I) inforce all our affections, and ther-vpon employ our selues earnestly and vniuersally, that wee may bee able too protest that the bread which wee eate, commeth too vs from Gods hand, and that wee bee susteyned by his goodnesse, as if it were by a father that canleth out euery of his chyldren their pittance. Then let vs bee at that payne. And moreouer, let vs not thinke it ynough too absteyne from all craftinesse, and from wynding in of men by our fetches,

fetches, and from catching of other mens goods: but let vs labour too too good with the litle which wee haue, and too succour such as haue needs.

Whombeeit Saint Paule addeth heere yf one circumstance more, which deserueth to be wel noted: and that is, that he will haue vs to labour in the thing that is good. And why addeth hee that? Let vs consider what a number of trades, Crafts, or occupations there are in the world, which serue for nothing but corruption, and to toll in pence, as they say. Truly men are not aware of it. And why? Bycause all men are contented, that such as haue wherewith, should bee prodigall, too the intent that their money may flye abroad. Agein, such as (too their owne seeming) cannot get their liuing otherwys, are intending of newe deuyces euery day, too angle the money out of fooles purses, and of such as are so giuen too lychtynesse. Agein, they that haue wherewith, will needs set out themselves, and bee hyane too the worldward. And that is the cause why the occupations and trades which serue but for pompe and superfluitie, and for I wote not what nyce- nesse and allurementes, and alonky too prouoke folke too leauidnesse, will needs make them belene that there is nothing amysse in them. But Saint Paule hath therfore set downe a distinction heere. For it is not ynough when a man can say, Oh, I take payne, I haue myne occupation, or I haue such a trade: that is not ynough: but hee must see whether the same bee good and profitable for the common welch, and whether his neyghbours may fare the better by it. For ought not this too be the end wherto all trades, occupations, and states doo tend, and whertoo they ought too referre themselves: namely, that euery man looke too imploy him self in some thing wherby he may doo good? And for the same cause are wee lykened too the members of a bodie. Now then, as who should say, that the hand should imploy it self too the delpyghting of some other member, which notwithstanding should receyue harme by it. By that meanes all the bodie should go too de- structio. So the, in asmuch as we must alwayes haue before our eyes, that in what calling soener wee lue, God must go before vs, as if hee called vs too him, and wee folloive the way that he sheweth vs by his hood: surely he will neuer allowe of any trade or occupation, which is not beehoooffull and seruissable too the whole common welch, and redounding also too the profit of all men. Therfore if a man be a trade or occupation which is too no purpose but to breede offences, or too

delo

2. Cor. 13.
b. 12.

besotted men in their delicate delights, and too marre them utterly, or
 else too set out pomp excessively, as though men purposed euen in des-
 pite of nature, too make haucke of the good things that God hath
 giuen vs: it is certeyne that all those things are without the com-
 passe of godly vocations or callings, and that God dooth utterly dis-
 allow them. Thou mayst well say, I haue trauelled in this or that: yea
 but thou hast serued the diuell. For lyke as the diuell hath his Mar-
 tyrs, so hath he also his seruantes. Wee see how such as are giuen
 too superstition, doo martir themselves without end or ceassing, & are
 (as pee would say) starke mad vpon them, and as good as out of their
 wits. And oftentimes the scripture also bleth the same comparisons,
 too shew how the diuell casteth men quite out of their boundes, when he
 once possesseth them. Wee see then that many men torment themselves
 without reason: yea, but yit are they the diuels martyrs. I ykewise
 there are a great number, that shall haue taken much paine in some
 trade or occupation, too get their liuing: & yit if a man looke too what
 purpose it serueth, he shall fynd it to be nothing but infection & filthi-
 nesse, & that it serueth but to nurrish gayne and superfluitie. To be short,
 it is an open reproching of God, and a wasting and mispendeing of the
 things that God hath giue, with commandement to vse them soberly
 & staydly. So maruell therefore though St. Paule haue set downe this
 distinction. And therefore let euery man looke diligently to himselfe, and
 when fathers are mynded too set their children too any trade or oc-
 cupation, let them not looke (as the common custome is) which may
 bee most gaynefull: but let them match these twoo things toogether,
 namely, when they haue considered by what trade their sonne may best
 get his liuing, and prouide for himselfe and his household, when he
 commeth too bee marryed: (therewith let him also looke) that he serue
 his neighbours turnes, and that the vse of his craft or mysterie may
 redounde too the common profyte of all men. The thing then which
 fathers must haue respect vntoo in setting their children too trades
 and occupations, is not too bee forepossessed wth regard how they
 may most gayne, but howe they may alwayes bee hyde in order,
 that they swarne not one way nor other. For when our lustes doo
 so carry vs away, that wee can no sooner sye a little gayne, but wee
 bee by and by snatching at it: it is all one as if wee shooke handes
 with Satan, yea and these thynges become as bayced hookes that he
 catcheth for vs.

And

And lyke as a hungry fishe will soone bee taken, and the soode that he raught at, costeth hir full deere : so fareth it with thele intycementes of Satan. When men haue no further foyercall, but thus, ho, such a man gayned well by such a trade, and great profit may bee made of it : he steppeth too it at al aduenture, and neuer makes bones at it, too feare of consider whether it bee ryght or wryng : but (as I sayde afore) is choked of euer he come too that consideration. So much the more therefore dooth it stand vs on hand too marke well what Saint Paule sayeth heere : namely, that when men bee desyrous too get their lyving, they must bethinke themselves aduysedly, and not beare with themselves in dooyng of things, bycause they be customably doone of others, and no fault found with them among men : but consider that they haue too doo with God, and that it is he before whom wee must make our account.

Agein, let vs haue good eye too the thing that is told vs heere, that is too say, too the succoring of the needie. For Saint Paule intended too warne vs in one woord, that our Lord in setting poore folkes before vs, intendeth too crye what wee bee, namely, whether there bee kynnesse in vs, or whether wee bee cruell lyke wyld beasts. And it is a thing also that ought too moue vs too compassion. And for the same cause, when the Scripture speaketh of dooing almest, besydes that it useth the woord mercie, it sayeth also, that our hertels ought to be moued when we see our brethren in neede. Vee see then that the syght of our neygghbours necessities, ought too prouoke vs too a liberalitie, and too releene them. Let vs not tary till they cry out for hunger, nor tyll wee bee enforced, nor tyll shame compell vs : but lee euery of vs thinke, hath this man neede : Hath God set him before mee : Hath he made mee too knowe it : It is ynough. For it is euen as much as if he summoned mee, and sent me his Recepuers or Rengatherers, too take vp his reuenewes. Lyke as they that haue Reuenewes and Rentes, send their men to demaund them, and gather them vp : so our Lord requyryeth of vs, that wee should pay him his tributes, that is too say, the homiage money that wee owe him, in acknowledgement that the things which wee possesse, come from him, and euen of his ineeere free gift. He sendeth vs noether Shreefes nor Serleantes, but the poore, and that ought too suffyze vs, for they bee his trewe recepters : and that is, too the ende we should not be looth to giue them. The cause why their necessitie is set before our eyes, is too the end wee should

should bee touched with pittie and compassion, and theruppon bee inclined too doo good. So then, let vs marke that the summe of the things heere spoken, is, first that wee should forsake all manner of trades too lyue by, which are not agreeing too Gods woord: assuring our selues that wee shall alwayes bee taken for cheaters before him, if wee vse any wicked trades, and that although wee haue good assurance that our calling is good and lawfull: yet must wee vse it in such wyse, as there bee not any rauening, craft, or deceyt in it. Marke that for one poynt. Agein, let vs vnderstand, that there is no excuse for vs before God, inasmuch that although wee alledge famine, pouertie, or necessitie: all that will not serue too acquit vs, but that wee must set our hand too labour, that wee may earne our lyuing lawfully, and forbear too profit our selues by other mennes losse. Finally, besydes as it were the bynding vp of our handes from dooing any man wrong, and from blysing any pretie shifter & slyghtes too get other mens goods: let vs haue a regard too doo good. Yea and let vs haue a speciall care too succour such as want: howbeit so as it bee with the thinges that God hath giuen vs of our owne. For those are the offerings and sacrifices which wee must make vnto him, in acknowledgment of his benefytes. And wee knowe that Almesdeedes are called Sacrifyces. Therefore when wee doo them, wee must protest with an vnfeyned and trew meaning hart, that wee come too doo homage too God for the thinges that wee hold of him. And if there bee any theft in our hands, it is certaine that our sacrifyces shall bee vncleane, & our almesdeedes shall bee turned into lothsomnesse. Then let every man beware that he doo not pill and poll with the one hand, too giue of it anone after with the other: but let every of vs haue both our handes cleane. No: ther let vs haue a dubble hart, but labour with all bypightnesse to earne our lyuing in such wyse, that if God send vs any profit by it, wee may take it as his free gift. And in good sooth, Moyses also forbyddeth vs too father any peece of our gayne vppon our owne running, or vppon the labour of our handes: for God will haue vs to bee beholden to him for all. Therefore when wee doo any almesse, let it bee with this protestation, not onely with mouth, but also in hart and deede, namely, that according as our Lord hath shewed himselfe liberall vnto vs, and bestowed vppon vs, and giuen vs ouer and aboue wherewith too serue our owne neede, wee bee willing too doo him homage with it: and let vs shewe in deede, that wee intend not too keepe too our selues the thinges

G. i.

that

Deut. 8.
d. 17.

that he hath giuen vs, but doe put them too the blis whereto he hath ordeyned them, that is too say, too the releewing of those that haue neede of them.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faulces, praying him too make vs feeble them better, so as wee may bee saye for them, and aske him forgiveness of them, and profit more and more in his feare, that heying withdrawen from our fleshy affections, wee may continue in his feare and loue, too the intent too profit more and more in the keeping of his holy commandementes. And so let vs all saye, Almighty God heavenly father. &c.

The xxxii. Sermon, which is the twelfth.
vpon the fourth Chapter.

29. Let no filthie speecche proceede out of your monthes, but onely such as is good too edifye, as neede shall require, that it may giue grace too the hearers.
30. And greue not the holy spirit of God, vvhaby you bee sealed for the day of redemption.



That Ipaule correcteth a vice heere which is very dangerous, and yet notwithstanding so common as can bee among men, because they see not at the first what harme it bringeth, and therefore doe take leaue the easier too doo it. For it will bee sayd, that too both pleasant talke, and in the meane while too think no man no harme, is a thing that may bee abidden: as who should say, it were possible too poison our neighbours mynd, and yet for all that, it should bee no harme. And hardly may men bee perswaded that it is so, notwithstanding that the holy Ghoste haue sayd it. I say that when there is any light or leaue out, as thinking too giue libertie vnto euill: it is all one as if talke were ministered

admitted too popson mens soles. Nowe then it behoueth vs so much the more too mark what is told vs herre: for Saint Paule termeth it filthie and leaud talk, which cannot but infect. Open will deny it (as I sayd afoze:) but experience sheweth sufficiently, howe it is not without cause sayd in another place, that euill woordes corrupt good man-^{1. Cor. 15. d. 33.}ners. Though wee weere neuer so modest, chaste, cleane mynded, and giuen too good: yet if wee admit wanton talk, it percereth euen too the bottom of the hart, and wee bee affected with it before wee perceiue it, in so much as it marreth vs utterly. And in very deede if a woman giue eare too the messages that are brought hir, tending too seduce hir: a man may well say shee is a harlot alreddie, and the thing it self is manifest pnowgh. Then is it certain that all vnchaste and leaud speeches, are bawdie tricks: and although the parties that are so giuen too casting forth of such leaud talk, doo it not alwayes of that mynd: yet of what intent so euer they doo it, Satan is the author of it. And (as I sayd afoze) if such vnchaste and looce talk haue full scope, needs must wee bee popsoned out of hand, and the mischief haue his course. And therefore not without cause dooth Saint Paul forewarne vs, that no Vncleane speeche, or (as I sayd afoze) no filthie speeche proccede out of our mouth. And on the contrarie part he setteth downe, that wee haue sufficient matter too talk of one with another: that is too wit, too euilse, that men may fare somewhat the better by our communication. Accordingly as euen the heathen men can say, that it dooeth one good too bee in such a mans companie. And why? For he shall euer heare some good sentence, and he neuer goes from him without carpyng away of some good. And it is nature that wo-
meth them to say so. Therefore let vs learne too abhorre and shun such plaginefle, when a man shall haue his tunc so looce too speake woordes that smell of the pump (as men say), and one shall hold the one syde, and another the other, and that in stead of recepyting good, a man shall feele himself too bee stung by Satan. And in deede, of a very truche token such woordes enter into our harts ere we be aware of them, they be stings that Satā giueth vs in secret & vnespied. Seeing then that they be so, can it be sayd, that such a man is worchie too bee heard? Should wee not hate him rather as a deadly plague?

See then that the thing which we haue too mark in the first place, is that our Lord hath giuen vs tuncs too make one another priuy of our myndes, and that is too the intent we should make them serue too
Gg. ii. the

Psal. 16.
c. 9. &
57. b. 9.

the benefite of our neighbours, and therefore ought wee to employ them wisely. And the thing which is the means too better our hearts and myndes one too another, ought too guide all the rest, as having the superiouritie ouer them. On the other syde, not without cause is it set down by the name of giuing, too shew what reason, wee ought too employ it; and somewhat else, namely too the honoring of God. Therefore if wee looked well vpon the order of nature, it ought too bee sufficiently printed in our hearts, that our wordes should bee necessarie, and too the furtherance of our neighbours welfare and profit. The first point therefore which wee haue too heare in mynd, is that our Lord will haue all the partes of vs too serue too doing good, and specially our tongues, so as the drift of all our talk bee too edify. As for example, one hath neede of Counsell, another of warning, another of reuoking, and another too be put in mynd of some thing, or else to be taught, because he is deeply ignorant; and again, is it not too, all things in this preferendly. Certain it is that the principall thing which wee haue too looke vnto, is too teache the ignorant, and too shew them the way of saluation. Besides that, if any man misbehaue him selfe, so as he bee negligent and slothfull, he must bee spured forward by good exhortations; and if he bee surly, hee must bee shamed, (as much as may be) that it may bring him backe too the service of God. Again, a man must comfort such as are in heavinesse, and giue counsell too such as are in distresse, too the intent they fall not into despair. Too bee short, wee must intreat too hold backe the poore soules that should else go too destruction. And of all others that is the principall benefite. But yet if wee see a poore man that is like too bee deceyued, wee must giue him some warning of it. And when wee bee once come too that point, it is certain that wee shall giue our selues continually to the benefite and behoof of our neighbours, yea even infinite wages, as well in respect of the bodie as of the soule.

And let vs see now whether wee haue not sufficient ground and matter too worke these things vpon. Wee cannot go one step, but wee see how one hath neede too bee spured, another too bee reuoked, the third too bee comforted, and another too bee taught. If wee hold our tongues at all this, and care nother for the bodie nor for the soules of them that are linked too vs, and with whom wee ought too be united as the fingers of a hand, is it not an open displeasing of God, when wee abuse the naturall use of our tongue in such wise? And there-

Therefore let vs keepe vs from muttering of the thing that wee might too far forth blame by, namely the means which wee haue too glorified God, by making confession of our faults, and by calling vpon him, and also by turning our neighbours turnes after so many sortes, as I haue shewed already. And so the first point which wee haue too make in this wayne, is the lawfull life, wherewith God hath ordeyned our louings, and how they ought too be applyed vnto by thereunto.

Now if wee bough too procure the furtherance of our neighbours saluation, and also these temporall benefite and welfare: what a thing is it if wee leaue them by our disorder: and utterly quench the ind put away all feare of God in them? When wee seee Satan by our loose talk, when wee labour too before all honestie, when wee motte men too a beastly life: is not such despying of our louings an deterring of the good of mannes? Then let vs learne to too occupy our selves in good and necessarie talke, as wee eschew the despying of our felles with wicked conuersation, which are as bandes of trickes of Satan, too corrupt such as were well disposed too serue God. And so wee see that looke how many loose speeches passe in the world, so many spirituall paynings are there (as it sayes in Ioh 8) too corrupt good manners. And although wee cannot be made to better it: yet is it better in this world sufficiently proued yea by experience. Holbeert let vs not bee as fooles that wil not learne but by great harme: but rather let vs perceiue too what which is told vs by the holy Ghost.

And heere vpon wee may gather, that it is not too be thought strange, though the world bee now adays giuen too all looseness. If it seemeth too bee no euill at all to be testifying and scoffing talke, insomuch that men would make a vertue of it, and synde no harme at all in it. I yke while wee see a great number of lechers and straiters, whose wife is too put away all shame, that mannyng hee chemselfes at random, and become utterly shamelesse. Wee see too much in yle, and therefore no maruell though wee gather the frutes of that holcked and cursed licentiousnesse, which is too much suffered. And heereby wee see also, what is too bee thought of all wanton (and haule songs, and of loomakings: If a young mayd be (as it is too too commonly) too sing foolish songs of loue: shee will bee made a whoore, euen before shee knowe what shee hath done. And so is shee

(Imboweden and ynfurmed too all vnharmefullnesse, and the deuell getteth possession of hir before shee knowe what chastitie meaneth, and how horrible a thing it is to put sooth herself too such leandnesse, and too breake hir fayth and troth which shee shall haue pygheeb, when shee comes too mariage. Before a maye can bee able too discerne all this: shee shalbee utterly mard aforehand, if shee acquaintance herself with leaude songs. And it is wonder that this mischeef can not bee repressed. Whereby it appeereth, that Satam laboureth in that behalf, and strepeth himself too the uttermost, knowing that he hath vs at a great aduantage, if he may so loose his cursed cockles, too corrupt our good manners. For surely if the diuill wought not in it, wee myght more easily deale too dispatch and rid away all those ribatowpies and filthinesse out of remembrance, which are as deadly plagues, as I haue sayd afore. But it is impossible. For though there were soer punishers for it than there is: yit both wyues and maydes had leuer go too prizon, and too bee taken for harlots, than too correct that vyce, which is the corrupter of the whole troupe, and too hydle their cursed tongues, which serue for nothing but to infect all things with that filthinesse. It is most wofull standing, wee shall haue the lesse excuse after such warning; and vs for them that stop their eares, and will needes harden their hartes against the holy Ghost. They shalbee dynen too pecks on account, not only for offending God so many wayes, but also for poisoning of folkes soules after a sort, which is a thing much more heynous and horrible, than if they had murdered their bodies. They that doo but poison beastes, shalbee dynen out of the world, and they deserue it well. And what shalbee doone too them which not only slea the bodie with their poison, but also make assault vpon the soule, and cease not too corrupt all goodnesse and all feare of God, yea and all honestie (as I sayd afore) by their leaude talke.

Persee then that the thing which wee haue too remember in this streyne, is that in asmuch as God hath appoynted our tongues too such vse as wee haue heard, that is too wit, too the seruice of our neyghbours, and too the benefyting of them both in bodie and soules wee must imploie them diligently thereunto. And therefore let vs a-bone all things keepe vs from infecting of those that were inclined too serue God, and from thrusting them out of the way by casting sooth such speeches before them as may take their goodnesse, & prouoke the

sheweth, yet thus make them more licentious and negligent. For
 such speech corrupteth good manners many waies. There are some
 waightspackers too beset, that are flatterers of God. And if
 they bee warned too have any remembrance of their doings: and say they,
 God pardoneth much for this. Again, other some come not too such ex-
 tremities, but yet will they lessen their faultes, so as they shall bee but
 veniall sinners with them. Other some doe take all things: and all o-
 thers generally will say, Truly, wee must not bee so carefull, God
 will not have vs too true so sadly, for what is a thing more than? Is
 this to bee lawfull for vs too though within a while. And their
 speaking after that manner, is too burie all feare of God by little and
 little. These see then that many sectes of such folke, as many ma-
 gistrates, doe shew themselves too much; and they bee as many
 examples, that let us know are popes too much meaning
 to doo withall. And therefore let vs stand, vpon our garde in that
 behalf. And first of all (as I sayd) let every man beware that he
 speaketh chaastely, and use none other than honest speeche. And there-
 notwithstanding let vs stand as diuels, which lett out the matter after
 that fashion; notwithstanding that for their mirthes sake they bee
 fustian too, and forsworne also for well of true toke. (¶ I say
 doe.) He is a good fellow, he will make all the companie merrie,
 although as men are desirous too have such folke, too tickle their
 eares by making foule their iellies and balances, and such other like
 things which beame too shet them out of our doores. For wee would
 not willingly hold by our throte too a dagger, when wee saide it by a
 another would goe for one too much our bodies. And why
 then doe wee long time too have our soules murdered, which is much
 more? Therefore let vs eschew such folkes as can doe nothing but
 quarrel and put out the feare of God in vs, and make vs shamelesse
 and hard hearted, and bereave vs of all honestie, and shamefastnesse,
 for feare least God pay vs the wages that wee deserve, for having a
 acquaintance and familiaritie with such people: and therefore let vs doe
 our inward that such plagues may not reigne among vs. Be not de-
 ceived, (saith Saint Paul) speaking of such scoffers, which
 shall but too make our mistes, too bereave vs of all remembrance of con-
 science; too abate the feare of God in vs, and too abuse vs in such
 doings, as sin may delight vs. Beware (saith he) that none of you bee
 deceived by lying waies, because it hath bin a common thing in

1. Cor. 15.
 d. 33-

all ages. And therefore let vs put Saint Pauls counsell in vs, and not onely let euery of vs keepe good watch that he bee not surpysed: but also let vs haue a care too keepe other folkes from beinge caught after that fashyon. That is the thing which wee haue too remembere heere.

And wee see what he sayeth, namely that wee bee weake enough, yea and too weake: yea and so sayed in euill, as is horrible too see: and therefore when wee coust too recorde still some newe lesson (of leaudnesse,) and are quickened and spurred vp by others, is it not as if a drunkard hauing well stuffed and filled himself already, euen till he bee redye too burst, should seeke still too promouke his appetyte, that he myght drinke and lade in more newe againe: Soo then, is not euery man sufficiently giuen too euill of himself, though there were no leaude songs nor vnchistie talke at all: But when the diuell synneth any gap open, and can drawe vs further too naughtinesse by his flatteries, so as he can harden vs in it: I pray you too wee not giue him the vpper hand of vs, so as we be wholly at his pleasure, that he may drine vs and draine vs whither he listeth.

Now here vpon St. Paule addeth, that vvee must not grieve the spirit of God, wherwith vvee be marked and sealed against the daye of our Redemption. Heere is yis one declaration more, which ought too touche vs nearer. Tru it is, that the things which haue bin spoken, ought well of good desert too bee thoroughly mynded. For what a thing is it for vs too peruert the order of nature, by applying our tongues too the cleane contrarie, which God hath appointed to his honour, and too the benefyte of our neyghbours: And againe, too bee guilty of infecting all men with our filchinesse, of peruerting those that were giuen too the seruing of God, and of prouoking those persons vntoo beastly vnhumane fastinesse, that had some shame and honestie in them: Should not this moue vs sufficiently, if wee were not too too blockish: But St. Paule telleth vs of a thing that ought too scare vs yet much more. Grieve not Gods Spirit (sayeth he,) And why: For wee bee marked with it (sayeth he) and it dwelleth in vs, and sealeth the hope of our saluation in our hartes, and it is also the seede of lyfe, which wee haue too warrant vs our everlasting saluation. Now it is certeine that when wee take such libertie both too doo euill and too speake euill: it is a fyghting against Gods spirit as much as in vs lyeth, and a choking of the lyght which he hath kindled in vs, & a takinge of

of the hynde in our teeth too doo all naughtinesse. And that cannot be a doore but too his griefe. This is the thing which S. Paule intenceth too say heere.

Howbeit let vs marke first of all, that he speaketh heere after the common maner of the holy scripture. For wee knowe there are no passions in God. It is the propertie of men too bee sozie and greued: God is unchangeable. Notwithstanding, bycause wee conceiue not the byghnesse which is in him, and that his maiestie is so infinite, as wee cannot come neere it: therefore bleth he that similitude, euen for our rottenesse sake. Therefore when as it is sayd, that God is prouoked too wrath, it is not for that there is any moodinesse in him: but too make vs hate the euil, bycause we fyght agensit God in transgressing his lawe, and that is all one as if wee would prouoke him too anger through our synfullnesse. The scripture then meaneth not too make God subiect too any change, when it sayth, that he is angrie or sozier but it leadeth vs too our owne dooings, too the intent that our vices should displease vs so much the more, and that we should euen abhorre them. And heere Saint Paule speaketh not only of Gods anger, but also sayth, that the holy Ghoste is sozie or greued. And why? Wee bee not Gods children (as he speaketh of it in the Epistle too the Ro-
Rom. 8.
b. 9.

manes,) except his holy Ghoste dwell in vs. For are wee moorthie by nature, too bee mustered in such aray as too bee fellows with the Angells: wee (I say) which are but rottenesse, and moreover cursed in Adam, and chyldren of wrath: Howbeit, God by his holy spirit calleth vs too this inestimable honour and dignitie of beeing his chyldren, so as wee may call vpon him as our father, and haue familiar resort vnto him. That therefore is doone by the holy Ghoste: and for
Rom. 8.
c. 15. &
Gala. 4.
a. 5.

the same cause is he called the spirit of adoption: For the inheritaunce of heauen belongeth not too vs, but in respect that wee bee Gods chyldren. Wee bee not so of our selues and by nature, as I told you: and therefore it followeth that it commeth of Gods free bestowed goodnesse. Now hee sealeth vp all this in our harts by his holy Ghoste: and that is the cause why it is sayd, that wee haue a mortall bodie. The thing that is ment heerby, is not only our feete, hands, skin, bone, and flesh: but that there is a lump of corruption in vs by reason of the dwelling of sin in vs, which bringeth nothing but death. For haue wee liued any tyme. wee go away intoo dust and cinde, and there is not that man which seeth not himself alreadye beleegeged with a hundred deaths, considering

considering the bitterness and intolerable torment wee bee subject. Again, age makes vs to stoope, so as we perceiue a long troyie steps hand how we be fittioned too come too our graue. Seeing then that wee perceiue such a number of deaths all be one straight way to our biers, and a much greater dungeon in our soules: how should these things that God would take vs by intoo his kingdome? But Saint Pauls sayth, that the spirit is lyfe. If there bee but one graine of one sparke of the spirit of our Lord Iesus Christ in vs: let vs assure our selues that wee shalbe partakers of his glorie: for so he sayth, who hee is raised agerin from the dead, and hath gotten the upper hand of death by his holy spirit. After that manner are wee quickened with him, trusting till wee bee deliuered from all the corruptible nature that compasseth vs about. And now S. Pauls sayeth; that wee bee sealed by the holy Ghost, as is sayd of it, in the first chapter hereofore, and in other places before, as in the second to the Corinthians. And this ordinance is very fit. For although Gods promises ought to be of sufficient comfort; yet to haue full credit with vs of ourselves: yet notwithstanding, such is our misbelief, that wee cannot giue credit too them, nor rest vpon them, till they bee confirmed, and warranted intoo vs, so as wee may say, behold, it is euen God himself that speaketh. But what sayth hee? On the one side wee be soe possessed with distrust: & on the other side we be alwayes doubtfull and misgiuing, and cannot rest vpon the things that are told vs in Gods name. By reason whereof his promises are alwayes vnmarryable, vntill he print the in our hearts, which thing he dooth by his holie Ghost. For as a peece of euidence is made up identical by setting too of the seale: so God warranteth his promises of our saluation in our hearts, by signing and sealing of them there with his holy spirit. That then is the cause why it is so often sayd, that Gods spirit sealeth vs by the inheritance of our saluation in our hearts. And for the same cause also is he named the earnest penny, in another place. For when a bargain is made, although there be no present payment scene, yet if an earnest penny bee giuen, the bargain is concluded, and the chapman cannot say afterwards, nay, I repent that of my bargayne, and I will forsake it: neither can the other say, I buying my selfe deceyued and otterseene, and therefore I will rather keepe my wares still: but eche of them is bound; the one too make the money, and the other too deliuer his wares. Euen so is it sayd, that Gods spirit is the earnest penny of the life of our soules. And why? For

2. Cor. 1.
4.22.

2. Cor. 1.
4.22.

(as I sayd) God by oath himselfe intoo vs in respect of our infirmities, whereto wee bee too much inclined. In deede it is not for that he oweth vs any thing : but wee haue so much the more cause too magnifye his goodnesse, in that he is so free harted as to bind himselfe willinglye intoo vs, whereto he oweth vs not any thing, and vouchsafeth too assure vs. of it, because he seeth vs so feeble and weake. I saye as when he sweareth : it is not for that he on his owne part needeth too adde any thing too his single woord : for he himselfe is the truth, and the thing that cometh of him must not bee doubted of. It might seeme therefore that the oath which he maketh is superfluous, and that he dooth but abuse his owne name. (No :) but he dooth it because he seeth vs weak, and that wee haue neede too bee hild by many wayes, and specially because he seeth vs giuen too misbelieve, and therefore that he must bee sayne too remedie it. So then, whensoever God sweareth, wherin he saith intoo vs for pitie of our wretchednesse : and the sealing and ratifying of his promyses in vs by his holy spirit, is euen by cause it is impossible that wee of our selues should beleaue him, and wee could neuer bee sure of the thinges that he promyseth vs, to call vpon him, and too overcome all the temptations of the world, untill he thus hath saide. And therefore wee haue so much the more neede too heere this text in mynde, where St. Paul saith, that the holy Ghost sealeth in our hartes.

And herupon wee may gather a good lesson to humble vs withall, namely, that wee shall neuer yeeld God the chiefe honour that he requyeth at our handes, except he himselfe make vs too it, and giue vs grace too discharge it withall. The thing that he requyeth above all other, is, that his woord haue all authoritie ouer vs, and that wee yeeld it such reuerence, as he may no sooner speake, but wee shall by and by answer, Amen : that is too say, as there may bee a ryght (or full) accord betwixt them. That is the obedience of sayth, which is the cheef sacrifice that God requyeth. But contrariwise, on our part there is nothing but replying agaynst Gods woord, wee bee full of lustes ; and although wee seeme not too make bitter resistance agaynst him, and too play the mad beelomas as many doo : yet are wee giuen to a number of wicked imaginations, as we see, in so much that some are as to were frantike, specially when a man speakes too them of God, for then will they haue their mouth open too spew out their blasphemies, and too enter into disputation and debate, shewing them-

selues

Wherewith befalling too receiue any good doctrine, and wher-
some shall not inuoluntarily fire and outrage, but yet they see his wisdom
ouercometh them, & in the night time when the due care, good con-
science is the other. But because the ends stand, neither the one nor the
other doo give glory vnto God in receiuing his word with such be-
trunkle as they ought to do. Therefore let vs acknowledge our
owne negligence, and bee sorie for it, saying wee prouoke Gods dis-
pleasure, in not receiuing him the honour of thinking him too becom-
fast and true. In deede we shall not say in speciall sort, that his word
is haplesse, we will not accuse him of leading and deceyting, but yet
he protesteth that we doo him as much wrong as that we can doo; if
wee credit not his sayings: How long will this people stander ouer

Num. 14.

b. 11.

Iohn. 3.

d. 33.

(sayeth he,) and rather of mine bondage: It is a chastisement which
he maketh there by Peoples, and in many other places of the scripture.
And surely if Saint Iohn say ing bee true; namely, that when we
believe God, we set our faces vnto the east, & that is to say, we
oppose him to be sayd fullen darkness, so if we haue not such a
ground to saye in our sayd, & that God is not in such a
handes as too make vs too make our felices wholly and so is to saye
any thing saying: it is all one as if we counted God a lye; insomuch
that although we would had and as hope too offer any such thing
true, yet dooth he complaine that we haue done him the like reproach,
and notwithstanding cause. And therefore wee see what foolishness there
is in our nature, until God remedie it.

Furthermore whereas he sayeth, that the holy Ghoste becometh
promises after that faith in our hearts: let vs understand that as he
be cause he hath becomen too chooseth vs. Wee haue seene already how
sooke he calleth vs too him, and in ygherment vs with the touch
of his Gospell, according too his choosing of vs before we were
born, yea and before the making of the world. Therefore let vs un-
derstand that Gods spirit is a speciall gift, which is not bestowed
vpon all men indifferently, but is referred as a treasure for his children
whom he hath chosen. And for that cause wee ought to desire it all in
might the foreknowledge, that he is the spirit of adoption: Also the
unbelief which is throughout the whole world; giueth an euident
proue of our Gods goodness, in that is hath pleased him to engrave
his word in our hearts. For it is certeyne that in all such as fight a-
gainst God, or which bee as yet beate, and so carelesse that he

Rom. 8.

c. 15.

moore

And yett we knowe them: wee see what wee bee of nature, and
 what wee should bee fully if our Lord by his merities sake had not cov-
 ered us with his holy spirit: And so wee see what wee have the heare
 of him: **Wherfore** whensoever the doctrine of our saluation is
 uttered; let vs be wate that wee presume not any thing vpon our
 vnderstand and policie: but let vs bee small and lowely, that our Lord
 may daily giue vs by his his holie spirit. And when wee perceyue
 ourselues haue receyued such grace already: let vs not burye it; but let
 vs giue the praise of it too him that becometh it. And on the contrarie
 part, when wee see many people sitting, bound, and vniuerselle, and
 that sometimes we see to see a ship that is ready too topple ouer,
 and too be sunk in the bottomes of the sea: when wee perceyue our selues
 too bee troubled: let vs consider our vniuers frapty, that although
 wee haue bin scaped up in Gods mercy, yett still there bee no needfall
 need in our hartes, except Gods mercie be there: and therupon let vs
 come too the restedy, and pray God that keepe the fowls that he hath
 set downe from choking, and the assurance of our heritage from e-
 uer intaring vs: that although Satan stryue himself too the vni-
 uerselle, too destroy that which God hath put vnto vs, yett it may bee
 strengthened in vs from day to day, and needfall for vs. And so wee
 see what wee haue too haue campt in vs that God will surely
 shew vs be shew and marked by Gods spirit.

And now be warned vs, that it is too heynous a crime too greene
 him, yea & to intollerable a trecherie. I haue told you already, that this
 sinfullie tyranteth not to impute any speckle pallie on Gods spirit:
 but too put vs too shame, and too make the heart too stand up vpon our
 heate. Behold (sayth the apostle Paul), Gods spirit hath chosen his
 dwelling place in vs, (according as it is sayd in another place, that not
 only our soules, but also our bodies are the temples of the holy Ghost)
 and he is glad too bee in vs, and too abide there, and too make vs his
 continuall home: now then if wee fall too sleeping of him, as though
 wee myght too chace him and banish him from vs, is it not too vni-
 uers a dealing? And yett notwithstanding, when wee see such affirmations
 of our selfe, when wee see leane too corrupt our selues by leane
 and loose talk, and when wee see too haue other naughty meanes
 too turne vs aways from the face of God, and too bring our consci-
 ences asleepe: it is all one as if wee intended of our purpose too chace
 away amongs ourselfe Gods spirit from vs, and too say, wee will haue

1. Cor. 3.
 d. 17. & 4.
 d. 19. &
 2. Cor. 6.
 d. 16.

ng

no more acquaintance with him. But wee not neede be much troubled with cursed creatures, when wee overshoot our selves so farre. That then is the thing that St. Paule had an eye vnto.

Therefore whensoever wee bee tempted into euill, and the diuill laboureth to make vs take pleasure in it, that all remoyse of conscience maye bee put away: let vs call too mynde the things that are spoken here, and say: What now? Thou reioycest: And wherein? In the serving of Satan: and on the other syde thou ledest him goe as in thy lyfe, the earnest penny of thy saluation, and the foundation of the felicitie which hath bin purchased so deere for thee by our Lord Iesus Christ. Let vs thinke aduizedly vpon this. And moreover it is certain, that every faythfull man ought too feele the thing that is declared here. For if our Lord haue couched vs, and giuen vs the feeling that is spoken of here: it will bee a griefe vnto vs when wee bee tempted into euill. And in the thing that holdeth vs in awe, is the spirit which watcheth and wardeth vs withstand the enemy. And if wee go about too kill this benefyte, that is too say, this testimony that God giueth vs, it is al one as if wee greued the holy Ghost. This then is a most certain experience, and such a one as sheweth vs that the thing which the holy Ghost hath put into vs, is utterly against all euill, and that there must needs bee a battell and stryfe betwixt them, inso much that none of Gods children can sit, but shall by and by be stirred vp too feare, and too say in himself, Alas, where shall I become? In what pleygh here I brought my self: what shall I doe? And that is the forsaith that Saint Paule speaketh of, which wee must not turn. But if wee nevertheless go on still in euill: it is all one as if wee took pleasure in spurning and chiding a king of Gods spirit. The Prophet Esay sayeth, wee provoke Gods spirit too bitternesse, when wee refuse the good doctrine that he speaketh afore vs. But St. Paule passeth yet further here. For it neede it is a kind of provoking God too much, when wee peele not out his doctrine, which is a surety of the care which he hath of our saluation, and of the love that he beareth vs. But wee must come too the considering of many sins by himself. God hath vouchsafed to ingraue the beleeffe of his Gospell in my heart, too the intent I should bee sure of my saluation. And how dare he that? By vouchsafing to chooye mee for his house, and too dwell in mee by his holy spirit. And then if I had not this grace: it is as much as if I were to estrange my self from

2. Cor. 7.
c. 10. 11.

Esay. 68.
c. 10.

from God indifferently, And therefore let vs beware of such enemie,
and let vs hold our selues in awe.

And therewithall let vs marke also howe Saint Paule addeth for
the last moode, that Gods sealing and marking of vs after that man-
ner by his holy Ghost, is againt the day of our redemption. Here-
by he sheweth vs, that if wee will well overcome Satans allure-
mentes, and the lustes of our flesh, and all the temptations of the
world: wee must alwayes mynd the beauntifull life that is promised
vs, and wherunto we ought too trauell. Now then, Gods spirit (sayth
St. Paule) is not giuen vs too bee withdrawen from vs agerin when
wee haue once felt his grace and power: but too the intent that the
seale and print of him should abyde with vs even vnto the day of our
redemption: that is too say, tyll wee bee deliuered from this transi-
torie life, and from all the miseries wherewith wee bee besieged. Now
therfore seeing that God hath giuen vs his holy spirit, too guide and
gouerne vs both in life and death, and with intent that wee should ne-
uer bee depriued and destitute of him: Let vs looke well too it, that he
may alwayes keepe the possession that he hath taken in vs, and wee
also inioy that inestimable benefite of his continuing with vs for euer,
that he may guide vs, and hold vs alwayes vp by strong hand, during
all the course of our life. The cause then why Saint Paule doth pur-
posely call vs backe too the last day, is too make vs lye soberly, kno-
wing that like as wee haue neede too bee guided throughout by the
power of Gods spirit, so if wee bee depriued of it, and estranged from
hym, and left destitute of his grace: it is too bee feared, that wee shall
fall into a reprobate mynd.

As touching the day of our redemption, St. Paule by that word
indicates the happynesse which wee hope for, and which is hidden
from vs as yet. It is truo that wee were redeemed in the person of
our Lord Iesus Christ: but wee inioy not that benefite as yet. Wee
may well say, Iesus Christ is our Redeemer, that is to say, he hath de-
liuered vs, and set vs free from the bondage and subiection of death &
sinne wherein wee were, by paying our ransome, and by making our
attonement. We see then, that wee bee redeemed as in respect of the
sonne of God: for he hath performed all that was requisite for our de-
liuerance and saluation, as he hym selfe anotheth with his own mouth.
But when wee come too our selues, wee fynde not thys redemption
there. And for that cause, as well in thys place, as in the eyght too the
Romans,

Iohn. 19.
c. 30.

Rom. 8.
8, 24.

Romanes, Saint Paule sayth, that the last day, wherein Iesus Christ will appeere, is the day of our saluation and deliuerance. And why? Wee see what a number of miseries beset vs round about: yea wee carpe them with vs, and they bee inclozed in our bodyes and in our soules. It becometh vs therefore too seeke a better state, than that which we see heere. And for the same cause is it sayd, that our saluation lyeth in hope, and that wee hope not for the thing that wee see: but that God intenseth too seede our hope. And whereas he sheweth not the things too our eyes which he promisseth, and which it becometh vs too waye for at his hand: it is too the end that although wee bee forloyned wretches in this world, yet wee should not ceasse too reioyce in him, knowing that wee shal not bee disappointed in waiting for the heritage which he hath purchased for vs. And so yee see what is ment by the woord Redemption which is set downe heere. Wherefore let vs learne too bee so armed and fenced with Gods spirit, too fight ageinst all Satans temptations, as he may neuer spide vs wounded, nor out of order. And that that may bee doone, let vs pray God so too ingraue his truth in vs by the same spirit, as wee may get victorie by it, and ouer come all that is ageinst our saluation, and that we continuing in our vocation that God calleth vs too, may take courage and bee patient untill our Lord Iesus Christ (who is our lyfe) doo appeare, that our lyfe and our full happynesse may also bee manifested in him at his comming.

And now let vs fall downe before the maiestie of our good God, with acknowledgment of our fautes, praying him too take vs too merrily, and not too impute the great number of our finnes vntoo vs, whereby wee bee blame woorthy before him, but rather too beare with our infirmities, and too elenze vs of them from day too day, that wee may growe and increace in all his gracious giftes, and put farre from vs all euill that may seduce vs and thrust vs out of the way, and that by that meane wee may draw neerer and neerer vntoo him, untill wee bee fully knit vntoo him at the comming of our Lord Iesus Christ. That it may please him too graunt this grace, not onely too vs, but also too all people and Nations of the earth. &c.

The xxxiii. Sermon, which is the thirteenth
 vpon the fourth Chapter, and the first
 vpon the fifth Chapter.

31. Let all bitternesse, and hastinesse, and wrath, and roring, and iniurie bee put from you, with all spytefulnesse.
32. And bee yee gentle one too another, and kynd harted, forgiving one another, euen as God though Christ forgave you.

The fifth Chapter.

1. Bee yee therfore folowers of God, as deere children.
2. And vvalke in loue, euen as Christ loued vs, and gaue himselfe for vs an offering and sacrifice vnto God, for a sent of good sauour.



We knowe that all Gods children not only should bee peaceable themselves, but also procure peate too the bittermost of chrit power: and make attonement whereas was disagreement and stryfe, forasmuch as it is the marke that our Lorde Iesus Christ hath giuen vs. Now if we ought too recontyle those betwene whom there was any secret grudge: much more ought wee too abstepne from all mouing of de-

bate. For what authoritie or meanes shall wee haue too bring them toogether which are greewed one at another, and too let them at brotherly attonement, or too asswage their choler, when they bee moued with some ouer viherent passion: if wee our selues bee full of stryfe and tribble, and giuen to crying, roling and storming: So then, net without cause dooth Saint Paule declare, that all bitternesse, vvith testynesse, and anger, and cursed speaking, ought too bee put a-vvay from the faythfull, euen vvith al spythfulnesse. For he setteth before spytefulnesse heere, as the roose that feedeth the frutes which he speaketh of. And by that word he meaneth such a Churkynesse

as maketh every man too bee given too himſelf, and too true alone without regard of others. For it cannot bee but that the man which loueth himſelf ouer much, muſt needs diſdayne his neighbours, and ſo ſhake them of, as no gentlenelle can bee gotten at his hand. Then if wee intend too auoyde ſtrife and quarelling, wee muſt begin at this poynt of putting away churliſhneſſe, and conſidering that God hath linked vs toogether, indeuer every man too maynteyne peace and freendſhip, & regard thoſe whom God hath ſo inhonored as too make them his children, or in leaſt wyſe created after his owne image. That is for the firſt poynt.

Now out of this Syppefulneſſe ſpringeth Bitterneſſe, which is, when wee bee wayward and eaſie too bee moued, and there reigneth ſuch a ſcornfulneſſe in vs, as we thinke all the world to be our vnderlings, and that other folkes are nothing in reſpect of vs. When wee bee puffed up with ſuch pryde, it cannot bee but that wee muſt needs bee bitter, and by and by bee out of patience at the ſtirring of every ſtraw, if it bee too our miſpkyng, and take all things in yll part, and ſeek occasions of inquietneſſe. According as wee ſee a great number, which are not contented with chiding when any wrong is doone too themſelues: but althoughe the matter touch them not, doe ſeeme too bee ſet as ſpyes too marke if there bee any thing too checke at. In deede if a man ſpeake but one word that miſpkyes them, they wil not in any wyſe be quieted, but are ſtill ſpyding fault with every thing. And howſoener the world go, they muſt needs bee meddling where they haue nothing too doo: for they bee of ſo ſroward a nature, that they will bee quarelling for the furtheſt ſtraunger in the world. But if the matter concerne themſelues: though a man labour neuer ſo much too pleaſe them, and too doo the thing that may content them: yet will they euer miſpkye of ſomewhat: and if a man aſke them the reaſon why, there is none other too bee found but their owne cankered ſtomacke, bycauſe they haue conceived a rancour, and are puffed up with pryde too eſteeme their owne ſelfwill with diſdayne of others. Wee ſee then that Saint Paule hath ſhewed vs heere the trew remedies too hold our ſelues in awe, that wee may liue peaceably, and keepe our ſelues from entering into quarels and byaſes. A ſubiſtition will not only bid a man beware of the feuer or any other diſeaſe: but he will alſo conſider whereto he is inclined, and ſee what things may bee againſt him, and thereupon ſay vntoo him, beware of ſuch a thing,

athing, for surely yet cannot but fall into such a sicknesse or such an inconuenience, if you take not heed too your self. Now wee would bee heedie ynough too keepe the orders that are prescribed vs for the health of our bodie: but when it comes too the soule, euery of vs is negligent: whereby wee shewe that wee make none account of our saluation: and that is, because we consider not that on the one syde the diuell laboureth too seduce vs, and wee on the other syde are so straple, as wee neuer cease too giue our selues too euill, except our Lord haue armed and fenced vs with his word. So much the more therefore dooth it stand vs on hand, too marke the order that is set downe heere: which is, that too liue quietly toogether, and too keepe our selues from contention and stryfe: first, we must not bee blynded withy excellue loue of our selues, but rather indeuer too rid away all pryde, that wee may make account of our neyghbours, and liue meekely with them: for that will restrayne vs from being so bitter and testie in taking all things in ill part.

And hereupon S. Paul telleth vs, that when we be so purged withyn, both of hytchynesse & of bitternesse: we must absteyne from Hastynesse, & from wrath, and from roring. For here he setteth downe the subethieals of choler wherbyough men ouershoote themselves ere they bee aware of it, and afterward fall intoo rages that cannot bee stayed. For this cattle is behoneth vs too bee mortified, for then will it bee easie too alay the heate yea and euen too quenche it. But when wee bee so inflamed with wrath, all must needs bee full of thundering, and there will bee no measure of our anger. Wee see then that the thing in effect which wee haue too marke here, is that howasmuch as Gods chyldren ought too liue in peace and concord: they must, too the bittermoste of their power hyde all their passions, yea and consider what cometh of wrath and anger, namely that fyre is kindled, open warre preclaymed, many wordes escape which a man would wish in agein, and finally therof springeth incurable mischeef. Now then if wee looke well whertoo all our moodynesse leadeth vs, or rather carpeyth vs away: namely that the diuell taketh possession of vs, and holdeth vs in the the stocks, and that wee haue nother reason nor stay of our selues when we be so farre out of pacience: certesse we would stand vpon our guard, & not giue place to the diuel, as hath bin declared afore. Howbeit, that we may auoyd stryfe & debate, let vs learne to clenze our hartes of bitternesse and testynesse. And too bying that too passe, let vs

learne

H. ii.

learne too extreme well of those that are linked vnto vs, and vnto whom also we be bound. Thus yee see in effect how wee ought too put this text in vs.

And forasmuch as it is a thing as hard to bee kept as any, & a thing that dooth greatly hinder vs : therefore Saint Paule addeth, that it behoueth vs too bee myld, gentle, and courteous one too another. Where he setteth downe the contraries too the bitternelle and spitefulness that he spake of. And he bringeth vs backe too this principle, that in asmuch as wee bee men, God hath created vs after his owne image, and that inasmuch as he hath called vs too the belceff of his Gospell, thereby he hath marked vs new again, and there wee behold his image, which ought too moue vs too the Gentlenesse wherof he speaketh. Therefore let vs mark well that we cannot despyze the least that is, without dishonoring God. For (as I told you afoze) all men aye made after his image. Nowe were it tollerable that an earthly woym should esteeme it self so much, and exalt it self so farre as too let lycht by his maker: Let vs make no excuse in this behalf, for all that wee can alleage will stand vs in no sted. And (as I saye) seeing that God hath honored men so hyghly as too giue them so excellent a nature: it is good reason that wee should yeld honour and reuerence too his maiestie, and not tread them vnder foote by whom he representeth him self vnto vs. Agein, if a man consider him self well, shall he not see his owne nature as it were in a glasse, in all his neyghbours? (Wis:) For the greatest personages in the worlde, cannot say that they bee made of any other stoffe, than the rest of Adams chyldren are. Seeing it is so then, what cause haue we too bee so proud as too dispeyne those that are lyke vs, & are alyed too vs by such a kinned as cannot be woyn out: Howbeit, there is yet a more peculiar reason as in respect of the faithfull. For in them God hath ingraved his image new again, which was as good as defaced by Adams synne. Then sith it is so, let vs learne too bee gentle and courteous one too another, and not too bee so churkish, as no man may haue accesse too vs, nor yet so straunge and scornfull, as too separate our selues from the common aray and company of other men. This is the thing that S. Paule ment by the gentlenesse or courtesie that he spake of.

Nowe heruppon he addeth, Mercifulnesse. Let vs (sayeth he) haue compassion one of another. And this compassion stretcheth very farre, and is as it were the wellspring that moueth vs too gentlenesse. Wee will

will alwayes graunt that a myld spirit is a singular vertue, and one without the which we cannot continue in the world. And how may it bee mainteyned among vs: The onely meane is this compassion; that is too say, (the disposition of mynd which causeth vs too thinke) that when wee see any despyred person, yit is he our neyghbour, that is too say, our owne flesh and bone. Yea, but yit is he despyred, nother hath he any thing too bee esteemed for. Yit notwithstanding, the miseries that are in him, may also fall vppon mee. Then if wee consider that; surely our hartes will yit see the man that is brought too so great an afterdeale in respect of others: and whether he be weake of body, or haue some infirmitie of mynd, it will grieue vs and touch vs with pitie too reu his case. And so there would bee no gentleness in vs, if it were not for this compassion. Now then, put the case there bee a poore man that is fore diseased, or that is mopey and draggeth his winges vppon the ground: should hee bee held scope of for that? (No:) but contrariwise, if wee were not utterly merciless like wilde beastes: surely the very same ought to moue our bowels (as the scripture teacheth vs:) and too inclyne vs vnto pitie, at leastwise if wee haue our deteile. Again, if there bee any impediment of wit or mynd: (as for example, some sillie soules hath much more too vnderstand, one saying among a hundred, yea he is not able too discerne whyte from blacke:) if I haue not compassion of him, what letteth me to do it, but myne owne crueltie, which maketh mee too forget common kynnesse whereby God knitte vs all too together: Yee see then, that if wee haue any droppe of pitie, too keepe vs from reiecting them that are alpey vnto vs, and also from dispeyning them in whom there is any cause of compassion and mercie: wee shall not fayle too bee gentle and courteous towardes our neyghbours in all cases and at all tymes. To bee short, lyke as the myseries which God knoweth too bee in vs, do moue him too bee mercifull towardes vs: so the myseries that are in our neyghbours, ought to be as spurres too prick vs and prouoke vs to be pitifull vnto them. Yea and there is yit more: that euen their byres which inflame vs too choler and anger, ought too minister occasion vnto vs too pitie our neyghbours. I see some man that hath doone mee wrong: now it is the diuell that hath dyuen him therinto, & the wretched man dooth but vndoo himself, for he prouoketh God agens himself. Now then, if there were no more in mee but the common nature whereby God hath knit vs all: ought I not too bee softe at the hart,

h.iii.

Phil. 2.
2.1. &
Coloss. 3.
b. 12.

Phil. 1.
a. 12.
Colof. 3.
h. 12.

hath, when I ſee a ſoule chaſtiſed by ſuch a ſtrict and hot
deſtruction: 'tis verily. Therefore let none of theſe things care you
may which are done vnto vs, neither let vs bee ſo farre from them, as
wee too little thoſe that doe amille, namely, bycauſe they bee ſtricken
by Satan, and provoke Gods wrath, and ſight againſt their ſoule deli-
ueration. Behold then, the very remedy which wee haue too lightly
vnto and too keepe, is, that too bee gentle, wee muſt bee patient and
haue compaſſion, as is ſhewed in theſe dayes text. For there is none
of vs but he would gladly be borne withall: and withon that, he could
not tell how too lyne one day in the world. The perfectest man that
is hath yet ſome infirmities, inſomuch that if men ſhould deale alwayes
ther rigorouſly with him, he ſhould bee diſperned, yea and as good as
utterly diſgraced and defaced. Nay further, where is that man too be
found which hath not many infirmities in him, and would not ſay
bee greatly borne withall, (as neede requirerh) and that men ſhould
not ſhake him of, though he haue ſome vices that beſeue theſe things
drawing of themſelues from him? Now if wee would be ſayne bee
borne withall our felues: ought not wee alſo too pitie others? And
ſoothly when wee ſee a man hath ſome blemiſhe, might wee not ſo
thinke, I am ſubiect too the ſame verily when I haue ſifted all things
thoroughly, I ſhall finde other things in my ſelfe, that deſerue more
finiſh too bee conſidered: and yet would I ſayne bee borne withall,
though I were neuer ſo much corrected. Therefore lyke as wee would
that other men ſhould pardon vs: ſo let vs learne too pitie other men,
for they bee no more Angels than wee bee. That then is the thing
which S. Paule ment too bring vs too.

And thereupon he concludeth, that vee ſhould forgive one a-
nother. For if compaſſion go not alwayes afore, ſurely wee will
not let a finnes paynt go without examination and rigorous liſting
of it, and without vnmearſurable diſpleaſure, as experience ſheweth
in very deepe to much. Therefore a body ſhould not ſtirre a ſeate, but
wee would bee out of patience at it. And why? Bycauſe there is no
pitie in vs. But if wee bee touched with mercy, ſurely wee will eaſily
forgive, and let many things ſlip and paſſe (conſeene): and moreo-
uer wee will not bee lightly moued, but there will bee a byſſole to
hold vs backe, and wee will not reſuſe too admit them alwayes too
freendſhip, which haue ſo offended. That therefore is the order which
Saint Paule keepeth too bring vs too charitie, and too magnificence be

In the first of this is the whole summe of this Lesson. Too bee Gods children (saye I), we must loue one another, & be knit together in good agreement, that peace may bee maintained among vs. And how is that possible too bee? For every man is too much minded too himselfe. Againe, their humours are as farre differing as may bee. Their manners and conditions also are differing. Too bee short, wee haue infinite causes too put vs away, and too cut vs of from all company. And surely if every man let himselfe loose, Charitie shall neuer take place, but wee be further farre from vs. What is too bee doone then? Well, must first rid away all scornfulnesse and pride (as is sayd afore) and afterward bee cleayed from bitterness and stubbornnesse, so as wee fall not too bee cholericke and testie, but every man bypasse himselfe and subdew his owne affections. But this cannot bee doone, except wee bee gentle and kynd hearted, namely because wee bee created fashioned after the image of God, and knit together with an inseparable bond. Wit would not all this suffice, untill wee haue learned too knowe our owne infirmities, and that every of vs bee angrie with himselfe, because he seeth that he hath neede too bee quickened by, and that there bee many byces in himselfe of the same sort that are in his neighbours: and that therefore wee haue neede of this bond too hold vs fast together: which will then bee doone, when wee bee mercifull and pitifull. Now if common courtesie ought too moue vs too succour such as are in needellie: it ought also too bee of force too reuocyle vs. For when our Lord Iesus exhorted vs too bee mercifull: it is not only too the intent wee should releene the hungry and thursty with meat and drinke, or help by a man againe that is falne in decay, or that wee should succour every man according too our owne abilitye, and the parties neede: our Lord Iesus intendeth not that alone. Where it is that all things are comprehended therein: but he will haue vs specially too shewe mercie, in forgiuing the faultes that are committed, and not too bee so extreme as too shake of those vicerely which are not altoogither too bee commended, or in whom wee spye many byces. In deede wee ought not too flatter one another: for such frendship will not heare that, because it would bee but a loading of vs too our owne destruction. If a man bee a frend too another, and suffer him to overcome himselfe with meate and drinke, so as in the end he killeth himselfe: is it too he sayd, that his flattering of him after that manner, and his loading of all his foolish appetites,

Luke. 6.
c. 36.

is friendship : (Note.) So then, if wee see a pious man at the point too throw himself headlong into destruction, wee doo well shew our selues too bee rather traytors than freendes too him, if wee take not too plucke him backe.

The compassion therefore wheruntoo our Lord Iesus exhorteth vs, is not a rocking of vs asleep in our infirmities through flatteries but a holding of our selues in measure, and a tempering of our rigour in such wise, as oyle may alwayes bee mingled with our vinegar, as they say. That is in effect the thing whertoo Saint Paule means too bring vs. For although every man doo his best too bee pitiful, so as he may shew no ouer greate rigour tooards his neyghbours : yet is it as contrarie too our nature as any thing can bee. For (as I haue sayd a litle before) this selfloue of ours dooth so blind vs, that wee make the least scapes in the world, too bee heynous sinnes and offences unpardonable. By meanes wherof if any man anger vs, too our seeming his fault ought not in any wise too bee forgiven. So then, mercifullnesse shall neuer bee found in men, vntill they fyght it out too the vttermost, (ageinst their owne affections.) As for single teaching, it wil not boote in that behalf. Wee haue this (Churishnesse) so deeply rooted in our harts, that if wee bee told of our detour, it dooth but half moue vs. For this cause Saint Paule setteth Gods example afore vs here, who hath forgiven vs in his only sonne. And immediately therunto he addeth our Lord Iesus Christe, who spared not him self for our redemption and saluation. The thing then that can breake all hardnesse in vs, the thing that can mortifie all our exorbitant passions, the thing that can reclayne all our crueltie, pull downe all our pryde and loftinesse, and sweeten all our bitterness, is to haue an eye too Gods behauing of himselfe tooard vs. Nowe he hath loaned the world so well, that he hath giuen his only sonne too death for our sakes. If we compare our selues with God, what a distance is there betwixt vs : So then, the greatest wrongs that wee can possibly imagin (too bee doone vntoo vs) are nothing in comparison of the least fault that wee commit ageinst God. For a man cannot denyze so break Gods will neuer so little, but the same is an incountring of his souerain dominion, a violatig of his maiestie, and an overthrowing of his ryghteousnesse : which are thinges too precious (too bee abused. What lyke thing is too bee found in man : can it bee sayd, that if one haue misused vs, it ought too bee esteemed as if a man had in-

Iohn. 3.
b. 16.

fringed

fringe: ~~Gods~~ ryghteousnesse: Now then wee have iust cause too
condemne our selves, butill wee serue God as wee ought too doe. And
tho sooth that: Wee bee enemyes too him, afozehand, euen from
our moothers womb: and as wee growe in age, so growe wee conti-
nually without ceassing in naughtinesse, in all sinfulness, and in all
unryghteousnesse: Any yit for all that, God hath not forborne too
looke mercifully hypon vs: and so much that the more wretched we were,
the more hath hee mercyed his infinite mercie, in sending vs his only
sonne. Now if wee consider this: ought not all pyde too bee layd
downe, all bitterness allwaged, all rebelliousnesse tamed, all spye-
fulness rid out of our harts, and all vncruelty put away: Vis verily,
What is the cause then that wee bee so wayward, and that when heate
hath oute carped vs away, wee cease not euen too spurre forwarde our
selves, and that wee doe so easily enter into contention and stryfe, that
all the house where we bee, must ring of vs: What is the cause here-
of: Euen our owne unthankfulness, for that wee think not hypon
Gods incomprehensible goodnesse towards vs, in that he hath not spa-
red his only sonne, notwithstanding that wee were his deadly ene-
myes, notwithstanding that wee were at warre with him, notwith-
standing that wee were cursed already of nature, because of the corrup-
tion that is in vs. But yit notwithstanding all this (as I sayd afoze)
it is impossible that wee should take of Gods mercie, except wee bee
touched with compassion, and haue our harts rid cleane of that cursed
affection of reuenge. So then albeit that Saint Paule haue exhor-
ted vs too things that are very hard, yea and bitterly repugnant too
meane nature, and which cannot bee brought too passe except God
tooke in that behalf: yit notwithstanding the declaration that is shew-
ed vs heere, ought too preuaile so much with vs, as too make vs for-
get all wrongs. For admit that another man haue offended mee:
what then: Can I try my self ryghteous and guiltlesse, when I shall
come before God: Alas, there are so many iniquities and transgres-
sions in mee, that I should bee confounded a hundred thousand tymes.
Should one fault then which is committed ageinst mee, bee impardo-
nable: and shall a hundred, yea a whole Million which I haue com-
mitted ageinst God, bee nothing: What am I in comparison of that
sovereyn Paules: So then, following this warning of S. Paules,
whensoever wee bee moued too impacience for any displeasure or
wrong, so as we haue any desire of reuenge: let vs learne, let vs learne

If ye too number our faults about vs., and too consider what wee bee,
For first of all, if a man haue committed any fault against vs., wee our
selves doe the lyke of faire woofe. On the other syde let vs consider
how God hath redeemed vs., yea and specially by that most precious
pledge of the bloud shed of his onely sonne. And haue we returned that?
Againe, what cause hath moued God too bee so mercifull towards vs?
Nothing else but our wretchednesse. Now seeing that he which is so
good, and that he being not of our nature hath notwithstanding had
compassion of our wretchednesse, wherein wee were plunged: what
shall wee doe? Dughe not wee too haue much more compassion one of
another, by cause wee fynd the things in our selues which wee pardon
in our neyghbours? God can fynd no infirmities in himselfe: & howe
then shall he bee moued too forgive vs? Truly even by cause he is the
wellspring of all goodnesse and mercy. But when I see the thing that
grieveth mee in my neyghbour, if I examin well my selfe, I shall fynd
the lyke there, or else much more. Should not all these things per-
swade mee too some compassion, if I forget not my selfe too much?
We may then too make vs easily forgive many faultes, and too heare
with many eyes that may mislike vs in our neyghbours, is, too cast
our eyes vppon the inestimable loue which God hath borne vs in the
person of his sonne.

And hereupon wee may conclude, (as I sayde afore) that
if wee were not too unthankfull, there would bee another manner of
wretchednesse among vs than there is, and wee would not so soone fall
out for every wrong that is doone vs. For ought wee not too thinke
early and late, and day and nyght vppon the fauour that is granted
vs in our Lord Iesus Christ, who is the daylume too inlyghten vs?
Should wee be so brutish, as not too consider that he maketh his spe-
ciall lyght too shyne vppon vs, of purpose too guyde vs too saluati-
on? And how is that doone but by Gods mercy? Againe, when wee
behold the fauour that God sheweth vs in maynteyning vs in this pre-
sent lyfe: are wee worthy too be he found at his cost? No: but all
commeth too us through our Lord Iesus Christ. Therefore it would
become vs, both sleeping and waking, eating and drinking, in rest
and in labour, and in all things else, too consider alwayes the mercy
that God doeth towards vs, and too heare it in mynde, and too make
it our continuall exerceyse. And specially must this grace come al-
wayes before our eyes, when wee pray vnto God. For what ac-
telle

rele may wee haue too little familiarity with him, and too little
all our cares and griefes as if wee were in too his lap; yea and too full
him our father: if wee bee not called too blunthly his sweet beloued
goodnesse in our Lord Iesus Christ, and he forgue vs our crasse
guiltions: If wee bebinke vs not of all these things, wee haue too
disregarded and hasty. And heereby is apperced full well, what we
shall alwayes bee disallowed in bragging our felmes too bre Gods
children, and his household folke, and saythall children, (if wee bee
not willing and glad too forgive:) wee may well boast of it some more,
yea and wee may bee had in estimation through a good opinion: but
ye will God disgrace vs. So then, if wee bee loth too forgive, our
thankfulness bewayeth it self therein, how that wee can neuer see
the infinite goodnesse of our God as he sheweth in our Lord Iesus
Christ. That is the thing in effect, whereto St. Paule intendeth too
bring vs.

Now he addeth, that vee must bee followvers of God, as euell
beloued children. For a man myght ye reply, it is true that Gods
mercy ought too ravish vs all and too amaze vs, and it is so wonder-
full a thing, that all our affections ought too bee fastened vpon it.
But what for that? Are wee able too bee lyke vnto God? No: for
he is the fountayne of all goodnesse, and wee bee leaue and untoward;
yea, God hath the full perfection of all goodnesse in him, and yete is
not so much as one drop of it in our nature. No marvell then though
we come nothing neere him, ne haue any resemblance of lykenes vnto
him. Such reply (say I) myght men haue made, if St. Paule had not
added this saying, Bee yee followvers of God: that is too say, follow
ye him, let him bee your example or patterne. For although God be
the founteyne of goodnesse in himselfe, and that wee haue not any peece of vs
which tempereth not too euill: yete is it no sufficient excuse for vs, that
wee should therefore bee vterly against him, for that is a token that
wee belong nothing at all too him. Truly as in respect that wee bee
but onely men, Adams sinne hath so alienated vs from God: that ther-
out of spring malice, spytefulness, pryde, excessive passions, and wicked
desyre of reuenging: and it separateth vs from God, in whom is
the fullnesse of all goodnesse. Such are wee from our mothers wombe
through Adams sinne, as I sayd afore. But yete for all that, must wee
not needes chaunge our kyn, when it pleaseth God too reache vs his
hand, and too gather vs too him, and too kinde the things agayn in one,
which

Chap. 5. Ioh. Caluin vpon the Epistle

Math. 5.
8-45.

which were scattered abroad? (Vis.) And that is the cause why S.
Paul saith, as Gods deere beloved children. Dresse in he becometh
that wee shall haue our mouths shet, vntill we answere. God in good-
nesse, by bearing one with another, according also as our Lord Jesus
saith vs in S. Mathew. Follow your heavenly father. (saith he,)
which maketh his sonne too thynke both vpon good and bad. For too
say that wee bee Gods children, too call vpon him, too pretend the
name of Christians: and yet in the meane while too bee despyers of
God, and too make as though wee would despye him, by shewing that
wee drawe aloofe from him: is it not utterly against hynd? (Vis.)
and therefore let no man deceyue himselfe, but let vs consider that wee
bee not onely full of hypocrisie, but also utterly past shame, when wee
fashon not our selues lyke vnto God, and yet will needes bee held and
taken for his children. Trewe it is, that too bee so fashoned lyke vnto
too God, and too resemble him so fully, as one man cometh nere vnto
too another, is impossible: but yet must wee not bee out of hart for all
that. And soothly wee must call too mynde how the scripture saith,
that if wee go on too Godward, although wee bee farre of from the
marke that wee are at, yet dooth he accept that willingnesse of ours,
when wee keepe our way and indener continually too go on forwarde
still.

Although wee bee slowe and weake, and although wee trip and
stumble, yet God imputeth none of those fautes vnto vs, when wee
bee despyous too fashon our selues lyke too him. Althen wee shoute
at that marke, although wee bee farre short in wyse of it, yet dooth
God take it in good worth, as I sayd. And that ought too giue vs
courage: For if wee should bee dyspnt too fashon our selues lyke vnto
too God point by point in all respectes: alas how coude it bee done?
For euen the very Angels, notwithstanding that there bee nothing
but holinesse in them, and that Gods glorie shyns forth in them: are
yet farre short from the perfection that is in God. And what are wee
then, which bee so corrupted and marred, which haue such abundance
of naughtinesse, and which are so plucked back and turned away, by
so many byres and temptations which Satan trampeth in our way?
yet haue wee this too reioyce of, that our Lord beareth with vs, and
accepteth all our dooings in good part, so wee keepe on toowarde
him. That is the manner of following him, which is commanded
vs heere. Trewe it is that wee must not in the meane while fall a-
sleep,

Heere, and say, as many doo: I would fayne be lyke vnto God, and then doo but iming their mouth at it: but wee must consider euery day and euery houre, that wee haue ill posited in the trew rule of fashioning our selues lyke vnto God, and thereupon condemne our selues for it, and thinke thus: I had some good will yisterday, how is it increased since? (nothing at all,) but rather to my seeming it is become colder. After that manner must we quicken vpon our selues, & fyghte agaynst the things that hinder vs, that wee may indeuer too go still forward, and too come neerer and neerer too our marke from whence wee bee yit so farre of. But howsoeuer wee fare, yit will not our Lord sayle too esteeme vs allwayes too bee lyke him, and too bee trew followers of him, if wee willingly and without hypocrisy forgive them that haue offended agaynst vs, at least wyle after his example, who hath giuen vs a pardon that is farre greater than all the pardons that can bee gotten at our handes, so as wee beare with the vices and infirmities of our neyghbours, as wee see that he hath borne with vs. For he myght iustly sinke vs downe too the bottom of hell: and yit he spareth not too adoe vs for his children. Seeing then that he loueth vs after such a sort, notwithstanding all the unworthynesse that is in vs: It is good reason that wee should resemble him in so dooing. And although wee had no better prerogative than our naturall birth: yit ought wee too knowe that God hath not separated vs asunder. Euen the wretched Paynims had some understanding heereof. For they sayd, that mans lyfe is too tenebrous God, and too bee fashioned lyke vnto his image, and that the same is also the full perfection of all happynesse. And againe, they added that wee cannot resemble God better in any thing, than in vsing gentlenesse one towarde another, and in dooing good, and in being pitifull. So then let vs consider, that in asmuch as God hath made vs his welbeloued children, vs (I say) which were his enemyes, and had nothing but filchynesse in vs, and were clogged with so many vices, that we were moore like too bee loathed of him, and yit he hath not letted too lone vs, it is good reason that wee should thinke at manie things that myght offende vs, and hinder our louing of our neyghbours, and our holding with them.

And now Saine Paul hauing spoken of God, addeth also the example of our Lord Iesus Christ. The heavenly father loved the world so well, that he spared not his only sonne, but deliuered him to the death Iohn. 3. b. 16.

for

for vs. And what do Ieſus Chriſt: He forgate himſelf, he regar-
 1. Cor. 3. ded not his owne perſon: he that was the Lord of all glorie, ſubmit-
 b. 7. ted him ſelf too all reproche: He that was the lyfe from the beginning,
 Iohn. 1. made him ſelf mortall: He that was the power of God the father, made
 a. 4. him ſelf weake for loue of vs: He that had all things in his hand, be-
 2. Cor. 8. came poore, to enrich vs: He by whom all things are bliſſed, became
 b. 9. ſubiect too curſing. Seeing then that our Lord Ieſus Chriſt abaced
 Phil. 2. him ſelf after that faſhion(as Saint Paulſe alſo ſayeth) in another
 a. 7. place) where he ſetteth him forth as an example for vs)and in ſted of
 2. Cor. 5. his glorie, tooke vpon him al ſhame, and in ſted of his ryghtiouſneſſe
 d. 11. became ſin, (not that he offended or had any blemiſhe or ſpot in him,
 Eſay. 53 but as bearing the puniſhment of our ſinnes, in which reſpect alſo the
 a. 5. & ſcripture termeth him by the name of ſin:) and againe, in ſted of lyfe
 12. 1. Cor. 15. tooke death, and vouchſafed too bee curſed of God in this world, that
 a. 3. wee myght haue bliſſedneſſe by his meanes: when wee think vpon
 al this, ought not all pryde, all preſumption, al ſeuereneſſe, all ſcro-
 ſtneſſe, and all biterneſſe, too be layd away, conſidering the meane
 whereby our Lord Ieſus Chriſt hath reconcyled vs too God his father:
 So then, let vs thinke wel vpon all thoſe things.

And furthermore, too pull vs the more downe, and too breake the
 hard hartedneſſe whertoo wee bee too much inclined: Saint Paulſe
 ſayth, that he offered a ſacrifyze of good ſauour vntoo God his fa-
 ther. As if he ſhould ſay, my friends, had you once well weyed the
 grace and fauour that is purchaced you by our Lord Ieſus Chriſt, you
 would ſoone beate backe all the wicked affections which make you to
 ſtomack things, and pee would-fyght againſt them becauſe yee had quer-
 come them. And therefore bee kynd harted in bearing one with ano-
 ther: and ſeeing it hath pleaſed God too gather vs as it were into
 one flocke, and that our Lord Ieſus Chriſt dooeth the dewtie of a
 ſhepherd too leade vs toogether, ſheue your ſelues too bee as a flocke
 of ſheepe, and not as rauening wooles. For ſomuch then as our Lord
 Ieſus diſpenſeth vs not in any thing, inſomuch that he hath made an
 offering and ſacrifyze of his owne perſon vntoo God his father, wher-
 by he hath wyped out all our ſinnes: let ſe moue vs, and raiſh all our
 wpts to gloryſſe God, and too doo homage too our Lord Ieſus Chriſt,
 as oft as wee thinke vpon it. And whereas he ſayth, that the ſacrifyze
 which was offered by Ieſus Chriſt, was of ſweet ſcent or ſauor: cherby
 he ſheweth, that there is nothyng but ſpynge in vs. Too what ende
 hath

hath he sanctified vs: too ryd away our infections and filthynesse, which made vs stynkyng and lothly before God: as when Sacrifyces were offered in the materall Temple, God sayd, they were of good favour vntoo him: howbeit, that was in respect of men, who could not come vntoo God by reason of their sinnes, for that they bee infected with them, and therfore God must needs haue shunned them. But all was fulfilled in our Lord Iesus Christ, who is the trueth of the shadowes of the Law. Seeing it is so: let vs vnderstand, that wheras it is sayd, that the sacrifyce which Iesus Christ offered, was of sweete favour before God: it was too put away the remembraunce of all our infections, too the intent that when wee appeere before the face of our God, (as wee must dayly in our prayers and supplications:) our sinnes may not bee layd too our charge: so that although wee bee disfigured like wretched lepers, so as there is nothing but infection in vs: yet the same may bee no impediment, but that God may embrace vs as ryghteous and innocent, too bee companions with the Angels, and fashioned fully according too his image. And how may that bee doone? Euen bycause our Lord Iesus Christ will haue all our spots topped away, so as wee may come before him with our heads byrryght, being well assured that he will adwayes make vs synd the frute of his mercie which he hath once tolde vs of.

Now let vs kneele down before the maiestie of our good God, with acknowledgment of our faults, praying him to make vs so to feelee the more & more, as it may draw vs into trew repentance, and yet notwithstanding wee not dout but that he heareth with vs, too the end that wee should ask him mercie and forgiveness, assuring our selues that he will heare vs if wee keepe the way that he sheweth vs by his word, and reforme vs more and more according too his image, so as wee may giue a trew proof, that as wee call vpon him for our fathers: so wee couet nothing else also but too bee his trew children. And so let vs all say, Ammyghtie God heauenly father. &c.

The

*The xxxiiii. Sermon, which is the second
vpon the fifth Chapter.*

3. And as for fornication, and all manner of vncleanness, or couetousnesse, let them not once bee named among you, as becommeth Saintes.
4. Nother ribaudrie, nor foolish talke, nor iesting, which are not conuenient things: but rather thanksgiuing.
5. For, this yee know, that no vvhoremonger, or vncleane person, or couetous body, vvhich is an Idolater, hath any inheritance in the kingdome of Christ and of God.



As much as wee see our lyfe is subiect too many mysteries, and as soon as we haue escaped one danger, another comes to the necke of vs: wee ought too take the better heede too our selues. Then if a man haue a care of his lyfe: hee will bestirke him selfe too fence himselfe both ageinst colds and ageinst heate, and ageinst all other in-conueniences: and againe, he will take heede that no mischance happen too his house by making fyre in it, and as he goeth abrode, he is alwayes thinking vpon the aduersities that are tooent too befall men. But wee should begin at the other ende: namely, that there are a hundred tymes more dangers within vs, than wee see without vs. For the diuell hath many wyles too wynd vs in, and a number of bytes too make warre ageinst vs. Therefore it standeth vs on hand too watch, or else when we haue ouercome one byte, it will bee easie for another too steale vpon vs, and too take vs by the wyes. For he that shall haue absteyned from open force, shall bee tempted too defraud his neyghbour by couert policie: and he that despyzeth the goods of this world, shall haue some other infirmitie in him. For some bee giuen too whoredome, some too gluttony and superfluitie, and other some too gaming and play. Too bee short, besides that euery of vs is disposed (naturally) too wickednesse and lyme: there is not that man which hath not an infinite sort of enemyes too fyght ageinst. For (as I sayd) wee bee not onely in-clyned

elyned too some one euill by nature : but too so great a number , that euen they which are most vertuous , shall fynd themselves lutyrrized at all handes. And therefore it standeth vs so much the more on hand to marke the exhortations that are conteyned heere. Saine Paule hath told vs of many byces already , and shewed vs the meane too incounter them and too put them too flyght. Now he addeth whoredome on the one syde , conietousnesse on the other , and foolishhe talke that is full of bayne bibblebabe. Wee would thinke it were ynough for vs too haue bin warned in one woord , too walke godlyly. But as I haue touched already) let vs consider a litle , on which syde the diuell is wont too assault men. For when he hath once layd his battrie , if he cannot compass his purpose , he beginneth new agein : and when he hath gyuen a skirmish on the ryght syde , he commes agein too the lesse , and one whyle before , and another whyle behind , and alwayes he fyndeth some gap open intoo vs. That is one thing which wee haue too marke vpon the exhortations that are made heere.

Now let vs come too S. Pauls speaking of fornication and all uncleannesse. Forasmuch as it is a byce that all men doo ouer easly beare withall in themselves : therefore he warneth vs , that it is not ynough for euery one of vs too absteyne from actuall whoredome : but wee must also consider , that God in commaunding vs too bee chaste and undefyled , meaneth that wee should bee well fenced ageynst all the intyementes wherby Satan myght beguyle vs. There are then some kyndes of whoredome or whorishnesse , which are not made account of among men : but yet shall they not sayle too bee condemned afore God. For this cause S. Paul thought it not ynough too tell vs , that wee must bee chaste in respect of our bodyes : but he addeth , that all uncleannesse or filthinesse ought too bee farre from vs : and lyke wyse he matcheth couetousnesse with it. It is trew that they bee two farre diuerse vices for a whooremonger wyll commonly bee prodigall : and wheras he had bin well and christie before , he will forget himselfe , so as he will wast away all. S. Pauls intent was not too make articles of difference betweene byce & byce , nother was it needefull. Therefore it was ynough for him too shewe after how many sortes the diuell might beguyle vs , if we kepe not good watch , & shet the gate ageynst him , & also puenient him , & descrey the daunger wherin wee be , so the end that practyze what he can , he may alwayes fynd vs so guarded vnder the feare of God , as he may haue no entrance vntoo vs.

Whoeuer he addeth afterward, Filchinesse or wantonnesse. For when men take leaue too bee wanton, surely all rehaudyie will haue full scope. (As for example,) if wantonnesse and other foolish things bee permitted, as dauncing and such other things, men will say at the first, that that may well be borne withal, so there be no worse. But les men once beate and suffer dauncing, masking, mummings, & such other lyke dung: and out of dont the diuell will haue a fling at them, & it cannot by any means bee letted, but that all will be made. That is the cause why Saint Paule in forbidding whoredome, addeth also all manner of ribaudyie or dishonestie: And by and by therewithall som talk. For a bodie would take it too bee no greater harme, if a man should iest and dally with a mayd or a wyfe, and pteale of a number of things. But (as I sayd) they bee all of them allurements of Satane: and if it bee suffered, it cannot bee but the mayd must bee made a whore, though there were the honestest woman in the world. Chastitie is the thing which wee haue too beate in many.

And he thinks it not enough too say, that Gods children must absteyne from couetousnesse and whoredome; and from the things that come neere vnto them: but too the intent wee may aschopre: then all the more, he sayeth, Let them not bee once named among you. It is not without cause that he sayeth so, for (as I haue sayd already, and as shalbe declared more fully hereafter) as touching couetousnesse, it wil bee thought too bee a better when a man woosteth and straggleth toogether on al spyes: That is a good thyng for fellow men to lay their handes at him, men looche him: and although they reate him but as a theefe, and a robber, and a Cutthroat: yet notwithstanding so long as he haue goods, euery body will think he doeth well: too many times him self with such as bee in credit. Lo how men are flattered in their couetousnesse. And againe, as concerning whoredome, wee see that if Gods woord cryed not out vpon that vyte continually without ceasing, it would bee set at libertie, and euery man would suspecte with him self, so as there would bee no more honestie among men. Saint Paule therfore perceyning it too bee so hard a thing: too keep men from them, sayth, that not so much as the very names of them ought to be suffered to haue their course, but that they ought to be kept from among vs. And in deede if there be any plague in a towne, euery man will keepe him self cloce in his house, and bee afrayd too go abrode where any perrill is. Too bee short, men wil bee wate enough too keepe

keepe them selves close, that the disease catch them not. Wea and generall commandement also shalbee giuen too keepe the streets cleane, that the aire bee not infected by them, and too take away the things that may feede or increase the mischief. But in the meane while, these deadly plagues assaile vs: and yet notwithstanding every man holds on his way still, and it should seeme that wee would sayne bee poysoned with them. Wherein this warning ought not too bee unprofitable for vs, where Saint Paule forbiddeth vs too name whoredome. Trew it is that that word must needs be in vse still: for Saint Paule standeth not vpon that Ceremonie. And in deede God sayeth expressly in his Lawe, thou shalt not commit aduourtrie. He thinketh it not enough too forbid whoredome: but too the intent wee should abhorre it the more, hee sheweth vs what an enormitie the breaking of the sayth betweene man and wyfe is. God then nameth whoredome in that text, and so dooth Saint Paule name it heere also: and that is not to contrarie one another: but to do vs to vnderstand, that we should not talk of it in iest or sport, as men are wont too doe; for that is but a further inbewing of men with that vyce, so as they myght not mislike it any more. Wee see that when there is talking of all vngodliness, and leaue is giuen too vse looce speeche, every man will giue him self too it, so as censure will go for lawe, and men will take whoredome too bee lawfull. Finally wee haue too mark that Saint Pauls intent was not too speake of the bare names of Whoredome and Couetousnesse: for if a man say too a whoremonger, What? Thou playest the whoremaster: he will deny it, and say, I did but dally, and play the wanton. As much will these naughtipacks doo which giue ouer them selves vntoo it. But there is nother whoremonger nor harlot, which abhorreth not the name of whoredome. And why? For they see it is a filthy thing, and that it is as much as if a man should set them vpon a scaffold too bee a shame too all the world. Saint Paule therefore spake not of the bare name of Whoredome. As much is too bee sayd of the name of Couetousnesse. What talke pee of Couetousnesse? It sounds illauredly, and no man will be acknowen that he is accepted with couetousnesse.

They will rather make such excuses as these: I haue a charge of wyfe and children, and why is it not lawfull for mee too seeke sustenance for them? Again, should I not haue a care for heereafter, that I may set them in some good way? Couetousnesse hath such store of

I. ii.

excuses,

excrucies, that it is colozed and vernished with them, and the terme hath such visors put vppon it, that it is taken welmeere for a vertem. But Saint Paule ment not that men should onely forbear the bare names, which myght make the byces themselves abhored and hated: but hee woulde rather that whoredome shoulde bee named as a villanous thing, and that men should vnderstande that a whoremonger cutteth himself of from the bodye of our Lord Iesus Christ, banisheth himself from the kingdome of heaun, and is cursed before God and his Angels. Those are things that must be knowen. And againe, that a Couetous person is an Idolater and forsaketh God, that he is as a damned soule and a confounder of all ryght and equitie, that he is possessed of the diuell, and a tormentour too himself. Those are the things which it standeth vs on hand too knowe, and wherof wee cannot speake too much. But wee knowe what the manner of them is, which are desyrous too take all libertie: for all their delyght is too sharpen their wittes too tell merrie tales, (saying:) I remember mee of such a thing and such a thing that was doone in my tyme. Yea and they will not sticke to report what they haue heard of their graundfathers, before they themselves were bozne intoo the world. And if there were any ribaudrie or vnchastitnesse in their dooings, that will they lay open. And too what end? To the end that euery body shoulde bee desyrous too inquire of such filthinesse. Thus are snarres layd too chatch vs withall, whensoever the diuell shal haue wonne so much at our handes. Dee see then that the things which Saint Paule ment, are the pleasant tales that are told too make the men merrie, too the intent not only that euery man shoulde delyght in whoredome, and bee no more ashamed too giue themselves ouer too all leaudnesse: but also take it as a lawfull thing, so as there may be common speeches of it, and it may bee made a table talke at all feastes, and an ordinarie communication in the streetes and euery where else. Yea and we see that such as haue any tozney or trauell, I meane euen the poore people, cannot solace themselves in their labour without offending God, by intermingling alwayes of some fond tales. And too what end serue they? Euen too harden mens hartes, that they may thinke with themselves, Euery man is at the same poynt: no matuell though lecherie bee made so heynous a matter: behold howe such a man behaunth himself, and such a one also. And when byces can once bee made common, then too their seeming the goale is wonne on their syde.

Nota
for

for that cause Saint Paule sayth, that they must not once bee named among vs. And yf they wyl doo the say of Couetousnesse. For euery man takes it for a vertue, if he can pill and poll all his lyfe long, and neuer leaue raking of other mens goods too him by fraude and extortion. Yea and men haue a dellyght too follooe them, and too say, O, such a man of myne acquaintance could well skyll too vse such a practyse and such a trick. Truely it is that couetous folkes will not speake so of them whom they malice. For they will say, that vilieint he dooth nothing else but catch and scrapt on all synes, there is no trust in him, he is cruel and churlish: and too bee short, enery of them spyeth at his fellow. And so ye see how the couetous sort do rayle one vpon another. But when a couetous person intendeth too confirme himself in his naughtinesse, and too harden himself in it, and too cover his faultes: he will say, It is meete that a man should bee foresaith: I knewe such a one and such a one that came forward by that meane: he was a poore fellowe, and had nothing: but he hath behaued himself in such wyse, that he hath hooded by well. And how? Wherby he had good policie, and if any man fell intoo his hands, he left his heare behind him, if he left not skin and all. Thus doo couetous folkes shew themselves in shopling men, under pretence of good chrystianesse, as they terme it, that is too say, under pilling and polling, and such other lyke things. Therefore wee see how needfull this exhortation of S. Pauls is, where he sayth, that all vyces must bee shet out of the doores, and that if any man speaks of them we must abhorre him, & not make a iesting matter of them among vs, for feare least wee bee attemptid with them.

And wee must marke also that which he addeth of al. v. vantonnesse and folish (or fond) talke. For (as I sayd afore) it is certain that whoredome must needs growe lawfull among men, when they suffer such provocations and occasions of naughtinesse: for it is all one as if a man would wilfully giue ouer himselfe too Satan. Therefore let vs take heed too our selues, and tyme the enemye farre from vs, and let vs bee sure that where such lyghnesse and leauidnesse haue full scope, by and by there must needs bee a Brothelrie, or stews set vp, not in some one corner of a Citie or towne, but ouer all, so as no place shall bee cleane, as experience sheweth too much. But yit would not men bee willing too see it. Euery man complaynes now adayes, that there is no more chastitie in the world. And is it any wonder? For the

the tyme hath bin that there was some honestie and sobernesse to be
 seene in manyed women : but now they count it a bettetm too bee more
 than mannish, and too be hazenafake and betetly shamelesse. And why?
 will men say that a woman is chaste, if shee bee not well tryed? No,
 no, no. Come who will (sayes shee :) if these roysters fall too daffing
 with mee, trith, I can tell well ynough how too send them away, they
 shall well fynd to whom they speake, for I wote how to answer them.
 Thus will a harlot play the chaste wyfe, as though shee were a mirror
 of all honestie : and yit in the meane whyle shee wyll stand at the bar-
 ryers lyke a man of armes, ageinst all comers that will holde talke
 with hir of leaudnesse and ribandrie. Now therfore let vs marke well
 what S. Paule telleth vs heere. For women have bin suffered a long
 tyme too bee so unmeasurable bold : and besydes wanton talke, there
 are also very garthly attyres, that it is very hard too discerne whether
 they bee men or women : they must have every day new deckings and
 trunnings, and every day some new dysguysed fashyon or other. They
 make the great cart wheelles lyke. Peacocks tayles, that a man can
 not passe with in three foote of them ; but hee shall seele as it were a
 wynd myll sayle flasking by him. Agein, they have their ribandry
 songes myngled with it. Now what chastitie can there bee where it
 is so dyuyn away and banished by force, and on the contrary part, the
 trumpets sound on all sydes, that every body should giue ouer them-
 selues too superfluite and garthynesse, and seeke nothing else but too
 plunge themselves ouer head and eares in it : So then, let vs marke
 well, that when there is such disorder both in iestures, and in counte-
 nances, and in talke, and in dauncing, and in all lyke fondnesse, and in
 all vanities and loocenesse : it is all one as if man should cut trenches
 from a riuer too comey the water too him. For whereas a riuer run-
 neth his ordinarie course, if a man cut the streame of, and dyuyn it on
 the other syde, must it not needes haue his course that way? Then if
 men fall too corrupting of the world after that fashyon ; (as in deede it
 is one of the cunning trickes that the diuell hath vsed a long tyme :)
 must not all needes go too harack, and bee utterly past recovery? This
 and therfore let vs marke well what is sayd vntoo vs heere. For when
 wee heare these iesters say, What a Gods name : men shall hoosely
 bee at the poynt that they may not laugh and bee merrie : dauncyng
 is forbydden : it shall not bee lawfull for folke too talke toogether : a
 good fellowe may not bee so bold as to come in company with a many
 daughter

daughter, too talke in words of idle matters: if a man doo but speake
 too a wife, though it be but in sport, by and by it shall bee turned to a
 cryme: and in the ende what will come of it, when there shall bee such
 bitterness and fiercenesse in the people: when men speake, after that
 manner, it is all one as if they should saye: themselves too bee the Di-
 uine pastors and shepherdes, too infect and poison the whole worlde,
 that there might be nothing but loosenesse, and that whoredome and ri-
 boudie myght reigne in such libertie, as neither myght no more thinke
 it tooke sin. What in effect is the thing that we haue to beare in mynde.
 ¶ The second shall Saint Paule saye: that it becometh well the
 Saints: and that is too thewe, that there ought to be no disputing nor
 replying: but that they should bee condemned sharply. For wher-
 euer thou doest call us, God that purport must wee come. Cruely if
 any shal say, men are fragile, and alas if they myght not bee so bold as
 too call their eyes as they imagine a pleasaunt looke, but they should bee
 condemned for it: If sayd man saye he myght bee constrained so, truly
 that myghte would eether bee sorely lessened, or else made half excusa-
 ble. But let vs remitte to our owne state: God knoweth our infirmities:
 but he hath not haue vs to welter in them: for he hath bounden to de-
 rate vs too his seruis. Nowe let vs see if wee can make these loose be-
 haviours and all these folies, which are but Satans allurementes (as
 I sayd afore), too agree with the worde holinesse. What is meant by
 holinesse? It is as much too say, as wee must bee thowd out too offer
 our selues vnto God, that he may inioyn vs and weeld vs, so as wee
 may bee wholly his, and (too bee thowd) bee no more attempted and sul-
 lyed with the filthinesse of the worlde. If holinesse import all this,
 and that it must bee in vs: or else we shal not bee Gods children: it is
 not for vs too pleade any more in defence of riboudie, that it myght
 be taken for a light fault. Saint Paule therefore bringeth vs
 backe too the honour that God doneth vs: as if he should say, that if it
 seems ouerstrange and hard vnto vs too refreine from the vanities
 wherein the worlde deuygeth so much, and wherein men think euen
 their lyfe too consist, inasmuch that the wicked euens thinke not them-
 selues too bee almas, unless they may deuyght themselves with foolish
 and vaine dailliance, but that they too but linger and pnye away:
 when wee bee prouoked too the lyke things: wee must consider what
 honour God hath done vs in bounden too dedicate vs too his obedi-
 ence. For what are wee by nature; what is there in vs? Euen from

our moother's womb wee bring nothing but disorder, wee bee turtles,
 wee bee saped in sin, and too bee short, from top too toe there is not any
 peece in vs which is not giuen too euill: all our members are instru-
 ments of sin: nother eyes nor eares, nother mouth, feete, nor hands
 are exempted. Forasmuch then as wee bee full of all uncleannesse
 through sin, and pit for all that, God hath now plucked vs backe from
 it: is it not reason that wee should be dedicated vnto him, seeing he cal-
 leth vs too holynesse: And ought not this honorable tye too restrayne
 vs, from taking such vnhydded libertie as euery of vs coulde fynd in
 his hart too take in folowing his owne lusts: Too bee short, Saint
 Paule ment too shewe vs heere, how wee may fight agerinst our wil-
 ked lusts. For if we follow our owne nature, surely though some man be
 not inclined too lecherie, yet shall he haue other vyces: yea & we haue
 all vyces in vs, but that we be restrained by Gods hynde: and yet doo
 euery man beguyle him self on his owne behalf. Now what is too bee
 doone: Wee must not spare our selues, but rather fight agerinst our
 selues. Let vs not bee dismayd though the Diuell bee so litle, and
 wee so tender and so easie too bee soone shaken doune: but let vs con-
 sider how God calleth vs too the contrarie: And what is that: Too
 be holy in him. The thing therfore that Saint Paule ment too say in
 the first place, is that he armeth vs by setting before vs the state wher-
 unto God hath bounde too call us through his goodnesse, too the in-
 tent that euery man should gather strength, and not giue any way too
 Satan: but that although wee bee soe layd at, yet wee should not yelde
 him the victorie, because God hath chozen vs vnto all cleanness. And
 after he hath drawen vs so by gentlenesse, he dooth also set doune an
 horrible manace, and which ought too make the heares too stand vp
 vpon our heads: and thereby wee see how God indeuereth too win vs
 too him by all meanes. When he saith, You bee Saints of Holy
 ones: therein God bleth sweetnes and gentlenesse; as if he should say,
 my chyldren, bechink your selues, for I haue not created you too live
 at aduenture in this worlde; but I haue therewithall adopted you, too
 the intent too call you too the heauenly heritage. Moreover, seeing
 I haue redeemed you with the blood of my sonne, and giuen you my spi-
 rit too dwell in you, too the end you should bee my temples, and I be-
 looued there: will you now go and giue your selues too all unclean-
 nesse again, and in stead of being my temples, become types for my name,
 and suffer your affections too bee as dirt and dung too defile you with
 all,

all, and fall too wallowing again in the myre, after pee haue bin washed and made cleane: If pee will be my children, hold pee in the plyght that I haue set you. After this maner dooth God procede with vs, too maine vs too him, as though he did (as pee would say) half flatter. And on the other syde, bycause he sees vs cold, and that wee ad. ze his patience, and are not touched too the quicke with his grace when he uttereth it, but followe still our owne lusts: he threateneth vs lyke a father who perceyuing his chyld too bee vnruly, and not of so free disposition as too bee wome at the first: (sayeth thus vnto him:) Woeest thou what? Though I haue cockered thee and suffered much at thy hand, yet must thou behaue thy self otherwyle, and play the good chyld towards mee, or else go too the diuell. If thou wilt needs continue still in thy naughtinesse, get thee too the gallows: for I am not a father that will suffer my self too bee so mocked without redressing of it. After this maner will a father inuener too keepe his chyld in his good fauour if it bee possible: but if he see that it boot not, he falleth too threatening and chydng of him, and all too bryake that stubborne hart of his, if he can. Euen so dealeth God with vs: and therein wee see what care he hath of our welfare, as I sayd afore.

Saint Paule therefore, after he hath told us what wee bee Saintes: adueth, that no couetous person, no lechour, nor no vnclane man shall enter into the kingdome of God, nor haue any part of the heritage that is purchaced for vs. This threatening (as I sayd) oughte too start vs all, or else wee bee too blockishe. What a thing is it that wee should bee beresit of Gods kingdome? And by the way wee must marke well the wordes that he useth: for he sayth, that vce shal not possesse the kingdome of God and of Christ. Not that they be twoo dyuers kingdomes: but too expresse the better how that inheritance belongeth vnto vs, namely not by birth: yght, nor yet by our owne purchase, but by free gift. The kingdome of God then is the heavenly lyfe, and al our whole happynesse. For out of God what can wee haue but all unhappynesse? Therefore if wee bee banished out of Gods kingdome, we must needs be plunged in all miserie. But it is expressely sayd, too bee the kingdome of Christ: and why? Bycause too was purchaced vs by his blood, and also bycause wee bee now restored again too the state from whence wee were falne in our father Adam. Again; wee knowe that the inheritance is giuen vs in our Lord Iesus Christ; to the intent that we being his members, and adopted

adopted of God by his meanes; should also bee partakers of that which is peculiar too him. In the first too the Iherewes he is called the heire of all things; and is that too: shalbe utterly wnt: Mo: but bycause wee cannot otherwys be taken in Gods children; but by being incorporated into the body of our Lord Iesus Christ, to whom all belongeth. Now then; if wee should bee rejected of God; if wee should bee cut of from all the benefites which haue bin purchased for vs by our Lord Iesus Christ, & that this should come to passe through our owne unworthinesse. Alas, should wee not be too too bloudy? Yea; and for the better expressing thereof Saint Paul: vnto the word Heritage of Inheritance. As if he should say: if ye were heires of Gods kingdome from your mothers wombe; would ye not great a griefe it ought too be vnto you too bee so befores in? But now vnderstand you, that the kingdome of God is communicated vnto you by our Lord Iesus Christ, by which he hath purchased it for you; and made you his brethren and fellowes. And vnderstand ye better; that it is bycause God hath adopted you freely: and by your haue it not by birthright; nether can ye say that it is by your owne; otherwys than by free gift. Now then, seeing it is a state of inheritance: will ye bee so leauid as to looze such a benefite when it is offered you? Shall God tempt you so graciously too his glory; shall he offer you all the ioy and happines of the kingdome of heauen; shall he match you with his owne forme; and by that meane make you coo possesse all the good things that you can wishe: and shall all this be nothing worthed you; but that you will needes hold some of it and refuse it? How can hee can so farre ouertrayster you? Allee see then how Saint Paul: meane too make us heere earnestly by all meanes; too the intent that if wee cannot bee aduanced wholly vnto God by love; at leastwys by the con- tending may doo us some good; and know us too yeth; that our des- pyre may by that meane be hydded; and our lusts meauer flow so our- rageously; but that such God sheweth himself our Iudge; wee may at leastwys refrayne too resist him: for that is all one as if we would openly runne rubbing against him. Seeing that he wish his owne ho- ly mouth hath anoyed us too bee banished from the kingdome of hea- uen: if we notwithstanding doo make none account of the thinges that he telleth us: what a dealing is that?

Furthermoze whereas Saint Paul: sayeth, that noether whoe- moongers, nor curious men, nor vnclean persons shall enter into the kingdome

kingdome of God: he meaneth not that all such as haue offended and
 doone amiss, are reiecte of God. For who is he that can say, he is
 cleere of all the vyces that are reherced heere: But he meaneth the
 whomsoever, curious persons, and loose liuers that take plea-
 sure in their lustes, and are hardened in them, and are so settled in the
 filchinesse of them, as there is not any more feare of God in them too
 hold them backe. Allee heare what he sayeth too the Corinthyans, ^{1. Cor. 6.}
 where hauing made a greater headroll of the same and other vyces, ^{b. 3. 9.}
 and hauing first vttered the lyke sentence, telling them that all such as ^{10. 11.}
 are giuen too those vyces shall neuer come in the kingdome of God:
 he sayeth, and such haue you bin. He sheweth that the saythfull also
 had bin steyned with the lyke corruptions. But yee bee washed and
 made cleane, (sayeth he): yee bee sanctified by Gods holy Spirit, and
 through the blood of our Lord Iesus Christ. As if he should say, by na-
 ture yee were miserable, and folke giuen too all leauidnesse. The wil-
 lingnesse and desyre that you haue now too serue God, came not of
 your selues, but of Gods drawing of you vntoo him, that wheras you
 were erst as wyld beastes, he hath brought you vntoo his obedience:
 wheras yee were foule and uncleane, he hath washed you with the blood
 of our Lord Iesus Christ: and wheras you were unholy, he hath made
 you holy by his holy Ghost. And therefore fall not too wallowing and
 plunging of your selues agein intoo uncleannesse. Thus the trew
 meaning of those wordes is in effect, that the wickes and such as lead
 an atoleffe and latoleffe lyfe, that is too say, such as fyght not ageinst
 their lustes, but delyght in naughtinesse, shall neuer come in the king-
 dome of God. For first of all, if the saythfull bee not renewed at their
 birth by the Spirit of God: they bee steyned with the sinnes wherun-
 too mankynd is subiect, yea and wee see some that are wholly giuen vn-
 too them. And albeit that our Lord haue wrought in vs by his holy
 Spirit: is dooth not therefore followe that wee bee so well reformed as
 the first day, as there is no more euill in vs. For wee must bee sayne
 too keepe continuall battell through repentance, all our lyfe long. And
 repentance should take no place, if wee felt not some dwelling synn
 with in vs. Therefore it suffyzeth that it reigne not in vs, as S. Paule
 exhorteth vs in the sixth too the Romanes. There S. Paule telleth
 them too whom he speaketh, that if they looke vppon their former life,
 they must needes be ashamed, by cause they were so strayed away, that
 they had forgotten God and all bettew and honestie. Yee cannot (sayth
 he)

he) remember what yee were before yee were converted too the he-
 liefe of the Gospell, but yee must needs cast downe your eyes with
 great shame. And yit notwithstanding he telleth them, that sinne must
 not now reigne in our mortall bodyes, although it dwell there still. It
 deeve it were too bee wished that there were no sinne dwelling in vs,
 and that wee were all lyke the Angels of heauen. But Saint Paule
 knowing well that wee cannot attayne too that so long as wee dwell
 in this world, and untill wee haue put off our corruption, and bee dis-
 patched of this transitorie lyfe: wylleth vs yit at leastwise, that sinne
 should not reigne in vs. So then, although wee bee streyned with ma-
 ny byces, yit let vs so fyght ageinst them, that they may not become
 heynous crymes, as though wee rebelled ageinst God, but continue
 onely as infirmities, so as wee beseeche God too forgie vs them quice
 and cleane, acknowledging that wee haue neede too obteyne mercy
 dayly, accordingly as it is not without cause that he teacheth vs too
 aske forgiveness of our sinnes. And so yee see how that saying is too
 bee understoode.

Gala. 5.

d. 20.

Colof. 3.

a. 5.

Now furthermore S. Paul addeth (as wee haue seen already to the
 Galathians) that couetous folkes are Idolaters. Truly this matter
 were well woorthy too bee discoursed moze at length, and there is no-
 thing spoken of it which may not bee spoken again. Notoberto foras-
 much as in handling the Epistle too the Galathians, I declared there
 why S. Paule calleth Couetous folkes Idolaters: it shall suffice too
 touche the pith of the matter in fewe woordes. For as touching other
 byces, they doo in deeve make vs too forget God. What are the in-
 ordinate lustes of our fleshe euerychone of them, but Idols: for euery
 man is harped away after the things that he desyreth, so as he setteth
 all his hart and mynd vppon them, and forgetteth God. Therefore it
 may well bee sayd, that all wicked lustes are Idols that impeache the
 maiestie of God, and prouoke vs too stryue ageinst him, yea and too
 shake off his yoke, and too betake our selues vntoo Satan. Neuer-
 thelesse, Couetousnesse is iustly called Idolatry, because it is certeyne
 that when a man dooth once giue himselfe theruntoo, he setteth his
 whole felicitie therein. He is not lyke a Glutton, who hath some re-
 morse and shame of his naughtinesse: nor lyke a drunkard, a whoze-
 moonger, or a blasphemmer. For there is yit some shamefastnesse in
 them. And why? Bycause they cannot so blynd men, but that they
 wyl speake shame of them for it. And although the whole world clap-
 ped

ped their handes at them, and knew no whot of their leaundresse: yit shall they themselves bee enforced too haue some hartbyting. Dee see then that all such as offend God any other way whatsoeuer it bee, shall yit bee bilt in awe by some feare, and haue some remnant of discretion left in them too say, I doo amisse, and how much so euer they sooche themselves, and fall a sleepe, yea and euen betterly harden themselves: yit shall they bee compelled too feele some pricking within. But the couetous man dooth so reioyce in his doyngs, that he thinkes not himself faultie, nother before God, nor before man: but (which more is) gloryeth in his wickednesse. For when he hath fleeced one, and robbed another of his goods, and deceyued one, and shared or intrapped another: theruppon when he casteth vp his account, he will say, Blessed bee God that hath prospered mee so well. Insomuch that yee shall heare the greatest Cousiners in the world, say, thanked be God, I haue made a good hand too day, I haue sped well this moneth, I haue gone well forward this yeece. And yit for all that, if they enter intoo their owne hartes and sift them throughe: they shall fynd there that al was but theuerie, extortion, craft, and deceit. Howbeit the diuell hath so stopped their eyes, that they haue no more discretion nor conscience to say, this is euill done. For sommuch then as couetous folke are at that poynt, that they haue no more feare of God too stay them and holde them backe: therefore are they termed Idolaters. But this is not all the mischief, there is yit a worse poynt: which is, that they set all their felicitie in their riches, and doo so forget themselves, as they thinke there can no harme happen too them, wherthoughe they bee puffed up with such pryde, that they thrust God a hundred leagues of from them, as the proverbe sayeth.

And therefore it is not for nought that Saint Paule exhorteth the riche men of this world, not too trust too their goods, nor too exalte themselves for them. He sayeth that purposely, because they haue so greate opinion of their riches, that they feare not God, but rather utterly forget him. Dee see then that the Couetous folk abuze their riches, by setting their whole hart vppon them, (which notwithstanding is forbidden them, by the prophet in the Psalme) and by weistring in such wyse in them, that too their owne seeming they haue their Paradise heere alreadye. And therefore this cursed disposition and insatiable luste of Concouisnesse, which maketh all men both drunken and blynd, is iustly named Idolatrie, and lykewyse all the roote of

all

all euill, because the conetous man seekes alwayes his stone unpleas-
and whether it bee by hooke or by crooke, by murder or by treason, by
peruie or by popsoning, or by whatsoeuer meane else, all is one too
him, so he may compass his desyre. Thence spring so many troubles
and contentions, and so much bludshed through the world: that some
are popsoned, and other some haue their thots cut, there is none other
cause but this insatiabie gripplenesse of couetousnesse. Crew it is that
Ambition, and whoredome, and such other lyke byces haue a lozt of
foule inconueniences after them: but yit dooth not that discharge the
conetous lozt from being attempted with the same. So then let vs
mark well, that ~~the~~ ^{the} Paule speaking of Couetousnesse, doth iustly say,
that is doth so subdew vs too Satan, as it maketh vs too forget God,
and make vs so hurysh, as wee stand no more in feare of God, ne haue
any remorde of conscience, and so puffed vs up with pryde, as God see-
meth to be nothing with vs, but wee yeeld the honor of the liuing God
into our gold, siluer, & riches. And that is so rank treason, that there
is good cause why we bee made too abhorre it here, as wee see by that
which the holy Ghost speaketh of it by the mouth of the Apostle.

Now let vs fall downe before the maiestie of our good God, with
acknowledgment of our faultes, praying him too make vs feele them
with true repentance, that being grooned and hartly grieued for them,
wee may so forgoe for our offending of him, and for our straying from
the way of saluation, as wee may seeke nothing but too dedicate
our selues wholly vnto him, that he may saue vs out of whatsoeuer cor-
ruption is in vs, and make vs forsake the world, as the end wherunto
wee were redeemed and cleayed by the blud of our Lord Iesus Christ,
and in the meane whyle houseafe too beare with our infirmities; and
too rid vs of them continually more and more, untill wee haue taken vs
out of this world, to ioyne vs to himself in all ryghteousnesse and hol-
nesse. That it may please him too graunt this grace, not only too vs,
but also too all people and nations of the earth, &c.

The xxxv. Sermon, which is the third
vpon the fifth Chapter.

8. For yee vvere sometyme darknesse: but novv are yee lyght in
the Lord: walke yee as children of the lyght:

9. For

9. (For the fruites of the spirit consisteth in all goodnesse, and
 10. rightuousnesse, and truth.)
 11. Trying what is acceptable too the Lord.
 12. And haue not too deoo with the fruitlesse woorkes of darknesse,
 13. but rather euen rebuke them.



We knowe how hard a matter it is too re-
 clayme men from euill custome, when they
 bee once in hardened intoo it. For the mil-
 cheefe dooth easily take roote in vs, by
 cause wee bee inclined and almost wholly
 giuen too it of nature. But yee wee bee
 not so soone changed, when wee haue
 continued along tyme in dooing euill.
 For it happeneth untoo vs as vnto like
 folk, whose diseases hauing once gathe-
 red strength, too so sticke too the in bones, as they can by no meanes
 bee purged away. Now a great number of folke are giuen to naught-
 tinello, and beare with themselves in many vyces, before they bee cal-
 led of God, and touched too the quicke with repentance. Therefore
 wee haue neede too prayse the doctrine that Saint Paule teacheth
 vs here; that is too wit, too knowe that when wee haue bidd alsof
 from God, and strayed from the way of saluation, wee must not flatter
 our ouer selues in it; nor make a butteler and excuse of it, because it is
 become an ordinarie thing with vs. For wee must not pardon our
 sinnes as whil the more for all that, but rather consider that God hath
 pleyed vs, and that his drawing of vs from the euill where in wee were,
 maketh the God too change vs, and too make his power and grace
 the better known by our lyfe, in that to heareth witnesse that wee bee
 no more the men that wee were before. That is the cause why Saint
 Paule sayth in this text, Yee were once darkenesse, but now hath
 God inlyghtened you. As if he should say, that wee must not respect
 eyther what others doo, or what hath befallne in our selues, too hope
 too bee iustified, and acquit of our fautes by that meanes. For when
 it hath once pleased God too reathe vs his hand, and too shewe vs
 such mercie as too adopt vs for his chyldren, and to make vs heires of
 the heauenly lyfe, in stead that wee were forloone, cursed, and damned
 afore; that grace ought too pynuple greatly in vs, too make vs be-
 come

come new creatures. And as for them among whom wee live, if God giue them the byble and let them alone as men forsaken: let vs understand, that it was his will too shole vs out from so miserable taking. And therefore let them bee as looking glasses vnto vs, too behold what a wretchednesse it is for men to followe their owne lustes. So little then ought the offending and sinning of a multitude, too couer our faultes: that wee ought rather too take warning by them to withdraue our selues, and too hold our selues as it were fettered by vnder the feare and obedience of our God, seeing he sheweth so speciall fauour vnto vs, wherof the residue which abyde still ignorant and beleeuing, are depprued.

Howbeit for the better understanding of the whole, let vs marke first, that Saint Paule hath shewed vs heere what the state of all men in generall is, vntill God haue drawen them too him. And he telleth vs there is not any cause at all why wee should sooth our selues in our vertewes, insomuch that this only speeche of his, where he sayeth, that wee be darknesse, (that is too say, that there is noether lyght, reason, nor any gouernement in vs, but rather that wee bee become sturk beastes) ought well too make vs all too cast downe our eyes and too submit our selues with humilitie. In deede many shall haue some shoue of wisdom, and bee commended of the world as well aduysed men, and as able not only too guyde themselves in their whole lyfe, but also too counsell (and direct) others. Yet notwithstanding, God auoweth that in stead of hauing ryght wisdom and reason, wee bee but brute beastes as in respect of him. Now lyke as this saying warneth vs to spgh and grone before God: so also doth it prouoke vs too seeke the remedie that is necessarie for the well ruling of our lyfe, that is, too suffer God too bee our maister and teacher by his woord, (as shalbee declared more at length anon) and also too pray him that his holy spirit may so woork in vs, and that wee may not bee led with such ouerweering, as too count our selues wyle in our owne conceyt and fancie. And so pee see in effect what wee haue too remember vpon this streyne, where Saint Paule imptaleth men by a reprochefull name, saying that they be darknesse, and that there is nothing but vter brutishnesse in them. And hereof I haue treated already in the last chapter, where Saint Paule sheweth, that men discern nothing, ne go but too their destructions, vntill such tyme as they bee reformed.

Now on the contrarie part he sayeth, Lyght in the Lord, too shewe
that

that all the wisedome which wee haue, cometh of a supernaturall grace, as they terme it, that is too say, wee haue it not by inheritance, nother can wee father it bypon our selues, but it is altogether of Gods woorking, and wee must bee linked too our Lord Iesus Christ too bee partakers of such a benefyte. For it is not for naught that the scripture sayth, that Gods spirit was giuen vntoo him too rest bypon him ^{Eph. ii. 2.} with full perfection. Therefore let vs learne too distrust our selues, & to know that all that euer wee can bying of our owne, will stand vs in no stead, but to turne vs from the way of saluation, and that we haue no wisedome, except it bee giuen vs of Gods free goodnesse, too the intent too gather vs vntoo him, and too make vs members of our Lord Iesus Christ his sonne, who is our trew lyght, as wee shall see anon.

Too bee shor, it is all one as if S. Paule should saye, that by nature wee bee but onely darknesse in Adam, and that wee bee indyghtened again in our Lord Iesus Christ. Now (as I sayd afore) it is too the intent wee should seeke none excuse, by alledging that wee cannot put off our olde skin, nor utterly forsake the thinges that are so printed in vs: (for those thynges are but tryfling, and they will not passe in account before God) but contrariwise too the intent wee should learne, too examine well what wee bee, and what our state is, tyll God haue redressed it, and too consider what wee haue of our owne, namely that wee bying nothing but cursednesse with vs from our moothers wombe: and therewithall snake the grace effectuell which God hath giuen vs, that it bee not (as yee would say) choked through our vnthankfulnesse and malice, but that wee consider well to what end our Lord hath reached vs his hand, and shewed himselfe so pitifull towards vs: namely that whereas wee were plunged in darknesse, it was his will to bring vs again too lyght.

And wee bee called lyght in the Lord, not onely bycause wee haue the woord of his Gospell, which is as a burning Cresset too guyde vs by: but also bycause that he himselfe is as the spirituall Daysonne, and dooth therewithall indyghten vs inwardly by Gods spirit. For wee see by experyence, that men fare neuer a whit the better by hauing their eares beaten with the doctrine of truth: for one may take payne too teache them, and yett it shall bee but labour lost. Therefore our Lord will bee sayne too make his sonne lyne, that is too saye, to ke as he hath commaunded and ordeyned his woord too bee preached vntoo vs:

R. k. i.

Is also made by giuing vs eyes too inwardly, some light. For though some say we neuer see by sight in the day, yet should wee find no other fruit nor profit by it, but that wee haue eyes which are as instruments, no more equall the light that comes from above. And must God be sayne to giue vs spirituall eyesight, to conuey the things that are made by his word. Wee see then that the same how was becoming to in the Lord is, that on the one side God himself be the way of saluation by the preaching of his word vnto vs: and therewithall giue vs a new spirit, or mind, so that the same we should not abide in the ignorance wherein all of vs are by nature. And so it is said of him that he is the light of the world.

And Saint Paul teacheth his meaning yet better, when he addeth that we should walke as children of light. Now we see that heere hee is onely prayeth and commendeth Gods grace, to stirre vs up too glorifie him for it, as wee haue bound too doo: but also sheweth withall sheweth the vse of it. As if he should say, beware in all ye doe that ye be thankfull to Gods grace vnder foot. As make it was available vnto you. For his calling of you to the knowledge of our Lord Iesus Christ, was so the intent we should be wholly changed, so hee brought vnto this light. For if we would haue the same but onely too stande, yoly gazing vpon it like folke out of their wits, what a thing were that? Alas were better too haue continuall night. But the Sonne will serue vs to apply our selues to the business which wee haue too doo, and too labour in getting of our liuing, every man according too his charge, office, and calling. Wee see then that wee should abuse the Sonne, which bringeth vs so great benefite, if we should not euery of vs occupy our selues in the things that wee knowe too be our deuotie. Now Saint Paul applyeth this similitude too the spirituall daylight: that is too wit, too the doctrine of the Gospell, saying that it shyneth, but can not for vs too giue our selues too yoly speculations, but too the end wee should see our harts too the plough, and euery of vs looke wherewith he can and ought too doe seruice, and therupon make the light available that is offered vs.

Furthermore Saint Paul in one place calleth vs Light, and by and by he addeth, Children of light. Both of them come too one end. But yet is it not for naught that he termeth vs Light. For it serueth too expresse the better, that Gods grace is not onely offered vs, but also impoyned in vs, so as wee haue after a sort yery shined by it.

And it is not only here that he teacheth it, but also in the Epistle to the Philippians. Now we have too much light of all, that that light belongeth properly too none but too our Lord Iesus Christ; according as he himself saith, I am the light of the world; he that walketh in mee, shall neuer say, I am the light of the world. Phil. 2. b. 15. Yes see then that our Lord Iesus Christ is sufficient of himself alone too give vs light; and that if wee keepe our selves close from him; we shall fynde nothing but darkness in heauen; nor in earth; nor in any creature else. For if wee speake of Gods maiestie, it is above all the heauens; per and the very Angels haue no light but that which they borrowe of our Lord Iesus Christ. And that is the cause why Saint Iohn Baptist is excluded from that honour, when he saith, that he was not the light; but that that dignitie belongeth peculiarly too the Sonne of God, who enlighteneth all men that come into the world. Again, the Apostles, and all such as preache Gods trueth are also termed light in their degree; when as it is sayd; ye bee the light of the world. John. 1. a. 8. Not that that belongeth properly too them; but because God setteth his own light by them, when he beliaueth their light too guide others by, and to shew them the way of saluation. And if he that beareth the Candle too light other men, too little and stumbe, and stay beere and there, what a thing is it? Therefore in as much as God hath given vs the charge too preache his word, wee bee warned too walke in such a way as every man may bee edified by our lyfe. And yea in the meane while, this is no derogation as at all too the honour of our Lord Iesus Christ: for they that are enlightened by him, must not thrust forth themselves to be fellow and fellow lyke with him; but he alone must continue the light still, and wee enlighten one another, according too Saint Pauls saying in the text that I alleged afore; where he saith thus too all the saythfull: You bee as Lampes burning in this world; even by hauing the word of God. The light then which the Scripture alloweth, as well too the teachers, as too them that are taught, is, that all of vs must haue Gods word, which must bee as a candle set up aloft, and our lyues must so ride thereby, as the unbelieuers may bee drawn too the sayth and reformed; or bee confounded and put too shame, when they see that our Lordes calling of vs too preche in his schole is not in vayne. And so ye see in what kinde St. Paul saith, that wee bee light in the Lord, namely by this that Gods word too bee as a burning Lampe too us, not

only too guyde our selues by, but also too shewe the way too all such as othertwyle shoulde go astray.

Iohn. 8.
b. 12.
James. 1.
6. 17.

Hereunto he addeth, that vvee bee children of lyght, to doo vs to vnderstand, that our lyght commeth from elsewhere than of our selues, and that wee boytowe it of him that is the lyght of the world, as I haue alledged before. According whereuntoo it is sayd, that God is the father of lyght, and so also dooth the Scripture name him. Agreyn, our Lord Iesus Chyft is the trew lyght, wherby God appeared vntoo vs, and whereby it is his wyll too inlygheten vs. Therefore are wee the children of lyght: that is too say, wee bee so inlygheten, that Gods lyght is in vs: namely bycause wee bee members of our Lord Iesus Chyft (as I sayde afoze) and communicate with him, and he guydeth vs by the lyght of his Gospell, and inlygheteneth vs also by his holy spirit. And forasmuch as our Lord woorketh in vs by sayth, he byeepeth it intoo vs by measure, as he himselfe thinketh good, as we haue seene in the fourth Chapter. Whosoener the case stand, let vs esteeme Gods grace as it is woorthy, and as it deserueth, and therupon turne it too our owne benefyte, that it be not disappoynted through our rechelesse, but that wee may walke, that is too saye, consider whertoo God hath called vs, and enery of vs imploy and inforce himselfe theruntoo.

Now hereupon Saint Paule giues a warning, that the frute of this lyght is, Goodnesse, Ryghtuousnesse, and I ruche. As if he shoulde say, that he speaks not here after the common fashyon of men, but intendeth too bying vs vntoo God, and too shewe vs too what purpose it serueth vs to be Christians, & which is the trew ble of the learning that wee haue by the Gospell, and also how the power of the holy Ghoste ought too shewe it self in vs, that is too wit, in the well ordering of our lyfe. For by these three wordes, Goodnesse, Ryghtuousnesse, and Holinesse, he meaneth that wee shoulde not doo any thing wrong, but indeuer too liue vpryghtly and saythfully with our neyghbours, and also bee kynd harted in hauing compassion one of another, too heare patiently one with another, and too succour one another as neede shall requyre. Yet it is that there are other things requysite in a Chyften mans lyfe: but heere Saint Paule comprehendeth all vnder one kynd. As if he shoulde say, my frends, God is singularly gracious vntoo vs, in gathering vs vntoo him, whereas wee were strayed away intoo destruction: and thus whereas wee were by

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in thraldome vnder the tyrannie of the prince of the world, which is
 the diuell: he hath set vs free, and made vs members of his only sonne
 our Lord Iesus Christ. Lo heere an inestimable benefyte. And no man
 must wee shewe too what end our Lord hath bled so greate mercie to-
 wards vs. That (sayeth he) must bee knowne by our lpe, euen by
 walking one with another in all goodnesse: that is too say, that wee
 be not cruell as dogges and Cattes, nor giuen too guyle, craft, and
 malice, too deceyue and wynd one about another, but go on soundly
 and roundly in all things, & deale so bryggely as euery of vs indueuer
 to peece his neyghbour that which is his dew, so as no man be wedded
 to his owne profit to greue others. Whē our life is once ordered after
 this maner, then shall men perceyue that we beare frute in the lpyght, &
 that the light also beareth fruit in vs, that is too say, that the light which
 God hath giuen vs is not ydle, but that lyke as God hath inlyghtened
 vs, so wee apply our selues too doo the things that he commaundeth
 and appoynteth. That is the cause why Saint Paule speaketh of the
 frute of Ryghtheousnesse, according too my former saying, where I
 told you that the sunne giueth not lpyght to the world, too the intent that
 euery man should sit still with his armes folded one withyn another, or
 too the intent wee should bee as the foules that flye in the ayre: but too
 serue our turne, by guyding vs in all our dooings. That is the frute
 and use of the Sunne. Therfore the Gospell is not a frutelesse thing,
 the woorking of it must shewe it self in our lpe, that is too wit, by be-
 ing ryghtheous, kynd harted, and saythfull. Now vnder those woordes
 Saint Paule hath comprized all things belonging too the twoo ta-
 bles of the Law. For (as I told you afore) Charitie serues not too
 make vs forget what belongs too Gods seruys, as though that were a
 thing of small weyght: but it is the maner of the scripture too send vs
 backe too our neyghbours when it speaketh of the seruing of God. For
 it is certein that if wee loue our neyghbours as wee ought too doo, and
 lue with them according too Gods law, God shall alwayes haue his
 cheef ryght. For vntill wee bee ruled vnder his awe, euery of vs will
 loue himselfe too much, and desire too draine too himselfe, and too glo-
 rie in himselfe: and too bee short, there will bee nothing in vs but
 Pryde, Flattery, Couetousnesse, Cruelty, and al maner of Deceit,
 vntyll our Lord hath brought vs vnder his poke, and wee bowed our
 selues vntoo his oheysance, too honour him and serue him, and to blisse
 his holy name. And this shal bee doone when we peece men their dew-
 tie:

K k. iiii.

tie : for that is a trew tyll and record that wee feare God.

And now too shewe vs how wee should liue in the world, S. Paule setteth downe these three things : namely Goodnesse, that is too say, kynd hartednesse in hauing pitie and compassion vppon such as are in distresse, too releue their neede, and too beare patiently with their infirmities. Thus much concerning the word Goodnesse : Next that is Ryghtuousnesse, which signifyeth vpright dealing, so as wee take away no mans goods, nor go about too aduantage our selues by the hinderance of our neyghbours, nor bee giuen too pilling and pillaging, but (too bee short) be contented with whatsoeuer God giueth vs, without raking of other mens goods or possessions but too vs. Last of all is added Truth, which is contrary too all craftie packing, and too all leauy practyses, whereby wee labour too draw other mens goods too vs. Then haue wee once these three things, it is certain that Charitie reigneth fully and perfectly in vs. These are the things that we haue too remember vppon this streyne. Wyl wee then shewe that our trayning by in the Gospell hath not bin in vayne, and that wee haue not forsaken the grace of our Lord Iesus Chyist : Let vs liue vprightly and euently among men : and agein, let vs be kynd harted both in bearing one with anothers infirmities, and also in succoring them at their neede : and (finally) let vs bee saythfull, that is too say, let vs be no craft nor suttletie, but let vs bee soothfast, and wherein so euer we haue too deale with others, let them not fynd vs dubble.

The thing therfore in effect which wee haue too beare in mynd, is that Gods inlightening of vs, is to the end we should no more plunge our selues in darknesse, but that when wee haue once taken lyght of him, wee also should indue too giue light too wretched beleeuers, which wander and reele, and stumble, and are lyke too breake their neckes, by cause they bee as silly beasts : and no maruell at all, for they haue no lyght too guide themselues by. Trew it is that that shall not excuze them, but that they shall alwayes bee gilltie before God : for their ignorance is matched with malice. But what shall wee on our syde haue too lay for our selues when wee stray so away, seeing that God hath inlyghtened vs by his word and holy spirie, and knit vs too our Lord Iesus Chyist, who is the daylumme of ryghtuousnesse, as I haue declared alredie :

Now herupon S. Paule telleth vs, that we must trye and examine what thyngs please God. And this reacheth further than that which he hath

hath sayd: for it sheweth vs which is the true rule, which if wee followe, wee cannot doo amisse: namely too frame our selues according too Gods will. And truly we know that the feare of him is not without cause called the true wisdom. For wherof cometh it that men overthrowe themselves intoo all euill, but because they forget God, and bury the remembrance of his name and maiestie: For they that haue God in their myndes, shall euer bee restreyned as it were with a byrde. Although their fleshe tempt them too euill: yet will they resist, and consider that as long as they lyue in this world, they must spend their lyfe in his service that gaue it them. Then if our myndes bee hyppon God, surely it will arme vs and giue vs strength ageinst all temptations. And S. Paule sayeth heere, that we must examyn well what things please him: wherin he wakeneth by our rechelesnesse. For in the foresayde despying of God which I spake of, there are twoo things. The one is that men fall asleepe in soothing themselves, and thinke not that euer they shall come too account, and theruppon doo rest so soundly, as if it were in vs to make good or euill. And afterward they fall outrageously too singeing themselves at aladventure ageinst God. Therefore it is not ynough for vs not too fyght wilfully ageinst God, nor too play the wyld beastes, or the (mad) Bulles, which push euery way with their hornes: that is not ynough: but wee must bee watchfull in inquryng througthly what is lawfull for vs, that wee may discern betweene the things that God permitteth, and the thinges that he disalloweth. Too bee short, the first thing that Saint Paule sheweth vs heere, is, hat our lyfe shall neuer be well ordered, untill it bee wholly conformable too Gods will. Marke that for one poynt.

Secondly (as I haue told you) wee must not thinke that God forgiveth our carelesnesse, when wee doo (as it were) wilfully shet our eyes, and are contented too go astray without taking any great heede: but that it belongeth vs too stand hyppon our gard, and too seeke diligently what God alloweth. Those are the twoo poyntes which wee haue too marke. As touching the first poynt, wee see how men haue alwayes taken leaue in all ages too followe their owne inuentions, as they terme them. And soothly it hath euer bin a common proverbe, that the intent iudgeth men: and it is very true in part, but men haue misseppounded it and misconstrued it. For vnder that presence, every man hath imagined that he should bee cleared before God, and bee taken for ryghteous, so he had no intent too offend. After that

Psal. iii.

b. 10.

Prou. i.

2. 7. & 9.

c. 10.

maner do the Hypocrites weene themselves to do well: and when they haue inuented a sort of follies & superstitious, they beare themselves on hand, that God oughe too take all in good woorth, bycause they weened them to be good. But God deales not according to our imagination. Wee see then, that men did fouly beguyle themselves, in imagining that it was ynough for them too haue a good intent or meaning, as they terme it. And euen therefore is there nothing but helly confusion in poperie, bycause they haue forsaken Gods woord, and regarded not what he bade or forbade, but tooke leaue too doo some this ching, and some that, as it came in euery mans fancie, and al vnder colour that men are too bee iudged by their intent. Trewe it is (as I sayd afore) that the intent iudgeth men (in some respect.) For although wee doo the most commendable woorkes that can be deuized: yit shall wee not sayle too bee condemned at Gods hand, if it bee not doone too the ryght end. If our honest dealing bee but in outward apparance, too get report that wee bee the henestest men in the woold, and in the meane whyle all our vertuousnesse is but dung and filth withyn: it is but a shewe of honestie. And why? Bycause our intent is leaude and crooked. But yit for all this, (as I sayde afore) wee must not take head too doo whatsoeuer our owne brayne teacheth vs: for our cheefe wisdom is to seeke what Gods will is, according wheruntoo Saint Paule sayeth, it is our reasonable seruice which God commaundeth vs, and wherin our obedience shalbee well allowed. But if wee will needes doo all bypon our owne head, God will reiect it all: for that is not reasonable, it is but trash and crumperie of Satan. Wherefore let vs marke well what is told vs heere, that is too wit, that wee must not seeke any other difference betweene good and euill, than by weying it in Gods balance, and not in our owne, too say, It seemeth too mee, and I thinke it too bee good, and I will take some taste of it. Let vs beware (I saye) of byinging such rashnesse with vs, and let vs bee as little chyldzen that are newlye weaned from the teate. Let vs learne of God, and suffer our selues too bee gydded and gouerned wholly by him. Dee see then that humilitie is the beginning too serue God well, when as wee bee not puffed yp and carped away with ouerweening, nor so rash as too say, I weene so, I thinke so: (but contrariwyle, too thinke thus:) is this of God? hath he spoken it by this woord? Although it seemed too bee the best and excellentest ching in the woold: yit notwithstanding, I would

Rom. 12.
A. 1. 3.

would not saye too refuse it, if it bee forbidden of God. And that is the cause why it is expressly sayd, thou shalt not doo the thing that seemeth good in thyne owne eyes. And for the same cause are wee forbidden too bee wise in our owne conceytes. Only let vs assure our selues, that too be taught of God, is the infallible wisdom. But as soone as wee step asyde from that which he sheweth vs, wee bee but wanderers though wee were the wyldest too outward shewe, and the best esteemed in the world. Too bee short, wee see how all that euer men can bring of their owne, will stand them in no sted, but onely too condemne them. And why? There is nothing that can gypde vs but only Gods will: it is the only rule whereby wee may say, this is noughtwoorth, or this is good. Now seeing that the diuell hath gone about too bereaue vs of such a benefyte: it becometh vs so much the more too stand hypon our gard, that is too say, too be heedfull, and too apply all our wits thoroughly too the seeking out of Gods will. Wee be carefull ynough for our temporall profit, for men neuer (lyghly) take thing in hand without forercasting wel what may inlewe. O (say they) behold, I shall cast my selfe intoo such a danger: againe, this will serue my turne that way, or else this may hinder mee, or hurt mee. Now then we be heedfull ynough in seeking the things that belong too this flyghtfull lyfe: but in the meane whyle wee step forth at aduventure in seruing God. And although we pretend great zeale in seeking the heauenly lyfe: yet we shew thereby that wee make none account of it, and that all that euer wee doo is but for fashyons sake, and as it were taskwoorke. Therefore let vs marke well that men shall not bee so sore condemned, when their rebelling ageinst God is not wilfully and of set purpose, as when they harden themselves in their frowardnesse. Trew it is that men shall doo some things without looking neerly too them: but yet must they looke whether God lyke of them or no. The thing wherein wee must bee wyldest and best aduysed, is not too make our owne profit after the manner of the world, which counteth the wyldest folke wyldest, but too get vs spirituall discretion, too know what things God alloweth, and too followe the same.

Now heeruppon he addeth also, that wee must not haue too doo with the fruitelesse woorks of darknesse, but rather rebuke them. This is not added without greate reason. For although we bee well disposed too frame our lyfe accordyng too Gods woord: yet shall wee
bee

bee shouldered from it, if wee learne not too resist all temptations. Truly although wee saue no byces about vs too withpauie our obedience from God: yet haue we such store of byces already in vs, that we must needs haue profited very well in Gods schoole, beeing wee can bee disposed too submit our selues in true obedience, and so say, I ord reigne thou ouer vs, and let thine only will bee our rule. But yet let vs put the case, that wee were come so farre forth, as too feele no resistance nor geynsaying in our selues, but that wee could so suddenly all our affections, that they myght after a sort bee ruly: yet notwithstanding, the diuell neuer ceaseth too assaile vs on all sydes, one whyle by lyght bickerings, another by vndermyning, and another whyle by giuing alarums & open assaults, so as he wil soone ouertohelm vs, except we be well fortified, & God haue giuen vs inuincible power to withstand all his pollicies. This is the cause why Saint Paule addeth, that wee should not haue too doo with the vnfruitful woorks of darknesse. As if he should say, my frends, I knowe well that the vneazynesse of going vntoo God in this world, wil be as a blocke too keepe you backe from dooing of your deuotie. And although pee knowe that God ought too haue the maystrie, and that wee ought too bee vnder his subiection: yet notwithstanding when pee bee conversant with the despyers of God, and with vnholis persons, it is very hard for you too walk incorruptly. For looke how many byces reigne, so many infections are there too atcept you, and it is very hard for you too scape imperuerter, lyke as it cannot bee but that wee must feele some prickings whil we walk among thornes. Forasmuch the as there is such abudance of corruptions throughe the whole world, as a man can scarfly remoue one foote but he shall stumble vppon some euill or other: It standeth vs on hand too haue greate strength too maynteyne vs vnimpeached in the seruing of God: or else we must be utterly turned away from his obedience. But what for that? There is no excuse for vs, sayeth Saint Paule. It wil not boote vs too alledge, Alas, what shall I doo, I that am a poore fraille creature? If God had set mee alone by my self, I could serue him the better: but I am heere among so many byces, that I must needs doo as other men doo: for some pill, and some poll, some are whozanongers, some are drunkards, and some swearers: and finally I see so much wickednesse, that it maketh my hart too quake: and seeing I am hemmed in with all these things, what can I doo in such extremitie? Wee will alledge all

all this geere (say I) : but it is in vayne. Therefore let vs learne too prepare our selues in such wyse too the seruing of God, as wee may stand obediently in battell ray too resist all temptations. It is trewa that wee shall haue much adoe too bying it too passe : but yit will God bee strongest, so wee pray him too gouerne vs with his holy spirit. And that gouernment serueth not onely to subdew vs too his dominion : but also too giue vs victorie ageinst all the things that Satan practyzeth too ouerthrowe vs. Pee see then that if wee call vpon God and put our selues to his gupding : it is certain that wee shall haue ynough too make vs keepe on our way, notwithstanding that this world be full of wicked stoppes, too thrust vs out of the way. The thing then which we haue too remember vpon this streyne, is, that besyds the good mynd which wee must haue too submit our selues vnto God, and besyds the lowlinesse too accept and receyue whatsoever God commaundeth vs, & too frame our whole lyfe thereafter : wee must also be armed to fyght ageinst all the assaults that Satan maketh ageinst vs, and though we see the whole world set vpon naughtinesse, wee must not think that that may serue too diminish our saule before God, but consider that it is his will too exercyze vs after that fashyon. Yit notwithstanding if wee call vpon him, and put our whole trust in the working of his holy spirit : surely wee shall obtayne victorie ageinst all that euer Satan can trump up in our wayes. And so pee see how wee may overcome all things that hinder our seruing of God.

Finally, S. Paule following still the similitude which he brought in afore, telleth vs that wee must not haue too doo with the woorks of darknesse. As if he should say, that wee must bee separated from the unbelieuers, and that when wee liue at adadventure, as though God had not wrought in vs, & as though his word had done vs no good at al, it is as much as if we trāpled Iesus Christ vnder our feete, abolished the frute of his death & passiō, & despyled his blud, which is the fountaine of all holinesse. : Soch it is so, let vs looke too retype out of darknesse, and not too haue to doo with it in any wyse. And his calling of them by the name of frutelesse woorks, is too shewe vs, that when wee bee so mingled with the unbelieuers, worldlinges, and despyzers of God: wee shall receyue but a poore reward, which shall yeeld vs no fruite at all. What gayne wee then by taking leaue too doo euill, vnder colour that the most part of the world is giuen too wickednesse (nothing) for all of them must reape the reward of euerlasting death, for follow
one

Rph. 6.
6.14.

one another after that fashyon. Now then let vs looke neerlyer to our selues: for when men pardon them selues so lyghly, that they seeke nothing else but too keepe themselues fast fettered vnder the subiecti-
on their father Satan, and too cast themselues as it were into the bot-
tom of hell: Alas is it not a wretched libertie? Saint Paule therefore
tellet vs expelly, that wee ought so little too intermeddle our selues
with the corruptions of the world, that wee should rather indeuer too
amend those which take such libertie too doo euill, that they utterly
ouerthrowe themselues: and that both wee and they ought too bee so
hild in obedience to our God, as his woord and holy spirit may serue
vs as an inuincible power too fyght ageinst all assaults, and that wee
may bee so armed and furnished therewith, as it may bee vntoo vs bothe
a helmet, and a brestplate, and a harnesse, and a swoord, as wee shall
see heerafter. And let vs beware too walk so in this world, as wee
may serue our God with trew constancie, and not bee turned from him
for any troubles, impediments, lettes or stoppes that can bee layd in
our way.

Now let vs fall downe before the Maiestie of our good God, with
acknowledgment of our faultes, praying him too touche vs with such
repentance, as wee may bee soye for them, and rid them away more
and more, too the strengthening of vs in his feare, and in the keeping
of his holy commaundementes: and the meane season he beare with
our infyrmities, vntill wee bee quyte and cleane rid of them: and
make vs too profit from day too day in the doctrine, that is too wit, in
the remission of our sinnes, vntill wee come too the perfection of his
righteousnesse and gloyy. And so let vs all say, Almighty God hea-
uenly father.

*The. xxxvi. Sermon, which is the fourth
vpon the fifth Chapter.*

11. Haue not too doo vvith the fruitlesse vvoorkes of darkenesse,
but rather rebuke them.
12. For (as for) the things vvich they doo in secret, it is a shame
euen too name them,

13. But

13. But all things are layd open vwhen they bee rebuked by the lyght: for the lyght is it that layes all things open.
 14. VVherfore he sayth, awake thou that sleepest, and arise from the dead, and Christ vvill inlyghten thee.



We haue seene this morning, that although there bee many things in the world too turne vs away from the seruing of God: yett must we not therefore swaue as though that myght serue vs for an excuse. For there haue bin stumbling blockes in the world at all tymes: but the remedie for them is this doctrine, that is too wit, that Gods children must stande vpon their gard, that they corrupt not themselves by companing with the vbeleeuers, bycause God hath sholed them asunder. And it is not ynough for vs not too bee drunkardes, whoremongers, theues, or murtherers: but wee must also shun all manner of euill wheresoeuer it bee. In deede wee ought too begin alwayes at our selues: for hypocrites will alwayes spee a mote in their neyghbours eye, and yett beare a great stone in their owne, without feeling it. But if wee will bee ryght and sound Iudges, let euery man examine himself, and begin there in condemning byces. Let vs consider well whether wee our selues bee faultie or no, that wee may first and foremost make our owne indytemment before God, by hating the euill that is in our selues. Howebeit wee must also shewe thertwithall, that wee loue God better than the world, and not maynteyne our selues in fauour and frendship of the wicked, by soading them in their faultes, and by flattering them. And for that cause S. Paule addeth, that wee must rather euen rebuke the woorkes which can bring nothing but better curse vnto vs. And this serueth, not onely too shewe the zeale which wee haue that God should bee honored: but also too withdraue illie soules that are in the way too destruction, and too bring them backe againe into the way of saluation. I o heere twoo causes which ought too moue vs too repproue euill. The one is, that it must irke vs too see God offended, and men prouoke his wrath by overthrowing the order that he hath set. Seepng then that God is by that meane despyzed, and his waspyn troden vnder foote: it ought too greue vs, according too

Luke 6.
E. 4. 42.

Psal. 9. too the psalme where it is sayd, that wee ought too receyue too our
b. 8. selues the reproches that are offered too God. Alfo we ought to be
the too haue a care of those that are redeemed with the blood of our deare
Jesus Christ. If wee see the soules go too damnation which did cost
God so deere, and make no reckening of it: it is a scorning of the blood
of our Lord Jesus Christ. And euen for that cause also dooth St. Paule
tell vs, that inasmuch as wee bee separated from euill, too the intire
wee should not be companions of such as despyze God, nor in any wise
bee lyke them: wee must too the uttermost of our power them, that we
hate them, to the end that they heying by that meanes ashamed of their
leauynesse, may bee touched with repentance. If wee haue once pro-
fited so farre: it shall bee a great gayne too haue drawen backe a wret-
ched soule that was in the way too destruction. And after the same ma-
ner speaketh Saint James of it, exhorting vs too doo it, saying: The
Iam. 5. thing that you shall gayne by it, is, that you shall saue a soule from loo-
d. 20. sing. And although men bee hardened in their sinnes: yet is it too
great purpose for vs too shew the zeale that we haue of honoring God,
and that his word should not bee so impeached, nor the order broken:
which he hath set, without declaring that the same displeaseth vs. For
if a man will bee knowne too bee a good and faythfull subject, he will
not suffer any man too speake euill of his prince, without setting of
himselfe agens him. (A pkeuile,) that childe shall bee taken for his
kynd and vnhonest, which heareth his father wrongfully blamed and
defaced, and maynteyneth not his honour or honestie.

Now, is not God our souereign prince: No: and although hee bee
but wretched woormes of the earth, and vile carping vs, dooth hee
the honour vnto vs too adout vs for his children. Now then, if wret-
ched and heathenish folk deface his maiestie, and darken his righte-
ousnesse, yea and inuener too plucke his dominion from him, and doe
offensible at it: is it not too excessive and intollerable a leauynesse?
Therefore let vs mark well what is told vs heere. For it standeth
so much the more ou hand too mark this text, bycause this vice hath
reigned in the world in all ages: namely, that according as euery man
is more or lesse desirous too be flattered, so dothe he the easier haue
with other men, not after the maner which wee haue seene heerefore,
which is that wee ought too haue compassion of such as are weakes,
and too vse patience towards them: but cleane contrariwise, that we
soo wit, that wee bee contented too feede the euill, and too euen paye
much.

must be to be a willing confederate together: and too the intent that
 as he hath said, we be too narrowly in our byces, but let vs alone,
 so much as we will, wee giue euery man leaue too take lyke libertie.
 And this is the cause why all things are out of order
 nowadayes in the world. Again, wee bee loth too prouoke any
 mans displeasure against vs, in so much that we had leuer betray God,
 and too betray our neyghbours bothe bodie and soule, than too vse the
 libertie that Gods spirit commaundeth vs. Wee see a wretched man,
 play the naughtipacke: let him follow his owne swynge, (say wee);
 is nought so matter too vs. And why? for wee will not discontent him.
 Again, we see other some peruert all order of Iustice, and infect the
 whole people and countrie. And wee passe it ouer easily without spea-
 king against it. And why? O I will not bring my self in displeasure
 with a man of authority. Let some other bodie leade the daunce, and
 I will willingly say, Amen too it. And if he were hanged on a Ieber
 ashyke, he had but his desert. But no Godhamerrie too mee in the
 same wyse. For why? I will not go put myself in any hazard (for
 the matter) This are byces passed ouer nowadayes. But yit will
 not God giue ouer his ryght for all that. For the sayd sentence shall
 stand inuolable on his behalf, and according too the same shall wee be
 condemned as full of reason, that is too wit, wee shalbee hild for com-
 panyons of the wicked, if wee play the blynd and deaf (beasts) when
 wee should restryne naughtynesse by setting of our selues agethust it,
 and (as much as in vs lyeth) too suffer Gods honour too bee so abased,
 as all honestie is ouerthrowen, and wee say nothing too it. Therefore
 ought wee too bee the more attentpue too this warning too rebuke e-
 uill, and (as I sayd afore) by shewing (too the uttermost of our power)
 sheweth inlyke offit, and also by being diligent too let it, if it be in
 our power too too it. If euery man employed him self after this sort,
 surely wee should see another maner of soundnesse in the world. For
 what is the cause that Gods name is so much blasphemed? It is for
 that the blasphemies are cloked, and euery man had leuer too defyle
 himself with other mens leaueynesse, than too purchase any disfauour
 or unpleasing, as they say. In lyke case is it with drunkennesse, leche-
 rie, robbery, and all extortion and wancon dooings that are commu-
 ted. But had wee the fele that is commaunded vs heere by Saint
 Paul surely wee should be much more courageous and stout in rebu-
 king such as too amisse. On the other syde also wee shew our selues
 too

too haue no loue nor kyndnesse among vs, when wee suffer good men too bee trampled vnder foote and misused, for wee cught too reache them our hand. Agein, mens scules go too destruction, and wee remedie it not, though God haue doone vs the grace, too place vs in his bed, in that office of sauing the things, that were in the way too bee lost and damned.

Now S. Paule hauing spoken so, addeth to confirme the same doctrine, and too quicken by the stochfullnesse that is in vs, that the cause vwhy the vnteleuvers take libertie too doo such euill, euen as they bee ashamed too speake of, is for that they can hyde themselves (from men.) And why? For they haue no feare of God: and therefore they take themselves too bee well hydden. When a theefe perceyues no body neere him, he riseth cubboodes, he breakes open doores, he filcheth, and he catcheth and carryeth away. Very well, because he cannot yet bee comicted afore a iudge, he beates himselfe on hand, that he is scaped quyte and cleane. If a Robber or a murderer get intoo some blynd nooke, he thinks himselfe well hidden, and if he finde a man astray, hee pilles him too hym, and stripes him, and woundeth him, yea and cuttes his throte too, if he cannot ootherwise mayster hym, and hee thinks himselfe well escaped, because no man sees him. In lyke case is it with all other deeds: for wee bee moze ashamed of men, than astrayd of God. The scripture cryes out, that all our thoughtes must come to account, and that not only our wicked deeds shalbe punished, but also euen the things that wee thought too haue bin buried. For at the last day the books shalbe layd open, that is too say, nothing shall bee forgotten, except wee haue obteyned this grace that is promysed in the psalme, namely that God forgyuethe our synes. And that is not doome without repentance. But they that are inhardened too all euill, doo but make a mocke of it: so they be not put too shame for ts before men, let God doo what he wiff. For they bee growne so brutishe, that they cannot wake, too consider what is too harden their hartes ageinst the souereine Patience of God. Therefore when the vnteleuvers and despyzers of God, get couert and lurking holes after that sorte, there is too vyle lycentionnesse among them, as a man woult bee ashamed too thinke what they doo and say.

But Saint Paul addeth, that vyhen they bee rebuked, the mischeef is discovered, and their libertie cut of, because it is a bypse

soo them. Not only because they be blamed afore men, but also because they seele themselves too haue too doo with the heauenty Judge, and that it is a dreadfull thing too fall into his handes. Too bee short, Saint Paule ment too thewe too what purpose rebuking may serue, when wee vse it ryghely and with good zeale of charitie. Now I haue told you alreddie, that wee must not vse any hypocrisie, nor iustifie our selues by condemning other men. But when euery of vs hath well examined his owne lyfe, and hateth the byces wheretoo wee bee subiect, and wherein wee bee mapped: let vs iudene too bying our selues home vntoo God, praying him too strengthen vs so by the power of his holy spirit, as wee may stryue too frame our selues accordyng too his will and ryghtuousnesse. And that doone, let vs not flatter such as doo amisse, but let vs tell them freely the thing that may doo them good. The prophete that will come thereof (sayeth Saint Paule) is that God shall not bee so greuously offended as wee see he is: and moreover whereas men were past shame afore, they may by that meane bee brought too some honestie, and whereas it seemed too them that they had leaue too doo all manner of euill: they shal repent themselves, and praye others too repentance with them. But much more ought this (that followeth) too moue vs. For too say, that wee should liue in this world, and inioy the infinite benefytes that God bestowed vpon vs, and in the meane whyle suffer his authoritie too bee defaced, euen when it may seeme that men would plucke him out of his seate by blaspheming his holy name: when men shall prouoke him too anger, and wee let all slip: must wee not needes bee arrant billes and traytors? If wee were found at some mans cost, and one should rayle vpon him in his owne house, or practize too murder him, or robbe him of his goods, or defyle his wyfe, or inuice his chyld too naughtinesse: and wee in the meane whyle should sit cramming of our selues, and eate of his bread and drinke of his wyne, and (too bee short) bee fed and maynteyned at his charges, (and yet let all alone, and say nothing too it:) should wee not deserue too bee stoned, and too haue all men too spit in our faces? Dis certynly: for the byce of unthankfulnesse shall alwayes bee condemned, euen among men. Now if wee bee so much bound vntoo a mortall man, as too maynteyne his honour and honestie, when wee bee found of his free cost: what ought wee too doo for our God? Are wee not in his house as long as wee liue in this world? Haue wee so much as one droppe of water

but only of his goodnesse and liberalitie : **W**hat doo we haue a secret-ly care of vs : and yet notwithstanding wee suffer his name too bee blasphemed, his maiestie to be hereft and spoiled of al reuerence, his word too bee torne in peeces, all order (that he hath commanded) too bee broken, the Church (which is his wyfe) too bee corrupted and misused, and his children too bee intyed too nauyghetie : and in the meane whyle wee play vnaun bowget. I woulde fayne knowe of you, whether such silence doo not sufficiently shew, that wee bee not wothie to eate one bit of bread, nor too bee counted in the number of earthwoornes, Lye, Cimies, and other of the vilest and filthiest things of the world : Therefore let vs thinke well vpon it, that wee shal bee found gilty of the despying of Gods maiestie, (as wee see) because wee rebuke not mens vices. That is a cause why the wicked and heathenish sort waxe the bolder, and thinke the world to runne on wheelles on their syde, and triumph in their despying of God after that fashyon : it cometh partly of our silence. And that is the thing which **S.** Paule ment too shewe vs heere.

It followeth moreover, that the wretched soules whom our **L**ord Iesus Christ hath bought so deere, that he spared not himself to haue saued them, doo perish, and are giuen into Satans possession through our sufferance : and in the meane whyle wee make none account at all of it. Now then, doo wee not therein betray that wee haue not so much as one drop of charitie in vs : **N**is : and that is the cause why I sayde, that (in so dooing) wee bee traytors too God and too our neyghbours. For when wee haue no better zeale towards Gods name, nor better care of our neyghbours welfare, doth not the world see euery way that wee bee full of crueltie and unkindnesse : Of crueltie I meane towards men, in that wee suffer them too perish, enen knowing it, and looking vpon it : and of unkindnesse towards God, because wee yeeld him not such honour as he deserueth, when wee haue not the corage too shewe, that at leastwyle wee mislike that men should so derogate Gods authoritie, and the reuerence which they owe too him. Therefore whensoever wee bee asrayd too prouoke mens displeasure, or too purchase their ill will, let vs thinke vpon the thing that is told vs heere : namely that wee ought at leastwyle too feare the Lord, whose wee bee, and that seeing wee bee sed at his cost, wee must not abyde too see such leaudnesse committed ageinst him, without shewing (as much as is possible, and too the uttermost of our power

power and abilitie) that wee too utterly abhorre such things: I say, as
farre as wee can: for some tynes our mouths shall bee so set, as wee
shall bee able too doe no more but sigh and lament at such bitter disor-
der, when wee become like drunks that are let loose, in singing out in-
sensible words against God; and they that beare the sword seeke no-
thing but too make a confused melody, too the intent that all goodnesse
may be forgotten. For then (as I sayd) wee haue none other remedie, but
too bee stille for it, according as it is sayd of Ioth, that it greened his
hart too bee in Sodome. Therefore let vs not forbeare; but let ouer-
take vs provoke him selfe too greefe and sorowe, when wee see things so
out of order; and let vs giue recorde of it, as farre as it may doe
good.

1. Pet. 2.
b. 8.

Againe, if there be any hope for vs to win those that are so hardy: let
vs continually assay too draw them too repentance, yea, let vs strepne
our selues too it. For many men alledge this proverbe too lightly,
that a man must not call perles among swyne. And they beare them
selues in hand, that men are swyne, before they haue tryed what they
be. Though they haue bin of spight behauiour, yea, of euill looe and
malice, so as the diuell hath aken a soyt carped them away: yet must
wee labour too win them againe, and haue good hope of it, according
too Saint Pauls saying, that Charitie hopeth well of all things. So
then, until such tyme as men shew themselves utterly wilfull in euill,
and that their diseases appere too be utterly incurable, let vs inde-
uer too bee good physicians too them, by the aduysments that God
shall put into our mynd. And so we see what St. Paule intended, in
saying, that the diuelowens thinke themselves too bee hidden; when
they bee not perceyued nor rebuked, and that when they bee let go at
toners, they bee as it were in the darke, and therupon conceiue the
more boldnesse too doe wickedly.

1. Cor. 13.
c. 7.

But wee bee partly the cause of it, and we cannot wash our handes
of it: for God setteth vs in his roome in that behalfe, and giueth vs
his word, which hath authoritie too condeigne euill, and yet notwith-
standing all is suppressed and thrust under doot. Marke that for one
poynt. But on the contrarie part, when the wickeddest men in the
world bee rebuked, then perceiue they their shame, whereas before,
they discerned not whypre from blacke. And why? For if a man bee
in the darke, he seeth nothing at all, but staggereth and stumbleth: and
though he bee neuer so much berayed, yet he perceiue it not. Ther-

Chap. 5. Ioh. Calvin vpon the Epistle

foze when Gods word is set afore men, and we thewe offenders theise faulces with such libertie as is requiste: it is as much as if wee them- ed them a glasse, (and sayd too them.) See what thou art, thou art as foule and filthie as may bee: art thou not ashamed too see thy selfe go washe thy muzzle. So then, warnings will alwayes win thus much, howbeit not alwike with all men: for (as I sayde afore) many are hardened, so as Satan possesseth them, and God hath giuen them by too such a wilfull stubborne mynde, that they bee past all thame. Nevertheless whensoever any saythfull man dooth his deuote, it will alwayes doo good, and some profit will come of it, insomuch that they which were erst as wood beastes, or as wild bullockes, will reurne, and a man shall see some honestie in them. Therefore let vs win that poynt, if it bee possible for vs, or at leastwyle let vs strepne our selues too win it. And so yee see what we haue too gather vpon these wordes of Saint Paule.

2 Cor. 14.
8. 2.

Now as touching the word Rebuke: it signifyeth properly too discouer the thing that was hyd. And he alloweth this office among preaching, according wherunto he teacheth the waying looke that reigned in the Church of Corinth, for their speaking with straunge words too the intent too bee commended, and that men myght say of him, This man is a greace Clerk; this man can speake all languages any yit in the meane whyle there was no edifying at all. A phylsophy in these dayes, in the popedom the Organes are pipping in one syde, and there is chaunting of fower parts on the other syde, and there is such store of gewgawes, that the simple people are railed, but neuer a dubit edified. But Saint Paule sayeth, that when wee bee come togither in the name of God, wee must inuener to edifye the better by it. And how may that bee? It is (sayeth he) when good men, and such as are already inured too feare & serue God, are edified by his word. And not only by that, but also if an unbelienger comes in, which was erst a mocker, and heuet had any remors of conscience, and heare what is uttered in the name of God, (that is too wit, that wee cannot speake of Gods hand) but must needs come before the iudgment seate of our Lord Iesus Christ, and how deerly Iesus Christ hath payed for vs, and what a wretched wretched it is for vs too make the sacrifice of his deeth and passion inuainable:) I say, when an unbelienger heares all this, and that wee bee exhorted too feare God, and thinke vpon too loue him for the infinite grace which he vnto us: Although he were erst

erit as a brute beast (sayth S. Paule) yit that he enter into himself & bee rebuked. For he useth there the same woord which he useth heere, the meaning wherof is, that whereas his conscience was as good as dead ^{1. Cor. 14. d. 24.} afore, and he in maner brutish: he was enforced too enter into examination of him self, and too bee ashamed, so as he could not but giue glorie intoo God. Now that this befalleth too all indifferently: but wee see that a number of folk which were gone astray, and had forgotten God, and had no regard at all of their owne soule heith, shall bee so touched at one sermon, that they appeere too bee chaunged all their lyfe after. Now looks what is doone in comunon assembly: the same ought every man too practyze by him self. For we bee not heere too the intent that every man should profit him self only: but too the intent wee should also teache one another with mutuall instruction. After that maner must wee rebuke offenders, too the end they may take no more libertie too mocke God after that fashyon, nor to shake of his yoke, and to wander into all naughtinesse. And that is in effect the thing that Saint Paule intended too shewe vs heere.

Now too confirme this doctrine the better, he addeth yit one other reason: It is the lyght (sayeth he) that layeth all things open. Here- ^{Eph. 5. c. 8.} tofore he tolde vs, that when wee bee once inlyghtened by Gods spirit and Gospell, wee must bee as lampes too giue lyght intoo the world. For wee haue the woord of lyfe, which serueth, not only too guyde vs, but also too drawe them intoo the ryght way, which haue gone astray. Going forward herewithall, he sayth, that it is the nature and propertie of lyght too discouer. And therfore when wee suffer naughtinesse to nestle and to grow still deeper and deeper in hutchery-mutchery: we shew well that we be nother lyght, nor chyldren of the lyght, that is too say, that wee belong not atwhit, nother too God, nor too Iesus Christ. Too be short, Saint Paule meaneth that wee cannot giue any proof of our christianitie nor of our sayth, but by hating and abhoryng of euill, as much as is possible, that it may not haue his full course and sway. But now let vs think vppon our selues againe. For (as I sayd) there is none of vs all which is not faultie in fearing men more than God, and in winking at others, to the end that they should wink at vs, and not bee inquisiue of our dooings. Lo how wee betray one another by our silence. But there is yit another vyce that is woofse and further cut of square: namely that besyds our dellembling, wee doo also help too feede the euill. And so by that

meanes in whose name hath his ful scope, by cause every man and woman
playes the hande. Altheras I say, every one, I meane, that most men &
women now a dayes doo much as al manner of leaudnesse and misorder,
and stoppe their eares at the things which they myght well heare, and
every man seeks too conceale his fellowes leaudnesse, men of men,
and impuement of womens. They myght remedie a greatesort of enni-
mities that are committed: but they will rather go and heare their
Gowmes and Cotes with other folkes bing and fitchynesse, than dis-
cover their vyces. Too hee short, every body playes the hand in effect,
by concealing his neighbours vyce, too the end that the other shoulde
doo as much for him. In lyke case is it with all other synes. Not
withstanding (as I sayd afoze) God hath not spoken, this in vaine,
but wee shall one day seele the execution of the sentence, which he hea-
keth heere by his Apostle, and then will it bee too late too for to turne
us of that which wee will not knowe now. But let such as feare God
learne and remember how it is sayd heere, that Gods enlightening of
us, is too the end that every of us shoulde examine himselfe, and not be
as blynd wretches, groping in the dark, which stumple on the one syde,
or runne ageinst things on the other, but that we shoulde knowe the way
of saluation: and moreover teache other men also, by discovering the
evyll that lay hidden, too the end that such as have turned their backs
uppon God, and were well appareyld too have bin in darkenesse, shoulde
may understaunde that they must bee sayne too come too the light, what-
soever come of it. The very way therefore for us too thewe in dedde
and in good earnest, that wee belong too God, and are indyghtened by
his holy spirit and by his woord, is too discover thinges which shoulde
elle as it were lye lurking a long tyme, if wee hie them not forth too
the light. Trem it is that Charitie covereth a multitude of synes
(as sayeth Salomon) and that it becometh us too hee patient, and too
heare with many infirmities. For it is not meete that wee shoulde dis-
fame one another, as divers do, who in stead of warning those whom
they see too offend, fall too solving abroad of newes, so as the streets
and the market places are all full of them, yea, and they do so in shame
the matter, that of small scrapes they make deadly crimes.

Therefore when Saint Paule biddeth us discover men, it is not
ment that wee shoulde defame one another after that manner: but that
the wretched man which had his eyes blyndfolded by Satan, shoulde
bee made too perceyve his owne miserie and naughtynesse, that he
myght

Prou. 10.
b. 12.
a. Pet. 4.
b. 8.

might bee ashamed of it: and that the woman which had giuen ouer
 her self too all unchastitie, might bee made to reuolue some honestie,
 and too reuolue againe into the right way, by being put too shame
 for hauing her faultes and vices layd afore her. The manner then of
 this doctrine, is not too backebite one another, or too saluitt and by-
 wadding one another by this and that, and too play the hypocrites, who
 will strepne at a gnat, and swallowe vp and Dre by a Sheepe at a
 throwell: that is too say, which will make conscience in very small and
 light matters, and not see a number of great enormities, which
 they will too passe hard by their noses, without seeing any whise of-
 fended at them. Eerie must not doo so: but when wee see the mil-
 shewes and increased by our uncharitablenesse, let vs prouoke for it,
 and let euery man bee compelled too thinke better vpon himselfe and
 vpon his vices, that he may amend them. This in effect is the
 charitable which Saint Paul intypheth vs heere: and it is the de-
 ty meane to to shew the plagues that Satan would haue man receiued
 vnto by flente and intimidation. Therefore whensoever wee per-
 ceive any sinfull thing lying hid, let vs beware that the matter settle not
 within, till the disease become vneurable: but let vs purge it
 out of hand, and let admonitions setle as it were for launcers, and let-
 ting of blood, and so: such other meanes and helpes too take away
 the rotten matter that might marre and infect the whole bodye.
 And so yet see in effect how wee ought too put this doctrine in
 use.

Math. 23.
 c. 24.

Now heere vpon Saint Pauls intertext, that Therefore our Lord
 Iesus Christ, in all the doctrine of the Gospell, speaketh too them
 that are false asleepe in their sinnes, &c. to such as are as good as dead,
 too the intent they should vwake and rize vp: and so shall wee
 bee enlightened by him. Now wee haue heere too remember first
 of all, that Iesus Christ tooth then rayse vs from the deade, when he
 calleth vs too the fayth, and bringeth vs into the hope of saluation.
 And that is too the intent wee should perceiue our state the better.
 For wee see how men tooth and gloriye themselves. Although there
 bee nothing in them but utter confusion: notwithstanding they
 still needes put out their homes lyke Snayles too baunt themselves,
 as it were in despyte of God and nature. Now the Scripture sayeth
 how wee be dead. Wee may well haue some resemblance of lyfe, be-
 fore wee be conuerted too the fayth of Iesus Christ: Howbeit, that

L. liiii.

lyfe.

Iohn. 5.
c. 25.

lyfe is but death before God. And that is the cause why it is sayd of
 Saint Iohn, The houre is come that all they which heare the voyce
 of the sonne of man, shall liue though they bee dead, and shall passe
 from death too lyfe. Iesus Christ speakes not there of the vishall
 death, nor of the resurrection which we hope for at the latter day. But
 he sheweth vs how wee haue already a preparatiue of the second rising
 again, when God reneweth vs, and giueth vs a spirituall lyfe. For
 wee can doo nothing but euill, as hath bin declared heeretofore. And
 Saint Paule also useth the same phrayse of speeche, namely that wee
 bee dead too Godward. Following the same matter heere, he shew-
 eth vs that the whole drift of the Gospell is, that we should ryse from
 the dead. For as long as wee bee strangers too God, who is the
 wellspring of lyfe: where are wee but in such a dungeon, as it had bin
 better for vs neuer too haue bin borne? But wee must wake: for one
 part of our death is this blockishnesse wherein wee bee, according as
 I declared heeretofore, that wee bee so corrupted at our hande euen
 from our mothers womb, as wee can fynd no sauour in well dooing,
 and that wee bee starke blynded in our wicked lusses, & the diuill dy-
 ueth vs and thrusteth vs forward in such wyse, that as long as God
 giueth vs the bypyle, wee can doo nothing but grub bottom too the
 bottom of hell, too sinke our selues the deeper in it. Now bee wee
 once come too that poynt, there is no more sorowfulnesse (as St. Paule sayd
 afore,) there is nothing but such stubbornnesse, as God is nothing with
 vs, nother haue wee any more feeling or percepuerance of our sinnes.
 That is the cause why he sayeth heere, that wee must wake, because
 wee be in a deadly sleepe, vntyll God stirre vs vp, and make vs per-
 ceue what wee bee, that wee may abhorre our sinnes and retorne vn-
 too him. So then, the enterance of lyfe and saluation, is, that God vi-
 siteth vs with his grace, whereas wee were as dead wretches, and had
 nothing in vs but vicer corruption. Mark that for one poynt.

Ephes. 4.
c. 19.

Secondly let vs marke, that besydes the naughtinesse which is in
 vs, there is also so great a hardnesse and wilfulnesse, as God must bee
 sayne too wake vs as it were by force, that wee may haue some feeling
 of our byces too mislyke them. Trewe it is that this is doone cheefely
 when God calleth vs, and pulleth vs out of the confuzion wherein wee
 were. But yf must euery Christian continew therein all the tyme of
 his lyfe. For wee shall neuer bee so thoroughly awake, but that wee
 shall haue neede of Gods stirring vp of vs still: according as pee shall
 see

he some sothe ſabeauie aſleepe, that euen when their clothes are on, and when they bee by upon their feete, they go reeling ſpyll, and bee as it were haile in a ſlumber, untill they ſtretch forth themſelves and ſet their handes too ſome buziſſe, and they bee ſo heauie and dumpiſhe, that they ſtill ſlumber euen waking. Euen ſo is it with vs: for although our Lord Ieſus Chyiſt haue doone vs the grace too wraue vs backe from death, and too quicken vs by his holy ſpirit and by his blood: yet ſhall wee ſtill feele our ſelues ſlackſhall and ſluggiſh, ſo as he muſt bee ſayne too waken vs ſpyll. And therefore wee haue neede too bee exhorted euery day, yea and too haue our eares beaten early and late, as though Ieſus Chyiſt cryed out ſpyll and loud vnto vs, what doe yee yet ſpytched ſoules? Wherat looke yee? Though wee heard ſuch warnings without ceaſing: yet ſhould wee not bee ſo thoroughly awake as were needefull. Now then wee ſee what S. Paule ment to declare in this ſtrepne: namely that looke what wee feele through Gods goodneſſe in our ſelues, wee ſhould put the ſame in vſe towards our neyghbours. Now, our Lord Ieſus Chyiſt hath rayzed vs from the dead, and he wakeneth vs dayly from the dead ſleepe wherthrough wee bee ſo dooſe: and that is too the end that wee ſhould afterward wake by others that are aſleepe, and indeuer too wraue thoſe too lyfe, which are as poore dead men.

Furthermore wheras he ſayeth, And Ieſus Chyiſt will inlyghten thee: It is not ment that wee can ryze by and awake of our owne power, & that our Lord Ieſus Chyiſt dooth afterward adde his grace. Wee meaneſh nothing ſo. But the effect of his intent is, that wee ſhall bee inlyghtened by Ieſus Chyiſt. And after what maner? Not only as though we were but in ſome dark place (ſayth S. Paul) it had neede of a Candle as in the nyght time: For though a mā ſee not very cleere, yet if he haue but ſome glimring of lyght, whether it bee of moons, or of ſtarres, or of any thing elſe: he will haue an ame too ſay, heere is ſuch a doore or gate, and heere is ſuch a path or way: And a mans eyes are not betterly impropoſicable when he goes by nyght, how dark ſo euer it bee: But our Lorde Ieſus Chyiſte inlygheneth vs after a muche more wonderous maner. For wee bee not only in the dark, but alſo ſlacke blind. The remedie therfore which the ſonne of God bringeth vs by teaching vs the doctrine of the Goſpell, is that wee gruech vs our ſpyght again. For our eyes are pike out by the ſin of our firſt father Adam, who would needs ſee too cleere. Clapng loſionneſſe vnto him

him that he would needs differ betwixt a good and an ill man
 as was in that his him? But in need of having greater lyght, he be-
 came blinde, and weedy with him, insomuch that all of vs cometh to
 know. Now therefore wee haue neede to haue our eyes reioyced vs w
 god, and to haue Gods light to shew vs in need of eyes. What say
 by one peep, and we shall see? and so forth to know what is to be done.

Againe, in this world there is nothing but darknesse, yea and
 shadowy thicke, as wee seee not how too step one pace without stum-
 bling, or without trying out of our way. Therefore it standeth vs on
 hande too bee guided, and that our Lord Iesus Christ shew vs
 the way. This is it that some people declareth too vs here, and how
 our Lord Iesus indygeth us by many, not only that wee bee dark
 by him, and that he helpe vs, and supplyeth the want that is in vs:
 but also that wee bee dark by him, yea and dead, and finally turn in the
 ple of hell, lyke as when a Candle is layd in the grane, men may well
 bying Candles and Candles too us, but it setteth neuer the more to, at
 that. So then our Lord Iesus imparteth his lyght unto vs, but he
 maketh vs the more darkly than wee are afore? But to give vs our whole
 syght new again, by cause we be dark by him. Now then seeing
 our Iesus Christ speaketh after this manner, and cometh to us by
 day in waking us, and in making us too see cleer, and therefore
 ought wee to do as his example, and to be as he is in every
 hours as much as wee can, when wee see them tryinging us what be
 destruction? This is the path of the things that are to be done vs here.

Now seeing that our Lord Iesus seeth him self by his an examp
 ple and pattern: needs must we be too barbarous and strange, if we be
 not reached with it. And how? The Sonne of God hath not only shew-
 ed us too his office in indygeth us, and too shew us the way of
 salvation, and to waken us from the deadly sleepe wher by we were
 overtaken: but also, when he hath indygeth us, he will haue us
 too seem as Lamps for others too follow, that wee may shew them
 the way, so as he will haue us (after a sort) too execute the same part of
 his office. Seeing then that the Sonne of God hath doone vs such ho-
 nour: if wee for all this, doo thrust this lyght under foote, and rather
 doo good too our selues nor too other men with it: is it not too heynous
 a treacherie? Againe, if wee imagin our selues too bee discharged of
 our dewtie, when euery of us dooth for his owne part refreyne from
 dooing euill, and in the meane tyme let others go too destruction, so

as men have another care, not willing to be troubled with the matter, but
 we see the Devil hate them after him, as everlasting death: must we
 not needs perceive that in that time, how can great things, and in
 the holding his light broken after that fashion, and in bringing
 our neighbours, by compelling to the benefits which words bring to
 the everlasting salvation of their souls: See see then that we shall
 be always blame worthy both before God and man, and this we
 follow the thing that is shewed us here by our Lord Jesus Christ
 and he is this doctrine always in our hearts, too good to be named
 in that day which call themselves Christians, and will be so soon,
 trust that with all be as competitors to make such as are absent,
 and as guides to direct such as go astray, and to bring them into
 the right way, which were hammered out above. After that manner
 God must needs be able, and continue in so doing, until we be
 come to the happy meeting, when our Lord Jesus Christ shall call
 us all to him, as our inheritance of the heritage which he hath
 purchased for us.

Now let us fall down before the Majesty of our good God, with
 acknowledgment of our faults, praying him to make us perceive
 them more and more, and in our infirmities suffer us to fall asleep,
 like stretched soldiers, but that forasmuch as it is his will that our
 life should be as one continual day, wherein he groweth by our
 sins, so as he is only for us, so as we be his, as we
 work some upon us, but groweth and groweth by himself both
 night and day: we may take such profit thereby, as he suffer us not
 to be weary, too weary again, after he hath so long laboured by us,
 keep us still working, to go through in the holy calling where he
 hath called us, and to follow the way which he hath set us, so as we
 may call others to us, to runne all together unto him, as he collect
 us, until we be fully come thither: What it may please him to
 grant this grace, not only to us, but also to all people and Nations
 of the earth.

*The. xxxvii. Sermon, which is the fifth
vpon the fifth Chapter.*

15. Take heede therefore that yee vvalke circumspectly, not as
fooles, but as vvyse:
16. Recouering the tyme: for the dayes are euill.
17. VVherfore bee not vnnvvyse, but vnderstanding what is the
vwill of the Lord.
18. And bee not drunken vvith vvyne, vvherin is loocenesse.



He care that wee haue of our temporall
profit, will suffyze too condemne vs before
God, of the negligence that is seene in vs,
when wee come too the well ordering of
our lyfe. For wee thinke too escape by
this excuse, that wee thought not of it. But
is it a tollerable fault, that when God cal-
leth vs to him, and setteth the heavenly
lyfe afore vs, specially telling vs how deer-
ly it was purchased, and requireth nothing

but that wee should paye him his ryght, that is too say, that we should
glorify him in owne obedience: all this should bee nothing with vs?
Must it not needes bee that wee bee too too grosse headed, too stande
bazzing about a strawe, as yee would say, and about a fyne of thinges
that pass away, and in the meane whyle too despyze the kingdome
of heauen after such a sort, as too make no account of Gods seruice,
and too esteeme the saluation of our soules as a thing of nothing? Wist
And therefore St. Paul exhorteth vs now too bee more wakke, than we
haue bin wont: and first he sayeth, that in this race we must stand vpon
our gard, and not litle in that God must acquit vs for our bloc-
kishnesse sake, when wee bee intangled in this worlde, and by that
meanes thinke not vpon the kingdome of heauen. Take heede (sayth
he) that yee vvalke circumspectly. It is trewe that although we looke
neuer so neerly too our selues, yet shall wee not misse too bee carped a-
way by our infirmities, & wee commit many faultes, not only through
ignorance, but also euen wittingly, and oftentimes we bee not strong
enough too withstand temptations so manfully as were requisite. Re-
uerberate

merchlesse if yee search narrowly why men perdon themselves many offences so easily, and why they beate themselves on hand that God shynkes not on them: yee shall fynde that it proceedeth of negligence. For if wee considered that wee walke in the presence of God and his Angels: surely it would hold vs in another manner of awe than wee bee. That therefore is the cause why he dooth expressely requyre heere a great care and circumspectnesse in vs, too the intent that no man should gyue himself ouer vntoo empty for want of taking heede.

And too prouoke vs the more theruntoo, he addeth, that wees haue neede too redeeme the tyme, bycause the dayes are euill, wherin he sheweth that wee cannot deuoyse too sturze Gods grace so little, but it is a willfull losing of the tyme, which wee cannot recover afterwarde. Now then, let vs gather a bryef summe of the things that are conceyued heere, and let vs begin at this point, that the dayes are euill, wherby Saint Paul dooth vs too wit, that wee shall fynd many lettes too keepe vs from conuynying into Gods. For wee knowe wee bee hemmed inwith so many corruptions, that euen they which are best mynded, shall stumple on the one syde, be pulled backewarde the other, and dyuers tymes stray quite away. Now wee had neede of a singular inuoking, too fight in such wyse as wee may get the upper hand of all the impedimenes that Satan castes afoye vs, to plucke vs from our God, and to thrust vs quite and cleane out of the way of saluation. And therefore this hath bin true in all ages, that so far as much as men are alwayes froward of nature, and we be borne in sin: Satan holbeth vs as his prisoners. Again, there is not that man among vs, which hateth not other men too naughtynesse. Moreover, wee wote not scarcely how to open our eyes, but wee shall see some one thing or other, that may vterly ouerthrowe vs, and cheuise through his wplynesse applyed all too his crume inuoking, that unlesse wee take good heede too his dooings, he macteth vs out of hand. But the more that the world rageth, and the more that iniquitie overfloweth: the more ought wee too marke well this text, and the counsell that is giuen vs heere by the holy Ghost. For surely now adayes men are come too the full measure of all enormite, and there is no part of the world where a man may fynd single and sound dealing. In old tyme yit a man myght haue found some Nations, where the folke were not so craftie and malicious, nor so excessive in proud and all kyndes of pleasures, nor so farre ouer the shoes in robbery,

berie, crueltie, and typosion. But notwithstanding these things about euerywhere, and he shall fynd that there is nothing but as a horrible water flud and confuzed turnepole of all wickednesse. And therefore if Saint Paul haue sayd, that the dayes were euill, when there was a hundred tyntes more soundnesse than there is now adayes: we ought too bee the more vigilant in keeping good watch, according too the intreating of the euilnesse of the tyme. If there be any feare of warre, euery of vs will abate his countenance, and consider that it is not for him too hazard all at one chop, but that he must reserue some little springling for a pitch, as well of vittelles as of other things. Also if wee haue any other trubbles, euery of vs will bee forgetfuling enough in that behalf.

Let vs berinke our selues (will wee say) for necessitie will be lue us too it. But now wee see well the euilnesse of the dayes, that is to say, that all is against vs, and although wee were the diligentest and circumspectest in the world, yet shall wee not scape too bee taken tawie with many things, and too fynd our selues hindered when wee should serue God: and yet notwithstanding, all this passeth and slippereth away, and wee mynd it not at all. Therefore let vs berinke our selues, and learne too redeeme the tyme, that is too say, the most costly: there bee too provoke vs too naughtinesse, and too pull vs away from God, the more let euery of vs inforce and streyne himselfe too doo good. For wee be woont too take the corruptnesse of the tyme for a cloke too couer our sloth and voluptinesse withal, and so wee beare our selues alwayes on hand, that it is lawfull for vs too play the brachifies among brachifies, as the prouerb sayeth. If a man tell vs that wee must liue indifferently and bypygly: how shall I doo then, will euery man say? A man cannot buy a pennywooth of apples without some receipt: and how then may I deale in waters of manchauntye? Again, if a man tell vs that wee must liue soberly and staidly: yea, (say wee) but who dooth it? If a man speake too vs of patience and raydnnesse, and such other things: Is it not apparant (say wee) that euery man behaueth himselfe cleane contrariwyse? Shall I bee al alone in the world? Lo how wee make byre our backer against God, & against all the warnings that are giuen vs, as who should say, that bycause it is common, therefore it ought too serue vs for an acquittance or discharge. But contrariwyse it is sayd heere, that wee must take so much the more payne too redeeme the tyme, and the more

more that the diuell laboureth to hinder vs, & the more meanes and wyles that he hath too doo it withall, the more must euery of vs imploy himself manfully, and waken by all his wits and vnderstanding, praying God too strengthen vs, and too giue power too resist him. Thus wee see that our redeeming of the tyme must not bee by making of temporall (and worldly) gayne, for in that behalf wee neede nocher counsell nor incoragement, euery man is too much inclyned that way of his owne nature, and our luites are so fyxe, as they will not suffer vs too bee slothfull in that case. But sith wee see the deuill goes about to trouble vs, that we should not spend our lynes in the seruing of God: let vs redeeme the tyme in that respect. And after what manner? In that he speaketh of redeeming, (raunsoming, or buying againe) he presupposeth that we must forgo & looze the thing that we were desirous too haue kept. For when wee bee too redeeme a thing that was gone out of our handes, or (too buy) a thing that wee neede, or too (compound for) a thing that another man withholdeth from vs: in those cases wee forgo some peece of our profit. If another man haue layd hold of a thing that were for my commoditie: I must giue him a peece of mony too get it out of his hand againe. Euen so is it sayd, that wee must redeeme the tyme. And after what manner? Not alwayes with gold and siluer: but by forsaking our owne luites. It is true that some tyme gold and siluer must bee spent about it. For if worldly riches turne vs away, or plucke vs backe from following whither soeuer God calleth vs, wee must redeeme the tyme, that is too say, all that euer wee perceiue too bee nopsome and offensyue after that sort, must be thrust vnder foote. Howbee it there are many other meanes becomen. For some are so snarled in their ambitiousnesse, as this world hath altogether rauished them, and they take no cast of the euerlasting lyfe, for any thing that can be preached vnto them. Othersome bee giuen too deceyuing, and others too extortion. According then as euery man sees the Diuell able too win of him, and too make him to looze his tyme, by consuming it in wicked things: so let him redeeme it, that is too say, let him reforme himselfe, and forsake both himselfe and all the temptations wherewith he myght bee intangled. Wee see then, that the thing which wee haue too marke vpon this streyne, is, that considering the corruptnesse which is now adayes throughout the world, and the great number of outrageous byces, and how all things are quite out of order, and (too bee short) that euen the perfectest men are

are somewhat infected with the vices, and disorders that are every where: in stead of seeking bayne excuse, by alledging that wee bee meake, and unable to ouercome the great number of impediments that are offered vs, wee must redeeme the tyme.

Now the only meane too doo it, is too vnderstand that Satans thrusting of vs downe after that sort, is no sufficient discharge for vs before God: for if wee resort vnto him, he will giue vs armour and weapon too hold out the battell withall, vntill wee haue gotten the victory. But howsoeuer the case stand, let it not greene vs too lay away the things that wee lyked of, and too hold our wicked affections as it were imprisoned, and then will it bee easy for vs too followe the thing that Saint Pauls sayeth heere, that is too wit, too bee watchfull and heedfull that wee walk aduizedly, such as VVyzers folk, and not as fooles. Wee haue seene already heretofore, that if wee profite in Gods schoole as wee ought too doo, wee shall haue a sure rule, and cannot bee deceived nor seduced. For God knew what wee haue neede of, and he hath not forgotten too shewe vs any thing. And therefore Saint Paul presupposeth that although we be blind wretches, although we be ouerwhelmed with the darknesse of this world, although the diuell haue manie subtleties & wyles to wynd about vs: yet if wee bee good scholars too Godward, and suffer our selues too bee ruled by him and his woord: wee shall haue sufficient wisdome, and wee shall not bee able too say, that we offended vnwares: for God is forerasting ynough too rule our whole lyfe, at least wyle if wee herken too all that he sayth, and peeke our selues easy and willing too bee taught. If it bee so: then may wee surely bee wyle, as Saint Paul requyeth.

And in deede he expoundeth him self by and by after in saying, that we must not be vnwyse, but wel aduized, & vnderstanding what is the wil of God. He sheweth here what maner of wisdome he meaneth. It is not as the world speaketh of it. For the world sayth, a mā is very wyle whē he is litleheaded to deceyue, & can skill to keepe him self frō his enemyes, & mayrcepe himself by his shifting & pollicie. Or else, the wisdome of the world is also to lay wel aforehand for a mans own profit, whet her it be by hooke or by crooke. For there is no talk of the feare of God, there is no talk of equitie, & much litle of single & playne dealing: by cause that he which wil bee wyse to the worldward, must haue two faces in one hood, he must bee malicious, he must be ful of lying. As for him that walketh in truth, he shall be counted as a dotterell, for he

he makes him self a bayt for every man too. pray you, he that will not turne nother too the ryght hand nor too the left, shall I praye bee called an idiot. Doe set then that the wisdom of the world cannot bee without leandrell & euill conscience. But St. Paul following the sayings of the scripture, namely that the beginning of wisdom is the feare of God, and that the feare of God is the perfection of it altogether by that when wee bee skilfull in Gods will, then are wee wyse. His intent then is vnder these wordes too condemne all the crafts, craftes, and subtleties that men vse, and wherein they welter themselves, and wherof they boast, and too shewe that all such stuffe is but foolishnesse before God. What manner of wisdoms then shall there bee in vs (ynough) if wee knowe what the will of God is. Yea, but in the meane whyle how shall wee behaue our selues towards the world? God will so blisse our simplicitie, as wee shal not fall intoo the snares of the wicked. For we heare our Lord Iesus wilch his disciples too bee simple as doves, (which are sillie birds, and soone scared away) and yet neuerthelesse too bee wyse as serpents. God therfore will not suffer vs too bee fleeced and eaten by by the the wicked, though wee lye simply and playnly, and haue none of all the worldly thyngs too resist them. Let vs but only betake our selues to the keeping of our God, and hee will giue vs wisdom ynough. Howbeit the chief matter is not too haue skill too maynteyne our selues in this world, and too disappoyne men of dooing vs wrong and iniurie. Wee must begin hygher: that is too wit, at the ruling of our lyfe in such wyse as God may allow of it, and wee shewe our selues to knowe with what condition he hath set vs in this world, and too what end he hath created and redeemed vs, namely that wee should come too the inheritance of heauen. That is the way for vs too bee ryghtly wyse.

Againe, although this doctrine seeme straunge too such as are plunged in the world, and vterly heathenish without knowing wher too they bee called: yet notwithstanding if wee looke throughtly intoo it, wee shall see it is not vnusully sayd, that there is no wisdom but the feare of God. For what doo all they which will needs auance themselves by their couetousnesse, ambition, and other trades of theirs? It is certein that they do manifestly prouoke Gods wrath against themselves: and oftentimes they receiue the reward which they deserue, for they spin halcars, both for themselves and for their children: insomuch that wheras they hoped too enrich themselves, or too mayntayne

Good

Gods will is; so that therefore shew us clearly as is for their behoofe.
It is wrote that God will not make vs too flye above the cloudes, nor
feede our curiositie, as a number besyde, who would have speculations,
and are faine too heare some newe things, and would have every day
change of speeche too tickle their eares withall. But, God will not
followe our fancies so farre. He will teach us the things that are be-
hooffull for the byring of vs untoo him. And what would hee more?
That therefore is the thing which wee have too remember upon this
saying of St. Pauls.

[illegible]

folke well aduysed. But he addeth also on the contrary part, that vve should not bee fooles and vnnvvyze, to the end to shew that it is but a mockerie when men say, I am letted by other folkes, I haue not the meanes too followe my booke, that I myght doo good at it, or I am a poore simple soule, or a husbandman, or a handicraftes man. Therefore too out of this geere, S. Paule telleth vs that although they which weene themselves too bee wysest, are but fooles: yet notwithstanding God will remedie such as suffer themselves too bee gouerned by his woord. Howbeit let vs marke (as I sayd afore) that it is not for men too aduance themselves, or too bee so proud as too thinke that they can gouerne themselves as they ought too doo: for the beginning of our wisdom is too be fooles in our selues, as hath ^{1. Cor. 3.} ^{d. 18.} bin shewed in the first too the Corinthians. But on the one syde there is presumptionnelle, so that very fewe can humble themselves in such wyse, as not too be styll plucked backe and hindered by their owne opinions: and (on the other syde) other some are so rechelesse, that although they haue their eares dayly beaten with Gods woord, yet they continue dull styll for all that can bee doone. So much the more bequeth it vs too marke well the warning that is giuen vs heer: which is, that too bee well taught in Gods scoole, wee must not bring any whit of our owne reason, nocher must wee thinke our owne deuices good, but wee must bee fooles in our selues, that is too say, hope of our owne reason, and wee must giue place and open way too Gods woord, so as wee accept without any geynsaying whatsoeuer is uttered by his mouth.

Heereuppon Saint Paule comes backe again too certeine particular and speciall exhortations, as he had begonne too doo before, and first he sayth, that the faythfull ought too keepe themselves vvell from beeing drunken vvith vvyne, vvherein there is disorder. As if he should say, that wee must haue such stay of our selues in our eating and drynking, and so vse the good thinges that God hath ordeyned for our sustenance, as too take measurable repast of them, and not make our selues lyke brute bestes. Now, that wee may profit our selues well by this doctrine, wee haue too marke first of all, too what end our Lord hath appoynted foode and all other thinges that are for our sustenance. What then is the lawfull vse of wyne, of water, of bread, and of all other vittelles? Merily too feede our selues vvith them, accordyng too the neede of our infirmite, and too susteyne

¶ m.iii.

vs

us to inhale, as we may: nothing else; but that fact of all these things
 doe homage to him of whom wee hold our life; and he who is
 mayntained, receiving him thanks for his fatherly liberallitie: and
 secondly hee to our selves: every man according to his de-
 gree, and according to the ability that is given him. Thus pre-
 scribe the lawfull use of meate and drinke, is too full of us: we
 wee might bee as blockes of timber, but that every of us might
 suppe himselfe in doing the things that God hath ordered; to
 the behoofe of his neyghbour; and to the earning of his owne living
 honestly: and specially above all things; acknowledging the benefites
 that God of his infinite goodnesse bestoweth upon us, that he may
 bee glorified in all things, as it is sayd in another place. From then
 wee see that meate and drinke ought to serve too leaders to God: for
 is it reason that when God shall have reached out his hand to
 suppon us the benefites that we receive of him, he should not with-
 standing go unknown; and wee still crave our selves here as his
 and yet forget him? All we not that too: food and drink is a be-
 nefit well? Wherefore although meate and drinke bee helpe too our
 blessednesse, yet ought we too referre all unto God. In deede wis-
 dometh in the first sight, that wee bee letted and hindered too good by
 eating and drinking, as also by sleeping. It is very true; and there-
 fore God the more wee see. But on the other syde wee must not
 all too the recompence of it; that forasmuch as the time is after a
 short while wee take our repalle: soe and wee cannot apply our
 us too the serving of our neyghbours (during that time): our for-
 getting in that behalfe may as it were spurre us too: to remember God; by
 considering what his goodnesse is towards us, at coming to the point
 that he stretcheth before our eyes. Thus see we (as I sayd) that although
 our eating and drinking too hinder us too the worshipping: yet ought
 they on the other syde too give us occasion too bee more cheerefull in
 seeking God.

But now let us see what exerce we ought. If a man crave himselfe so
 full, that he be contented in weeding, there is a change in his nature;
 and it is all one as if he were at death once with God; and with nature;
 and with all power. For (as I have sayd already) meate and drinke
 are ordered to strengthen us, that wee may apply our selves to the
 things which God commaundeth, and our vocation requireth. Where-
 fore, when a man is so pampeted as he can no more; soe he bee
 despoiled

Coloss. 3.
 c. 17.

beside the substance that God gave him: and secondly he chaungeth himselfe into a beast, and (as much as he can) defaceth the image of God. Whereupon God is forgotten. Is not this vnderstande monstrous, as though a man would mingle heauen and earth together? But this is not yet all: Saint Paule addeth heere the yfshot of all enormitie when he saith, that in drunkenesse and in all roye there is leueneesse, that is to say, men ouershoote themselves, putting away all shame, forgetting all honestie, and becomming wylde beastes. Wee see that one of the properties of drunkenesse is too desire men: either into tope done, or into some other leaueneesse, and too cast them into so found a sleepe, that they perceiue nothing at all: let a man mocke at them; let him spit in their faces; they feelee nothing of it. Ageins whatsoeuer comes at their taunges ende; out it goes, bee it right or wrong, and they will as soone blaspheme God, as speake haughtily of men: for there is no discretion at all in them. Now when men are thus carped away; and whereas God had printed his image in them, to make them reasonable creatures, and giuen them an excellent state aboue all other living wightes: they fall too playing of the beastes after that fashion, & become lyke Ases and dogges: must it not needs be understood, that drunkenesse is one of the detestablest things that can bee? So then, Saint Paule went too thewe vs heere in one word, that although there were no trew feare of God in vs too restreyn vs, nor wee so well aduysed and discrete as too consider the trew and lawfull use of the benefytes that God hath graunted vs: yet wee should restreyn for shame of the world, forasmuch as wee see that a drunken man is as a confusion too peruers all order, and there is nothing too be seen in him but a lump of all leaueneesse, inasmuch that Gods image is defaced; all reason quenched, and all things put out of order in him. Therefore sith wee see that drunkenesse is matched with such extremities: might we not too abhorre it? And although, St. Paul haue giuen heere but a shott glimce at the enormities that happen through drunkenesse: yet wee must consider, that in the same he hath also in generall comprehended all the rest. The thing then which wee haue too remember vpon this streyne, is, that wee must bee sober, and haue a stay of our selues in our eating and drinking, and that although there bee abundance before vs, yet wee must bee so discrete in taking of our repaste, as our meates and drinkes doo not somber vs. The very bea-
 thou men saue that: and no maruell: for it is a knowledge that can

Psal. 104.
b. 15.

not bee wipped out, that wee must eate and drinke too late, and not thus
so eate and drinke : and againe, that we must take our reposte to strong-
then vs, and too make vs able too doe our duties : and not too weak
vs to woldie. For it is certain, that bread and wine and meates are
not ordeyned too cast men downe : but forasmuch as men should seld
decaye for famine, our Lord remembereth them, and giueth them their
strength, according too this saying of the Psalme, that wyne gladdeth
mans hart, and bread strengtheneth it. And so yee see, what wee haue
too remember in the first place.

And secondly let vs consider, that when God suffereth men to ouer-
shote themselves into al lechewesse, so as they be vnder without stay of
themselves, without honestie, without shame, & euery man sees them to
be as brute beasts, and they themselves perceiue nothing, but are as it
were cast vp at random to al shamefallowesse : it is a ryghtheall punishment
laid vpon them by God for abusing of his liberalitie, and for glori-
fying of themselves without any measure. Lo heere the payment
which this unhallowing of Gods benefyts deserueth, when wee can-
not vse them according too his ordinaunce, and according too the rule
that he hath set by his woord, and imprinted in our harts. For though
wee had neuer heard one woord, nother of the Lawe nor of the Gos-
pell : yie are wee sufficiently conuicted euery by beholding the order of
nature, which the very heathen men considered. And heere wee haue
too remember, that the mischeef is doubled when men step asyde, and
giue ouer themselves (from euill too euill) by degrees : and therefore
much lesse ought it too serue too lessen their fault as wee see (a num-
ber would haue it too doo), who when they cannot deny but that they
haue done amisse,, fall too this shift for their last refuge, saying, O,
yee may see, I was overtaken with the wyne, my wits were inordi-
cate after I had once drunk. Behold (I pray yee) howe they that
cannot start asyde one way nor other, would sayne haue their drunken-
nesse too serue too acquit them before God. But so kille can that stand
vs in any stead, that contrariwise wee shalbee so much the more gilty.
And in very deede, if Lawes were well ordeyned, a drunken man
should haue double punishment, when he had committed any offence
through his insobernesse. And why for? For he was worthy of pun-
ishment already for unhallowing of the benefyts which God had dedi-
cated to our vse, that they myght moue vs too resort vnto him. Althow
as he gaue them in witness of his fatherly goodnesse, the parable shal

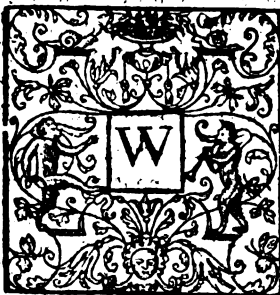
ged them after that fashion, and what a thankfulness is that thanks-
 givings then before one punishment for that. Again, forasmuch as they
 hereupon too shall doeing a farre of, as though they had confederat-
 ed themselves with Satan: they ought too bee punished again, for
 that they will needs excuse and cloke themselves. For although the
 lawes of men haue not alwayes that consideration, or that men ob-
 serue not that which ought too bee obserued: yet notwithstanding, they
 that giue ouer themselves after that sort, and let themselves looce intoo
 all leandness through their disobedience, shall bee diuinen too answer
 afore God, for despyling of the things which God had sanctified too
 his seruises, and therein he had put a mark of his goodnesse, too the in-
 teri too diuine vs intoo him by the same. Then if all bee peruerued
 in our eating and drinke: must wee not yeeld and account before
 God, for our abusing of the benefites that he had bestowed vpon vs,
 contrarie to his intent, as though wee were mynded too prouoke him
 withfully too anger: & Seeing then that drunkennesse makes men so
 beastly, as too forget themselves in such wyls, that Gods image is de-
 faced in them, and they become lyke doggs and swyne, and Alas:
 how wee see our selues so disfigured (say I), yea and (woorthie) too bee
 reiectes of God as horrible monsters: and that wee too also lay open
 our shame, shame and dishonour before men: ought not enery of vs as
 leastwyle too bethinke himself aduisedly, and too hydle our lusts in
 such sort when God giueth vs meate and drinke, as wee fall not intoo
 excess: No: and so yee see in effect what wee haue too remember
 vpon this streyne. And if wee cannot be so perfect as were requi-
 site, let vs sygh for our fautes, and in any wyle beware that wee play
 not the heafts in eating and drinke, that God may bee so honored of
 vs as he ought too bee, not only by our dooing of homage too him for
 our lyfe, but also by taking continuall occasion by our meates too bee
 prouoked too resort intoo him. And let vs vnderstand, that he giueth
 vs even now some taste of his love, too the end that in waityng for the
 full inuymment thereof, wee may learne too forsake the world, and serue
 him with the willingest mynd, knowing that he is not only our may-
 ster, and hath al superioritie and dominion ouer vs, but also our father,
 and is despyouse too win vs by his goodnesse.

Now let vs fall downe before the maiestie of our good God, with
 acknowledgement of our fautes, praying him too make vs so too feeble
 shew, as wee may truly repent vs of them, and alwayes resort intoo
 him

him too ask him for giuenesse of them in the name of our Lord Iesus Christ, and he heare with vs until he haue beaten vs quiet and cleare away from all the corruptions of the world and of our fleshy and that wee bee so reformed as wee may seeke nothing, but by all means too come too the perfect ryghtheinesse. wherunto he exhorteth vs. And let vs all say, Almyghtie God heavenly father.

The xxxviii. Sermon, which is the sixth
vppon the fifth Chapter.

18. And bee not drunken vwith vvine, wherein is loocenesse: but beoyce filled with the Spirit.
19. Talking among you in Psalmes, Prayfinges, and spiritual songs, singing and making melodie in your hart too the Lord.
20. Gining thanks alwayes too our God and father, for all things in the name of our Lord Iesus Christ.
21. Beying subiect one too another in the feare of God.



We haue scene this morning how God is offended when men abuse the benefytes which he would haue to be applied to such end as he sheweth by his word: & therfore that all exesse and drunkenesse ought too bee shunned of the lapidall, bycause they knowe that God sheweth himself a father too heaues them, by nurrishing them in this world: howbeit not as when they shal bee come too the heavenly heritage, but by hauing at leastwyle some tast of his goodnesse: for they be continually confirmed in the hope which is giuen them by our Lord Iesus Christ. Now if in sted of beeing drawn bywar, men become so brutish, as to loose all reason and manhood: it is an detestable peruersting of the order of nature, it is as a despying of God for his wone benefytes. But yit when drunkenesse draweth a long taylor after it, and men flust

shall chooke into all leanness: was they be past straining, and yet these themselves may make like too loth and abhorre it: the more they distrust so much the more. And therefore too the intent too keepes in sobrietie and orderly conversation: Saint Paul sayth, we must keepe our selves from being overcome and vanquished of wyne.

And now on the contrarie part he addeth, that vve must rather be filled vvith the Spirit. For they that hurt themselves so with eating and drinking, and keepe no measure, till they can no more, doo well shewe that they have no feeling of the Kingdome of God, he neuer tasted what the heavenly lyfe is. This remedie therefore is ryght convenient too correct all the excesses and superfluities that reigne among heathenish men, and such as neuer conceived any incling of Gods grace and spirituall benefytes. Like as if a man that were emptie, should deuoure & swallow by al without chawing, it were rather an overloading of his stomach, than a taking of sustenance and repast: and therefore if another man shewd that yce in him, he would restrayne him: even so is it with all such as haue inordinate lustes: it is asoken that they bee too emptie. And wherof? Of sayth, of the feare of God, and of the ioy which is in the holy Ghost: and that they know not a whit of Gods goodness and fauour towards them, nor of the grace which he sheweth vs in our Lord Iesus Christ. For haue we our bellies full of such vittelles; surely we would not play the gluttons in ransoming, but wee would keepe measure. That then is the cause why Saint Paul sayth, that wee must bee filled with the holy Ghost. As if he should say, that the despyzers of God, and such as haue none other religion but too lyue at ease heere, and too haue all their delighes and pleasures, are excessively full, beyond all reason and measure. And that is a despying of Gods benefytes, and a despying of the order of nature, as I sayd afore. Now then if yee bee so wyse yet too knowe what God is, and what it is too profit in his knowen: come your wayes to deuoure it, as they doo which haue eaten without a word afore: bee not ashy of eating too much of that food, for it will neuer hurt our soules. Therefore let vs harden hyman ourselves with the giftes of Gods spirit, and with his holy benefytes, whereby he feedeth vs in the hope of the heavenly lyfe: for in so doing wee cannot doe amysse: but wee cannot get the head out our duties, in takinge food for the body, but there will by and by followe

knowe some euill and offence. The matter which wee haue in effect too remember vpon this streyne, is, that all they which glut themselves after that fashion, and cannot satisfie themselves but by playing the heaues: shewe well that they haue not so much as one drop of saych, nor of the feare of God, nor of religion in them: but that their bellye ouerruleth them, and that they bee so subiect thereuntoo, as too their peculiar & principall Idoll. Nowe seeing it is so, let vs learne to long after the fooode of our soules. And forasmuch as it is liberally offered vs from day too day, inso much that it is Gods whole desyre that wee should haue all that suffyzeth for our saluation: let vs sharpen our appetites too take such repast, and then shall wee bee sure that (our other) meates shall not allure vs too such gluttonie, that wee shall become as insatiable gulfs, but wee shall bee contented with the hauing of that which is meete for vs, and sufficient for our necessitie, at least wylle too our behoof.

Furthermoze this similitude which Saint Paule bleth, must not bee thought straunge, when he sayth, that wee must drinke our fill of Gods spirit. For wee knowe that the Prophet Esay sayeth, that Gods spirit is likened too Water, and too Milke, and too Wyne, whereby wee bee impyed too come vntoo God, to take our repaste, and too haue whatsoever is behooffull for vs: Come on (sayeth he) and take at your pleasures both Milke, Wyne, and Water, without money, or monyes worth. Whereby therefore God declareth vntoo vs, that wee shall haue abundance of all spirituall benefites, and sufficient too content vs too the full, if so bee that wee will but open our mouthes (as it is sayd in the Psalme) and not bee so forpossest of our olme inordinate lustes, as wee cannot fynd in our hartes too seeke the principall. That is the further meaning of the similitude that Sa. Paule bleth heere.

Nowe forasmuch as this doctrine is so yll put in the everywhere, we ought to thinke the better of it. If a mā consider how great emptinesse there is in them that profess Christianitie: (he shall fynde that) they can scarcely say three wordes too verib confession of their saych, for had they any in their hartes, surely their mouthes woulde utter it, according too this saying, that wee beleene with the hart vntoo ryghteousnesse, and confesse with the mouth vntoo saluation. Nowe be it, if wee bee desyous too bee filled: wee neede not too bee counsellers too go seeke the things that wee neede: wee neede but onely too receyue the

the foode that is proffered vs and set afore vs. Wee, and this serueth well too vphrayd vs with our leauertie, in that wee bounte not too go intoo God though he call vs, nor too make account of that which he offereth vs. Wee will not forget too eate and too drinke for refreshing of our bodies: and yet that will not content vs nother: for wee could fynd in our hartes too collyble vp (as yee would say) the whole world. Yet notwithstanding euen the soberest are willing too haue their ordinarie repasse. The other sort doo cram in meate and drinke a foure or fyue tymes a day, and in the meane whyle the wretched soules of them are hungrie still. Therefore wee must heare in myn that the warning which Saine Paule giveth vs heere, telleth vs, that too bee sober and well ruled, and too vse measurably the benefites that God bestoweth vppon vs: the soule must not bee forgotten, but wee must feede vppon the spirituall gistes, too leade vs too the heavenly lyfe, and too maynteyne vs in the hope thereof, untill the full possession and fruition thereof bee giuen vs at the coming of our Lord Iesus Christ.

Now heretvpon Saine Paule addeth, that wee should talke toogeth in songs and hymnes, and also that the sateshould be done with the hart: because the tongue words but without the Gods inward, as the mynde may not with the speecche. Now wheras he sayeth, that wee must talke toogeth in hymnes, psallings, and songs: it is too correct all kind talke. Whereunto wee bee too much giuen. For wee bee thus all of vs haue vs it were itching eares: there is none of vs which is not to fasten too heere trypping babbling words: he hath had experience in on the one syde, is ready too departe out on the other syde: and so the day passeth away in things of nothing: or else our talk shall bee wandring and losse; meete too infect good manners, and God shall bee withered with it. Wee see then, that the thing whereto men are too much entyred, is, that too please one another, they banish all talk that maye cōfesse, and commend of pelting trifies too mone laughter, as they say. Now Saine Paule perceiving this vice to be over common in the world, he wryteth vs heere the remedie of it, that is too wit, that wee should talke one too another in songs and hymnes, that is too say, that we maye heare the prayles of God at our meetings. And he putteth vnto the finall worde that he had used heretofore. For drunkards bee not contented too become beastes themselves: but they doo also by the way. And rybalds alwayes this inconvenience hath it, that

men in a page one another and talking, saying, 'toward the land and in the other the same manner as the prophet Elisha spoke of.' Forasmuch then as I suppose, after they have well studied the scriptures, means that the same people should among themselves, everywhere, should provide safety on the contrary, perhaps when they have rather our respect of the gifts of God's Spirit, yet the same shall not leave by their means only, but also too give reflection and make too others that have not. The true teaching of scripture which have ought to have with the too another no chere we follow well, is that he which hath profited in God's word, whether too, deny, write, play and position of it too his neighbors, according too his own revelation. For he is upprived by a Son's, Father's, and Holy Spirit, which stills nothing at all one from another, and therefore I neede not too trouble my self in setting forth any curious distinction of them. If of all continueth too the end, that all our happy should ever tend to the glorifying of God. And surely the Christian take pleasure enough in the mystery of God's grace, if we were not troubled by our own malice and the envy of others.

[illegible]

another

another, and of governing a house. That is for all these, the points
will point out that these be let alone, and not he by our hearts
that in his love, and trust, and confidence, and acknowledgement, the benefits
whereby we be bound unto God, and thereby be rewarded to many
blessings as many of us not only do this desire in secret, but also make
one another too it by mutual example. That therefore is the wish of
the things which we have now remembered, in this sermon.
That in the way whereto we do go, we do not forget, that we
must sing unto God in spirit, and the intent we imagine not, to dis-
charge ourselves as a number of hypocrites do, which magnify God
abroad with their tongue, having their hearts full of covetous still unbelief.
Wherefore he teacheth us two things which ought not to be
put together. The one is that we should sing unto God, and the other
is, that we should talk with our neighbours. The whole ground
then of our practice, is that the benefits which God hath bestowed up-
pon us, should be remembered, and that the remembrance of them
should provoke us to love him and serve him, and so give our felicity
wholly to him, to seek him, and so know that so cleave unto
him is our full happiness. That is the ground of the matter that we
do now touch in this sermon.
That first of all we must (as we have
said) upon God, and that we must be more than with the heart, for we
know that God accepteth nothing which is not agreeable to his
glorious nature. Then if we will so sing as he may allow of it, and as
he may accept our songs, we must give too, it with a humble affecti-
on. For if these be any comforting to our doings, so as we
make a greater shame before men, and in the mean while be nigard
in our hearts, and have no regard at all, so as all is done but for
show, and for a little vain glory, then we shall not be able to sing.
And even for the same reason he sayeth by his Prophet David, that such as come
before him with their lips, were farne of from him in their hearts.
Therefore let us mark well how it is said here, that we sing, O God
marvellous, the heart must go before, and (as we have said) make a shew
before him. For it is the chief melody that can be, and therein
we agree with the Angels of heaven. For if the mouth speak alone,
without it is but a mockery. And although we allow of it for a while
to do God service, our praising of him with such hearts, that is too far
from seeking any thing of nothing.

Therefore saying, when we shall be in glory in the presence
of

Eph. 2. 13.
Math. 15.
2. 8.
Mark 7.
2. 6.

of God, and he can well bee our iudge and witness, that wee lay open our harts before him: then must wee also doe our dewtie towards our neyghbours, that every man may be incouraged and tolled forward by our example. And heere wee see first of all, how little account is made of God now adayes. For all the countenance that men make of singing his prayles, is but a howling and yelling. It is one of the grossest abuses in papistrie, that they think that God ought too hold himself well away, when they have barked at their parchment, as they say. But in so doing the holy scripture is behalowed, torne in peeces, yea and utterly falsified. Howsoever the case stand, there is nother aduizednesse, wit, nor understanding in their dooings: for it is y-nough with them that the throte hath yelled it out aloud. Yea and euen among vs too, it is certein that such as pretend to set forth Gods prayles, doo commonly seeke nothing but too glorifye themselves by it, and keepe backe the principall in making countenance too pay God some peece of their arreerages. Agein, let vs consider how cold and slender this exerceyse of talking one too another in songs, hymnes, and prayles of God, is among vs. For hardly can one woord bee wyooing out of vs that may edify. I eard talk can by no meanes bee banished fro vs: all the world shall heare vs sing vnchaste and ribaudy songs: and such things cannot be plucked out of mens mynds. But then ought this matter too bee razed out of the holy scripture. Howsoever the case stand, if men pardon themselves, they shall answer for it before God, according too the sentence that Saint Paule pronounceth heere by the authoie of God, and by the power of his holy spirit.

And by the way let vs marke, that his touching of three woordes heere together, which import all one thing, is not for nought. It is too thewe that wee shal haue ynough wherewith too interpret one another, if wee acknowledge the sundrie benefytes that God hath bestowed hypon vs; as becommeth vs. If variete deuyght men: let vs consider how manie wayes God layeth forth the treasures of his goodnesse toowardes vs. Looke how many there bee of them; so many songs are there, and if wee had a hundred melodies too deuyght vs in all the things that wee occuppe our selues about, it werd nothing in comparison of the inestimable diuerstie of benefites which wee receiue at Gods hande. Saint Paule therefore hath heere corrected our vnthankfulnesse, by adding thes dyuers woordes, too thewe

shew that it must needs bee that wee bee too dull, if wee bee not moved when our Lord stirreth vs by so many wayes, seeing wee cannot see our mynds vnto any thing, but his benefytes must needs come in our syght.

For the same cause also he addeth, Yeeilding alwayes thanks. As if he sayd, that if wee were well aduized, the continuall repeting of Gods prayles, and the harping vpon them should neuer greue vs nor weary vs. And why? Seeing that God continueth his benedictyng of vs, is it not reason that there should bee an answerablenesse on our part, too hold out in dooing him honour for his good turnes? Dooch any one day passe wherein wee receyue not at the least a hundred good turnes at Gods hand? Now is it meete that wee should thinke, that when wee haue thanked him a twyce or thryce for the greate number of benefytes which we receyue of him al our lyfe long, we haue leysure to occupy our selues othertwyle euer after? When as our Lord reneweth and refresheth the remembrance of his goodnesse: were it not meet that wee should bee moued by it? Therefore it becometh vs alwayes too marke well this saying, whereby Saint Paule declareth, that wee bee too too vnmindfull of God, if wee bee not promoued too acknowledge his benefytes from yeere too yeere, from moone too moone, from day too day, and from houre too houre, and too prayse him the sacrifice that he requyeth of vs, which is, that wee should protect our selues too bee wholly at his will, too bee beholden too him for all good things, and that it is impossible for vs too performe the hundred part of our dewtie, according as wee heare how Dauid sayeth, What recompence shall I paye vnto the Lord for all the good that he hath doone mee? I will receyue the cup of salvation, and call vpon his name. And in the fortyth psalme he sayeth expressly, that the order which God keepeth in gouerning vs, is so wonderfull a thing, as it passeth the heares of our heades in number, in such that wee must needs bee amazed at it. And therefore seeing wee cannot come at the infinite goodnesse of God, though we indoe too apply all our wittes thereunto: al leastwyle let vs ame too marke it. And lyke as wee see that God is neuer weary of shewing his liberall towARDS vs, but floweth continually as a founteyne, yeeened by too many streames as are able too satysfie vs in all things: let vs also the more continually without ceasing, how much we be bound and bounden too his good and kynd father.

J. I. I.

And

Psalm. 116.
b. 12. 23.
Psalm. 40.
a. 6.

And he saith yet further, that we must thank God for all things. Altho' he be good to us, that men are so blackish, as that they consider not how many ways God sheweth and sheweth them, magnifying the blackness that is in them. As if he should say, my freewill, considering how much we are bound unto God, both in respect of our bodies, and in respect of our souls, can wee comprehend it? No, it is not possible: for wee have too small and narrow a heart. And when wee have often a little comprehended Gods benefits, yet have wee not time to express nothing more how much wee are bound unto him. So then, if we have it long that we have so cold, that as soon as we have spoken but one word, wee thinke it is enough, and that we are discharged all another syne, and returne too it again, as slowly as may bee: whereof cometh such blacknesse? Given of our fleeting of our eyes. Altho' God sheweth us by all means, that it becometh us too to be occupie in blessing his holy name: yet will we neede for it one while. As for touching the body, we beare our selves on hand, that our goods come too us either by our own cunning, or by good fortune, or by favour of the world: as for God he is alwayes let alone: as if his goodnesse wee thinke not on it. Now then, when wee intend too how our duties in praying: God his deere people, which is the chief sacrifice that he receiveth (as I have said before): let us have regard also whether better what we be; and what our state is; and how we have sufficient too many necessities, as God will see before too for our infinite hopes. And when wee have considered our wretchednesse both in body and soule, and on the contrary part also considered how God is ready for all, and sufficient us too have any perill without a rule of at his hand: surely wee shall have inward too continue the praising of his holy name without ceasing. And some people will thinke that we truly too thanks God for the benefits which we see appear unto us: but also although he afflict us, and humble us divers tymes: yet we shall than we were worthy: yet will be have us too people him still, after the example of Job, who (as we see) not only thanked God when he had his children at his table, and they made merry in feasting one another: but also when he was bereft of his life, and left desolate in his house: when all his goods were taken away partly by thieves, and partly by lightning that fell from heaven: and when he had himselfe lame, as if he were lame, yet should give thanks, by calling upon the Lord, saying,

psal. 106.
b. 12.
c. 17.

Iob. 1. 21.
d. 21.

for; The Lord hath given, the Lord hath taken away; willst bee the
same as the Lord. So then, Saint Pauls he teach vs; that euen in
our weakness, and when we receiue chastisement, we are roughly and
beaten to vs, yet let vs not grudge against God, but rather perseuer in
suffering his chastity, as he exhorteth vs in another place; (where he Phil. 4.
saith) that in praying to him we must alwayes praye him. a. 6.
though we haue not the things that we craue, and that in our petiti-
ons we shew our selues too want this and that, and are pured with
great care: yet must thanksgiving be mingled still with our pray-
ers: There are a great number that pray thus: O God: but yet they do
his good works too much, because they intermingles their grudging
and sayings, gnashing their teeth as him. They will in deede say,
O God, helpe mee. But which is that God? If they could plucke
him out of heauen, they would do it with all their hart: and the end he
sayeth hee hath no more power ouer them. He do then chide a number of
things as pray into God, as his proud heart would wish; by cause their
requests are full of pride, hypocrisie, and vanity. And therefore
Saint Paul teacheth vs too the Philippians, that all our petitions and
requests must bee matched with thanksgiving; so that we may
be patiently abyde to bee gouerned by the hand of God: like as
he saith in the first, that we must thank God for all things; not on-
ly when we bee in prosperitie, and all things fall giue us more thank-
full, as God giueth vs our hartes desire; and wee thus in delight
and pleasure: that is not the onely fit time and season too much please
unto God: but although he discipline vs; yet must wee acknowledge
that he procureth our salvation (and welfare) by that meane. Hee is
richer, if we haue not cause to blisse God in all our aduancement. When
first, when answer berthe vs, he heareth with vs: inasmuch that if
he should touch vs but with one of his fingers in good earnest: wee
should bee obedient to him at the first blowe. Weeping then, that wee
behold vs, is a token that he spareth vs: and haue not too much cause to
thank him for it: Again, when he turneth his chastizinge too our be-
selfe: for that he purge vs by that meane, too further vs: continue
all the daye in the kingdom of silence, and too liue by the same me-
thod, as hee hath set too the world, too the end wee should bee gathered
together; to come too the full perfection that is prepared for vs in
heauen: when wee see all this, haue wee not cause too praye our God,
notwith standing that we be full of griefe, care, feare, and doubt?

Chap. 5. Ioh. Calvin vpon the Epistle

This certainly, but that our stone thankfulness hindereth it. So
 much the more beboweth it vs too marke well the thing that S. Paule
 telleth vs heere, namely that wee haue cause too praise God without
 end or ceassing. And if our mouth bee stopped sometyms with grief,
 so as wee seeme too bee barred from praising God, and wee cannot
 apply our selues freely theruntoo: let vs vnderstand that God neuer
 sheweth himselfe so rough and rigorous towardes vs, but that he al-
 swageth the bitterness which is in our afflictions, too the intent too
 drawe vs untoo him, and that wee myght thanke him, and glorify him
 for it. Forasmuch as wee receyue no grace but by the meanes of
 our Lord Iesus Christ, who dooth also turne the corrections too our
 welfare, which wee should suffer as punishments for our sinnes: ther-
 fore it is sayd, that vce should yeld thankes too our God and fa-
 ther, namely by our Lord Iesus Christ. Now he setteth doyme on
 the one syde, God the father: and afterward sheweth how God is our
 father in all respectes: that is too wit, by meanes of the mediator,
 through whom we be reconcyled unto him, and he hath so put away al
 our sinnes, that whatsoeuer things we can indure in this world, are all
 furtherances of our saluation, as is sayd of them in the Epistle too the
 Romans. And heere wee haue to marke first of all, that without sayth
 wee cannot prayse God as we ought to doo, inso much that whatsoeuer
 prayles wee sing with our mouth, all is but feyning and hypocrisse, ex-
 cept wee bee thoroughly perswaded that God is our father. And
 marke heere what is ment by sayth. It is not as the Papistes sup-
 pose it, namely too beleue that there is a God in heauen, and in the
 meane whyle too knowe no whic of his will; but Saint Paule telleth
 vs, wee must bee thoroughly resolued, that God accepteth vs for his
 chyldren, or else wee shall neuer bee able to prayse him with a pure
 and free affection. And how may that bee doone, but by being grun-
 ded vpon the free adoption, wherethrough he taketh vs too him for
 our Lord Iesus Christes sake? For is it by inheritance, or for
 any worthinesse of ours, that God is our father, and wee his chil-
 dren? Alas no: but cleane contrariwise, wee bee called the chyldren
 of wrath: and God must needs disclayme vs, bycause there is nothing
 but sin and wickednesse in vs. Then untill wee come too our Lord
 Iesus Christ, it is certein that wee cannot bee sure of Gods fauour,
 nor that he will accept our seruice. And therefore Saint Paule ha-
 ving sayd, that wee must yeld thankes unto God in and for al things,
 bycause

Rom. 8.
a. 28.

Ephe. 1.
a. 3.

should be to our father: dooth little more, that that is doone by our Lord Iesus Christ. Then let vs vnderstand, that all they which are afraid of Gods maiestie, and cannot trust him, nor rest vpon the promises of his fauour, doe call vpon him as their father: can neuer please him. In deede they may well vse some Ceremonies, but all that bee but leasing. Therefore whensoever wee wil pray vnto God, and yeeld him praise and thanks, sayth must leade the way. Marke that for one point.

Howbeit, (as I sayd afore) it is impossible for vs too bee ground-
ed in any certaintie of sayth too take God for our father, vntill wee
knowe that wee bee made one in our Lord Iesus Christ, and that for
asmuch as wee bee members of his bodie, we bee also partakers of
the benefytes that he hath purchased, so as his death and passion are
our ryghteousnesse, his holinesse our cleansing from all our owne defile-
mentes, and the sacrifice which he hath offered dooth set vs cleere
and braxe vs out of the damnation wherein wee were, and finally hath
set vs free from the bondage of sin, and purchased vs full ryghteous-
nesse. Forasmuch as wee haue all these things in our Lord Iesus
Christ, therefore ought wee also too giue thanks vntoo God by his
meanes. And that is the cause why the Apostles cannot frame so
much as one request, that God wold heare, and in very deede, they
bee as good as dumb. For though a man may heare Hymnes and
Canticles proue (as they terme them) among them: yet cannot God
bee pleased at their handes. For although they wynd vp all things
with this saying, By our Lord Iesus Christ: yet doo they not beleue
that God is mercifull too them, nother are they worthy of it, because
they disclaime our Lord Iesus Christ, and doo so intangle him with
patrons and advocates of their owne forging, as a man cannot dis-
cerne him from others, insomuch that they coope him vp in a corner,
or else set him behynd in the reerward, whyle in the meane tyme there
is hunting after the merites and intercessions of Saintes, and that
is their trust, that is the moother of their diuylishe presumption, name-
ly that they can make amendes (for their sinnes) and redeeme them-
selues. But as for vs, when as it is told vs that wee must thanke God
in all things: it is too the end that wee should alwayes abace our
selues. And for that cause did I say, that sayth openeth vs the way
as wel too pray vntoo God, as also too giue him thanks for the bene-
fites that wee haue receyued at his hand.

Now heerein you shall see plainly, that wee must be subject
one too another in the feare of Christ, as in the feare of God, for
any of us he will be the test well enough. In saying that wee must be
subject, he sheweth that lyke as God will haue his children too to
cruze themselves in his prayers: so also he will not haue them too
impossible heere hereafter, but too serue one anothers wants. For
inasmuch as wee bee not able too doo God either good or harme, there-
fore is he contented that wee doo but praye his name. For though
we employ all our abilitie: what is there in vs therewith too enrich
God, or too aduantage him? For the growth vs all things, and pro-
deth nothing him self. Therefore is it an inestimable goodwille, in that
he requereth vs of all that wee can owe him, so wee protest our selues too
bee so greatly beholden and bound vnto him, as wee cannot discharge
our selues of it. Then if wee come with all humilitie, and confesse
the bond wherin wee stand bound vnto God: it is the payment that he
requereth of vs, and (for his owne part) hee seeks no more. But we
he will haue vs seruible one too another, and not too seeke our owne
vaine profit in such wise, as too forget that wee bee knit together in
one mutuall bond of charitie. That is the thing wheruntoon he moni-
teth to bring vs now in this test. Now a man might thinke it straining
at the first blush, that he should say, wee ought too bee subject one too
another. For it seemeth not meet that the father should bee subject
too his children, the husband too his wife, or the magistrate too the
people whom he governeth, yea, or that euen they also which bee equal
in degree, should bee subject one too another. But if wee looke well
vpon all things, wee shall fynde that Saint Paule hath not without
cause put all Christians vnder this subiection. For why? The ma-
gistrats which are aduantaged in authoritie and glorie above other
men, are bound neuerthelesse too those whom they governe, for they
hee not appointed rulers for their owne sake, but for the common wel-
ches sake. For Gods orderyng of Principallities, kingdomes, and
societes, was not to the end that some should haue prehemynence above
others: but for that it is for our behoof too haue some hyddle too hold
vs in obedience vnder laies, and too haue some power and authoritie
ouer vs, and to stand in feare and awe of magistrats, because wee may
not forgoe such a remedie. Seeing then that God hath set magi-
strates in such state: it is certain that they be therefore subject too those
whom they ought too serue in reigning ouer them. As much as too
bee

See how the father. It is true that the father ought too bee honored
 as his children. But notwithstanding, so much as it is an honorable
 thing, that thou shouldst be, if they govern not their households
 directly. And in that government there is also subjection. Like
 as it becometh the husband and the wife. For it is not a subjec-
 tion that the husband beareth with the frailty of his wife; and hath
 the subjection too to beate rigour towards hir, holding hir as his com-
 panson, and taking vpon him a part of hir burthen both in sicknesse
 and in health. It is not that a subjection: yts. Notwithstanding, Saint
 Pauls words promise here generally, that all they which
 hold one themselves saythfull, must bee subiect one to another, name-
 ly every man in his state and degree. Let them that are highly au-
 danted consider well, that Gods announcing of them, is too the end
 they should the willingher submit themselves too beate the peynes
 and cares that belong too their office: and let such as are inferiours be-
 lieve, that they ought much rather too humble themselves, and
 shobeeate the yoke that is layd vpon their necke. And let such as are
 equals and fellows, (unless they will needs bee as beaten beasts, and
 are to be too maynteyn any courtlike among them) consider neuer the-
 less, that every man ought to beate with his neighbors. And is not this
 a subjection? Let carmen like one with another without forbearing.
 And likely all forbearing importeth bondage, therefore must we be fer-
 uent for necessities sake. At coming to Iherusalem it is said in another place
 that we must bee nothing but that which charitie bindeth vs vnto.
 And herein wee see what a statefull it is, when any man shall say,
 what doe I vnto you? It is true that men may well be trayd one a-
 nother, that they owe them no behouie: but they must step yf further.
 And that is the cause why Saint Paul teacheth vnto the feare of our
 Lord Iesus Christ, or of God. As if he should say, If there were here
 without a God, and that every man should get alone by him self: wee
 might well hold some one of another, and say, I passe not for thee.
 Where, yf there is a greate and intollerable folke too say, I passe
 not for thee. For the richell man that can bee benyfed, dooth not with-
 standing stand in neede of a hundred folkes helpe, yea of all mens
 help. There is it a greate ouer statefull too thrust away our neigh-
 bours after that fashion, vnder colour that they can neither boote vs
 nor hurt vs. And it is apparant that wee bee too blind in to vnder-
 stand the cause wee might say, I passe not for thee, I owe thee no

Rom. 13.
b. 8.

thing: yet must we come too God, who is our head. For when he put vs intoo this world, he linked vs together, and would haue vs too serue one another in charitie. and wee knowe there is none other bound of perfection but charitie: and charitie bringeth a boundlesse wish to. So then, although I owe a man nothing as in respect of him self: yet doo I owe him somewhat as in respect of God. And that is the thing whereto Saint Paule bringeth vs backe. As if he should say, Consider with your selves that yee were not created and put intoo the world, but with condition that yee should serue every man his neyghbours. Otherwyse, if yee thinke asyde one from another: it is lyke as if they would cut asunder the sinewes of the body, too the intent it should fall in peeces, yea and that our Lord Iesus Christ who is our head might haue no more too doo with vs. They then that will needs play the myld beastes, and cannot stand in their hartes too stampe too any hardnesse too their neyghbours; must go lyue asyde in the world woods, for they bee not worthy too lyue among men. For wee see how God hath knit vs toogether, and thereby separated vs from the brute beastes, and yet notwithstandyng bound vs one too another. Now if wee will needs shake off this yoke, is it not a payne betraying that one thinke not our selues beholden for any thing too our Lord Iesus Christ, and that wee bee loth too bee ruled by his hand, or too submit our selues too the order wherunder he hath put vs, and which he would haue too be kept without breaking? So then, forasmuch as every of vs is bound too himselfe, that wee cannot submit our selues one too another: let vs heare in remembrance that which Saint Paule hath sermone for vs heere. For it is the very sauce that will make vs synde easie in this doctrine, that is too wit, that if wee feare God, and can synde in our hartes too submit our selues quietly too his will, is much more greene vs, nocher must wee thinke it icksome and strange; that every of vs should serue them whom he is bound too serue; and by that means to manifeste his degree, and too may all links toogether under our head Iesus Christ, and attayne too the heavenly glory which he hath purchased for vs.

Now let vs fall downe before the Maestie of our good God, with acknowledgment of our faulces, praying him too make vs so too feele them, as it may drawe vs too true repentance, and make vs too profit in it fram day too day, and too examine our mysries in such wyse, and wee may bee moued too call vpon our God for remedie, that he may cleanse

denye vs and defend vs from them, w^{ch} he haue brought vs too the
 perfection of ryghteousnesse, which we ought too labour for, and from
 which wee bee yet farre of, and in the meane whyle he so beare with
 vs, as we may not cease too haue the prauledge of calling vppon
 him as his chyldren, and also haue wherefore too thanke him through
 our Lord Iesus Christ, because he hath by his holy spirit sealed the
 anoyntion in our hartes, whereby he holdeth vs fast too him, and that
 wee may so perseuer in fayth and hope, as wee may ever persist in ac-
 knowledging the manifold benefytes which he addeth one vppon ano-
 ther, and learne too receyue them so at his hand, as they may be made
 hely vntoo vs, both by fayth and thanksgyuing. That it may please
 him too graunt this grace, not onely too vs, but also too all people and
 nations of the earth, &c.

*The xxxix. Sermon, which is the seuenth
 vppon the fifth Chapter.*

22. Vvyes, bee subiect too your husbandes, as too our Lord:
 23. For the husband is the head of the vvyfe, as Christ is the head
 of the Church, and lykenise is he the fauour of the bo-
 dy.
 24. Therefore as the Church is subiect vntoo Christ: so also let
 vvyues bee subiect to their husbandes in all things:
 25. Yee husbandes loue your vvyues, as Christ loued the Church,
 and gaue himselfe for it.
 26. Too sanctify it, cleansing it in the vvashing of vvater through
 the woord.

After



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accepting the pur. addition, and the church, not despise the order that
 this hath set among vs., but rather be provoked so much the more too
 be obedient, knowing that if we refuse that condition, we make
 many against God. Good vs. with, to be true.
 And then he saith, he cometh too marriage: which is not a thing to be despised
 for this. And he saith that God is the author of it, and that it is so
 written in his name; and the Scripture saith, it is a holy com-
 munion, and therefore it is call in divine. And then, if a wife be
 chaste and so many, and cannot find in his heart too beate the poker
 against her too being too his husband; yit dooth shee more wrong
 to him, no less than: for it is his will that she be true to him
 as she is a wife, a most pure creature will needs be true to, and
 pure in her heart. And so then that in so doing, shee bendeth herself
 against God. On the other side, when the man will needs rule o-
 ver his purveying, and fancie, and despise his wife; or if he will
 sell her away: he himselfe himselfe too despise God; and so doo
 his wife equally. For he ought to know that what end he will, either
 for himselfe the state of wedlocke is; and to please God both for this
 thing therefore which Saint Paul calleth to be true, is that
 in all states we should have regard to God. For so long as we speake
 yett by our then with whom we be conversant, surely we shall als
 wages. And so then we shall be too many, to exempt our selves from all
 laws. The husband may alledge, I have a fyerfull and chaste
 wife as shee is in mind, and coy, or hath a wicked heart of her nature
 as she is talkative. Again, another perhaps is a drunkard, and
 then an idle huswife; or another of some other leane disposition. To be
 short, there is no such man which may not have some colour, if hee
 be not in the faythfullnesse and honestie of marriage; as hee commonly
 say. The wife also for her part shall see her husband. For when
 and then his husband may say too be testie and riotous, and too have
 small regard to God. And so then God hath called them. Some are ill hus-
 bandes, and full of care and of troubles (and also of sin) in all plays the
 wife sees, in giving and lyght behaviour. Some are idle and
 some are full of sin, and some are drunkardes. And so then we shall
 know that some require some excuse herself from his nature. But
 when we come to God, we must be sayne that all our beames are
 our beames. For it will not boote us too much checking against him.
 Although the man will blame themselves on the one side, and the
 men

men on the other syde will not. God haue the marriage to be broght in, & solden therby, saving the diuorce (I meane) which our Lord Iesus declareth. But the (other) wyces that are in a husband must not preache the wyues subiection & obedience vnto him. Agein, though the wyfe bee not found to bee as shee ought too bee, yet may not the husband shake hir of, and rtye his handes of hir, whar that former he alledge: but Gods ordynance must alwayes stand firme, and the bond which wee haue by his woordes, must be inuolable. This is the thing that wee haue too remember vppon that sentence.

The world seeth how ill this lesson is put in vye: but wee must consider, that the roote of the mischeef is, that in marriage felwe or none haue an eye vntoo God. In deede Gods name shall runne roundly ynough, and euen the wickeddest could fynd in their harts that he should blesse them & make them to prosper: but that in their marrying they put themselves intoo his hand and guyding, and call vppon him vnfeynedly: that is no poynt of their meaning. Some seeke welth and gayne, and other some pleasure and voluptuousnesse. In lyke cace is it with the women. And no maruell though the ende bee out of all order, when the beginning was so out of square. For God must needs bee reuenged on his part, when he is so lyghly esteemed and despyred. Therefore let vs learne too mark well this lesson of Saint Pauls, that lyke as marriage was ordeyned of God: so they that are too enter intoo it, must betake themselves wholy vntoo him, and make him their refuge, knowing that it is he which byndeth the man and the wyfe the one too the other, and which knyteth them toogether, and therefore that eyther of them looke too their owne dewtie.

Wheras he sayeth concerning wyues, that they owe subiection too their husbands: wee haue too mark, that this subiection is dubble. For man was alked to be the head of the woman euen before the sin and fall of Eue and Adam. And Saint Paul alleddging the same reason, too shew that it is not meete that the wyfe should reigne in equall degree with hir husband, sayth, that the man came not of the woman, but the woman of the man, and that shee is but a peece of his body. For God could haue created Eue of the earth as well as he did Adam, but hee would not. May rather he matched the man and the woman toogether with such condition, that the man knowing his wyfe too bee as his owne substance and flesh, should bee induiced therby too loue hir, (as wee shall see agein heereafter:) and that the wyfe knowing herself too

haue

3. Tim. 2.
d. 13.

haue none other being but of the man, should beare his subiection patiently, and with a willing mynd. For if the hand being a member of the bodye, should refuse too stande in his owne place, and woulde needs sette it selfe vpon the crowne of the head: what a thing were it: So then if wee looke backe too the creation of man and woman: the husbände on his syde ought too bee induced too loue and cherishe his wyfe as him selfe: and the wyfe seeing shee was taken out of the substance of the man, ought too submit his selfe quietly vntoo him, as too his head.

But there is also another bond, which dubbeth still the subiection of the wyfe: for wee knowe that shee was beguyled. Women therefore must remember, that in being subiect too their husbands, they receiue the hye of Eues sin: and they must consider, that if marriage had continued sound and vncorrupt, there had bin nothing but ioy both for man and wyfe. For knowe that things were blisfed of God, and there was not any thing which should not haue turned too gladnesse and felicitie. But now although Gods blisings thynke forth euery where bothe aboue and beneath: yet are there alwayes tokens of cursing imprinted in them, so as wee cannot behold noether heauen nor earth, nor any other creature, but wee may partly perceiue that God is become a straunger too vs, because our father Adam fell from that noble and excellent state, wherunto he was created afore. This is too bee seene euery where in all things, and specially in marriage. For women ought too feelee the frute of their sinnes: and men feelee ynough of it for their parte. For surely if Eue and Adam had continued in the ryghteousnesse that God had giuen them, the whole state of this earthly lyfe had bin as a Paradise, and marriage had bin so beautified, that man and wyfe being matched toogether, should haue liued in such accord as wee see the Angels of heauen doo, among whom there is nothing but peace & brotherly loue, and euē so had it bin (with vs.) Therefore as now when a man hath a curst and shrewd wyfe, whom he cannot weede by any meanes: he must consider with him self, Lo heere the frutes of original sin, and of the corruption that is in my self. And the wyfe also on his syde must think, good reason it is that I should receiue the payment that commeth of my disobedience towards God, for that I hido not my self in his atoe. Thus much concerning the woord subiection, which is set downe heere.

Nowe Saint Paule in saying, As too the Lord, meaneeth not too make

can bee, yit if he trust to his owne wit, he shall but loose his tyme. And why? Because God will laugh his presumption too scorn. But if husbandes consider that God holdeth folkes hartes in his hand, and boweth them as he listeth, and thereupon doo pray him to give them grace and power too win their wyues, that they may agree with them, and humble themselves too them: then shall they perceyue that God worketh in that behalfe. But most commonly it is to be seene, that men deale roughly with their wyues, and thinke too win them by playing the termagautes, so as they sticke not too brooze their bodies, yea somtymes that the blud followes. These are hangmen and tormentors that will so martir their wyues: as yit notwithstanding they will allenge the superiortie that God hath giuen them. That superiortie is not diuelish, noether serueth it too make men lyke brute beastes: but too mainteyne good order and gouernment.

But the women on their syde doo for the most part inharden themselves: and when they are too marrie, they neuer thinke vpon the things that God sheweth and teacheth them by his word: hardly shall a man fynd one among a hundred, that prayeth intoo God when there is vpon the point of marriage. No doubt but they heare it well enough sayd, that the husband must be the head: and (they themselves will say,) very well: it is true, that if I haue a husband, he must bee a head mee, for so is the sathyon of the world, and I must obey it. But in the meane while there shal bee such outwearing, or rather diuelish stourenesse in them, as they could fynd in their hartes too plucke God out of his seate, and they would sayne that this matter which wee reade now, were razed out (of the Scripture,) too the intent they might not bee subject too it. Yea and they make a confederacie among themselves in that case, saying: tush, I warrant thee, I will hold myne owne, and if my husband play the Chace with mee, he shall well perceyue that I passe not for it, and I will hold him at a bay so long, that when he sees he doth but loose his labour, he shall be faine to giue me his game, and too let mee alone. After this manner (say I) doo women begin too enter intoo busynesse, so as a man that caseth fynd one among a hundred, which is no ordinary thing, and dooth too fully determine vpon it. But as I haue sayd, intoo the second place. Also the husband on his syde thinks thus: tush, let mee alone, I will compass her well enough. As who should say, he muste want the

hath

hath told vs that there is another manner of discretion too bee used in this behalf. For the way for men too win their wyes, is not too step too them with stoutnesse, and too play the bedlems with them, or too vse tyranny ouer them: none of that geere will boote: and yet men thinke themselves so wise in their owne conceyt, that they shall scarse their wyes with a grin looke. Too bee short, they dispute of the matter, & in the meane whyle rob God, as though he has reserued nothing to him self, wherby to teach vs to repayre vnto him, to pray him to meeknen their harts, and to bow them to obedience and myldnesse.

Therefore it becometh vs to remember the lesson so much the better, which is shewed vs heere. And for the same cause dooth Saint Paule apply the similitude of our Lord Iesus Christ, as well too the one side as too the other. For he telleth the women that it is for their benefyte too bee so subiect too their Husbands.. And why? Let vs consider the spirittuall state of the Church. How miserable were our state if wee were separated from our Lord Iesus Christ: For we should be bereft of all hope of lyfe, and of all Gods benefytes. And although wee inioyed many giftes in this world: yet should they turne all too our displeasure, if wee were not members of our Lord Iesus Christ. Too bee short, without the sonne of God, there is nothing but scattering heere beneath. For he was sent too gather toogether all things that were scattered afoze, insomuch that all our happinesse, ioy, and rest, is too haue Iesus Christ reigning ouer vs and ruling vs. Now then, there must be an answerablenesse hereto in marriage, and the women must vnderstand, that forasmuch as we lock is as an image of the spirittuall kinde, which is betwene vs & the sonne of God: it is for their benefyte to be vnder their husbands, & to yeeld the obedience, & that it shalbe much more for their profit, than if they were at libertie too gouerne themselves, and too doo what they list, without bydding or controulment. Crew it is that they cannot conceiue it, but who shalbe found wyser in the end? God, or Women? If they will needs reply, that it were better for them too bee in no subiection at all too their husbands, wheras God for all that hath ordeyned othertwyse, yea euen for their welfare, and hath declared and giuen sentence that it is so: weene they too get the vpper hand in pleading so ageinst God? Dee see then that Iesus Christ is set downe as the sauour of the bodie, too the end that wyues should knowe, that God hath prouyded better for their necessities, than they bee aware of. When they haue well chaped their eue, and

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debated what they can with themselves, and gathered all the reasons that are possible too bee had : yit is it certein that they knowe not so well what is for their owne profit, as God dooth, who hath put them in subiection too their husbands, yea euen for their owne welfare, too the intent they should bee mainteyned, which otherwyle could not bee.

Agein on the other syde, Saint Paule alledgeth our Lord Iesus Christ too the Husbands also, too the intent they should not abuse the authority that is graunted them, nor breake the frendship which ought too bee mainteyned in wedlocke, by being ouer churlish as they are wont too bee. And the thing that he setteth them downe in our Lord Iesus Christ, by demanding how he hath loued his Church : is first and foremost that he hath giuen him self for it, and that he spared not himself when he tooke mans flesh vpon him. In deede al power and dominion were giuen vnto him, so as all knees must needs bowe before him, (as Saint Paule him self saith) and all of vs both greate and small must doo him homage : but yit notwithstanding, what hath hee doone for his Church : Lifted he too reigne in such sort as too exerce tyrannie ouer vs : No : but contrarily he humbled him self, and whereas he had souerein dominion ouer the Angels of heauen, he became subiect too the Law, and was called a Seruant, yea and he was utterly emptyed for our sakes. Now when wee see that God beareth vs so inestimable loue in our Lord Iesus Christ, that he hath put himselfe in the person of a husband, and vouchsafed that wee should bee as a wyfe vnto him : I say, when wee see that, should we now which are but woornes of the earth and a thing of nothing, refuse too follow the example of the same of God, who had no regard of his heauenly glory and maiestie, too the end too abace himselfe in such wyle for our sakes : So then, it is prouough too meeken the hartes both of the one partie and of the other, if there be not too heastly leandnesse, or rather stark diuelishnesse as wel in the husbands as in the wyues. For considering that our Lord Iesus Christ dyd so abace himselfe, for the loue that he bare vnto vs which are but carions and nothing woorth : and also hath told vs that there is nothing better, than for the wyues too bee subiect too their husbands, and the husbands too beare with their wyues : if that moue them not, it is a signe that they bee too heastly hygh mynded, or rather that there is nother wit nor reason in them. For were there but one drop, surely the thing that Saint Paul telleth vs, ought too make vs amend all things, that myght hinder the doing of our deuoties, as well

Phil. 2.
b. 10.

Gal. 4.
2. 4.
Phil. 3.
2. 7.

well on the one syde as on the other. And were this well regarded: doubtlesse men shoulde see much more quietnesse in their houses then they doo: and man and wyfe shoulde not bee as Cattes and Dogges in snatching and byting one at another. But the very mischeefe is, that a man can see no feare of God among them. For ought not men too call too mynd both evening and morning, the grace that is shewed vnto vs by the coming of our Lord Iesus Christ: And when all together had well thought on it, and set their myndes too it, the married men ought also too thinke (particularly) with themselves, to what end hath God shewed himselfe so louing, so kynd, and so pitifull towards mee: Seeyng he hath aduanced mee too such dignitie, it is good reason that I shoulde fashion my selfe lyke vnto him. Now he will haue mee too behaue my selfe towards my wyfe, as Iesus Christ hath behaued himselfe towards mee. Is not this ynough too heake the hartes that were as hard as stone, yea or as Steele? Pis surely. Likewise if the women on their syde were myndfull of their redemption and saluation: then shoulde their hard hartes needes bee softened, and they woulde not harden themselves any more too such stubbornesse, as they doo, but they woulde submit themselves too the yoke of our Lord Iesus Christ, that they myght bee partakers of the benefyte whiche he hath purchaced for them by his deathe and passion. Wee see then that when the grace of our Lord Iesus Christ is preached too vs indifferently: most men gayne nothing by it, for they forsake it in all their lyfe.

And by the way wee haue too marke further, that although husbandes bee stoward, and wyues vntoward too bee ruled, yea and vnderly incorrigible: yet is that no release too them, that eyther of them both shoulde not doo their duetie. As for example: It may bee, that if a husband had a gentle and tractable wyfe (as I touched afore,) he on his syde coulde beare with hir, and there shoulde bee a maruelous good lyking and lyfe betwixt them. But peradventure one man will say, he hath a drunkard or a glutton, another, that his wyfe is giuen too garishnesse and ouer much bzauery, so as all that thee can rap and rend, is too little too trim hir and decke hir withall: and another, that his wyfe is an ydle huzwyfe, and will doo nothing. Well, these things may haue some colour before men: yea and (as I sayd afore) if the matter concerned but the parties themselves: euery of them myght haue their defence at hand, to cast of all yoke. But the husband

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band must thinke in that case, I haue an ill disposed woman, or at
 or one that hath neither manners nor good behauiour, nor any care at
 all of hir household: but how doo I also behaue my selfe, not only in
 these worldly affayres, but also towards God: Now when the hus-
 band shall haue be thought himselfe well, and examined his owne
 fautes thoroughly: he will hold his peace, & patiently beare with his
 wyfes fautes, untill God giue her the grace too amend them. And
 in the meane while, howsoeuer the world go, let him not cease too
 play the good husband in applying himselfe too his wyfe, too win hir
 vntoo God. For he is not set in degree of superioritie, but for the be-
 nefyte and welfare of his yoke fellowe. And forasmuch as it is an
 immolable law, the same reason also must perswade the women. Inso-
 much that if a woman haue a dunkeard, or hammer of Tanernes and
 Tippling houses, or a Gamester, or a Spendall, or an vnchristian
 a pottier, or a Churle that is neuer in quyes with her, so that, so what
 shee can too obey him and to please him, shee can neuer haue any peace
 or good will at his hand: let hir consider, Alas, it is Gods iquoyte
 vpon mee, for I haue not bin as I ought too bee in obeying my God,
 and in submitting my selfe to his will. For how haue I applied my
 selfe too serue and honour him? How haue I quitted my selfe of the
 charge that he hath committed too mee? Let the wyfe thinke vpon
 those things, and then let hir conclude, that howsoeuer shee fare, yit is
 it not for mortall creatures too breake the bond wherin God will haue
 vs bound: for that were a stryuing ageinst him. And therefore must I
 submit my selfe too him that is my head: and although he bee terrible,
 yit becommeth it mee too bee subiect too my God, who hath my last
 bandes hart in his hand, and can alter it when he listeth. And I must
 not prouoke him too win mee with strokes of the Cragell: for in so
 dooing God would bee discontented both with him and mee. So then
 the fautes of the wyfe cannot discharge the husband from keeping the
 lawe vntaken which God hath ordeyned, that is too wit, from lying
 toogether both in one accord. Likewise the vyces of the husband, shall
 not excuse the wyfe from yeelding subiection & obedience, in all things
 on Gods behalfe, as is sayd of it heere.

Now Saint Paule too confirme this exhortation the better, decla-
 reth how our Lord Iesus Christ is the Sauour of the body: namely
 bycause he gaue himselfe for the Church, too Sanctifie it, (or too make
 it holy.) In deede the whole doctrine herof cannot bee dispatched at
 now.

not. Yet notwithstanding wee haue too marke in fewe wordes, that
 heere S. Paule sheweth more at large the thing that he had toucht in
 one word afore: which is, that both the husband and wyfe may bypde
 their wicked affections, and that when they bee tempted too go asun-
 der, or too fall out one with another, the very meane too subdew all
 wicked passions, is too haue an eye too the pledge of the spirituall uni-
 on betweene our Lord Iesus Christ and vs, whereof wee will speake
 more fully hereafter. For heere first of all it is sayd, that we must con-
 sider that our Lord Iesus Christ gaue himselfe for vs, wherein he be-
 ginneth at our redemption. And therefore wee must marke that word
 for an end as yit, taryng tyll after dinner for the dispatch of the rest.
 For vnder that word it is shewed vs first, that our Lord Iesus Christ
 was (after a sort) mynblisse of himselfe, and regarded not his owne
 person, when he went about our saluation. Trew it is that he was gi-
 uen vs of God, who (as it is sayd in the third of Saint Iohn) dyd loue
 the world so well, that he spared not his onely sonne, but gaue him too
 the death for our sakes. Yet notwithstanding, our Lord Iesus Christ
 also did gyue himselfe. No man taketh my lyfe from mee (sayth he) but
 I lay it downe. For it was requisite that the sacrifice which he offe-
 red for the remission of our sinnes, should bee willing. See see then,
 that Iesus Christ gaue himselfe too the death: and if wee demaund the
 cause, surely it was first too fulfill the will and everlasting determina-
 tion of God his father. Neuerthelesse lyke as God the father inten-
 ded the saluation of mankynd: so Iesus Christ shewed how deere wee
 were too him, and how precious our soules are in his syght, sith he
 houtsafed too giue himselfe after that fashyon. Now then, on the
 one syde the husbandes must consider well heere what they owe too
 their wyues: that is too wit, that they should bee as deere too them
 as their owne lyues at the least. (And though they doo so,) yit shall
 they not come too the perfection of our Lord Iesus Christ, but fol-
 lowe him a great way behynde. And the wyues also on their syde,
 must heare well in mynd, that forasmuch as it is Gods will that in
 wedlocke there should bee as it were a figure of the grace of our Lord
 Iesus Christ: they bee too farre ouerlene, if they submit not them-
 selues where God calleth them too it. And by the way let vs knowe
 also, that Saint Paule ment too magnify Gods goodnesse towards
 vs, and the loue that Iesus Christ beareth vs, in saying that he gaue
 himselfe for vs. And therefore let vs acknowledge that it came of the:

Iohn. 3.
b. 16.Iohn. 10.
d. 18.

D. iii.

free

free mercie of God his father, and also that our Lord Iesus Christ respected nothing but our miseries, when he shewed himselfe so pittifull too succour vs. If wee mynd these things, on the one syde wee shal bee moued too our deuotie without geynsaying, and on the other syde inflamed too glorify our God, and acknowledge boch with our mowthes and also by our whole lyfe, how much wee bee beholden too him, seeing he hath powred out the treasures of his mercy vpon vs, in so much that he hath not onely discharged vs of the condemnation wherein we were, and drawn vs out of death: but also hath vouchsafed too giue vs his welbeloued sonne for a pledge of his loue, and Iesus Christ hath taken vpon him the office too bee the buytome and ransom for vs, too the end too set vs cleere before God, that the diuel also myght not haue any more ageinst vs, notwithstanding that he bee our aduersary, & we bee subiect vnto him, tyll we be set free from that bondage by meanes of the sayd Redeemer.

Now let vs fall downe before the Maiestie of our good God, with acknowledgment of our faulces, praying him to make vs so to knowe them, as wee may aske him forgiveness of them, and reforme our selues more and more by amending them; and so profit in the doctrine of saluation, as our lyfe may alwayes bee fashyoned after his lawe, according to the measure of the grace which wee haue receyued of him. And so let vs all say, Almighty God heauenly father
Et.

*The .xl. Sermon, which is the eyght
vpon the fifth Chapter.*

25. Yee husbandes loue your wuyues, as Christ loued the Church; and gaue himselfe for it.
26. Too sanctify it, clenzing it in the vvasching of wwater through the wword.

27. Too make it too himfelfe a glorious Church, vvithout spot or vvrinkle, or any thing elfe, but that it myght bee holy and vnblamable,



Et haue ſeene this morning how large matter of glorifying the infinite goodneſſe of our God wee haue, if wee conſider by what meanes he hath drawn vs from death, and taken vs for his children, notwithstanding that wee were curſed afore in Adam. And now Saint Paule ſetteth forth how wee bee made partakers of the grace that is purchaſed for vs by our Lord Ieſus Chriſt: namely by being waſ-

hed and clenzed from our ſpottes, too the end too bee dedicated too his ſeruiſe in all holynelle. Alſo he addeth the waſhing of water, be- cauſe Baptiſm is a viſible figure and record vntoo vs, according too our rudeneſſe and infirmities, too make vs the better too perſeue the grace of our God, which paſſeth all vnderſtanding of man. Now firſt of al there is the word Sanctify, which importeth that we ſhould bee ſeparated from the world, too bee knit vntoo the ſonne of God. And this doctrine is ſuch, as wee can neuer knowe it ynough. For (as I haue ſayd afore) wee muſt alwayes compare the ſtate wherein God ſyndeth vs, with the ſtate wheretoo he calleth vs: For from our mothers wombe wee bring nothing but vtter wretchedneſſe, wee bee curſed and deteſtable before God. Therefore he draweth vs out of the dungeon of death: from thence dooth he gather vs by too himſelfe. And by the word Sanctific, S. Paule meaneth the chaunge which ought as it were too rauish and too aſtoniſh vs, as oft as wee conſider what wee were, and what wee ſhould bee ſtill if God pitied vs not.

But let vs come too the meane that I ſpake of. He ſayeth, that our Lord Ieſus Chriſt hath waſhed vs. No doubt but this is too bee referred too his death and paſſion. For how could wee appeere before God as it were with our countenances blypht, but that our ſinnes are done away by the ſacrifice that was offered too ſet vs at one with God. Then untill wee bee waſhed and ſcoured cleane by the blud of our Lord Ieſus Chriſt, wee bee ſordier before God than any lepar.

D o. iiii.

wee

wee bee full of all manner of filth and infection: and too bee that, all that wee can bring shall but prouoke Gods wrath, and the vertewes that men esteeme greatest, shall bee but lothsome. Therefore wee must embrace the sacrifice whereby our Lord Iesus Christ hath reconcyled vs too God his father, and his blud must flowe downe vpon our soules, too clenze vs from our filthinesse and spots. Neuerthelesse it is not without cause, that Saint Paule sets vs downe baptism heere, not that wee bee made cleane by that: nother was it his meaning too turne vs asyde from the death and passion of our Lord Iesus Christ. But forasmuch as wee bee dull and grosse, and vnderstand not the spirituall benefytes so well as were requysite: therfore Saint Paule confirming him self too our rudenesse and infirmitie, hath shewed vs here our washing by a visibie signe. That wee may the better profite our selves by this manner of speeche, let vs consider too what end baptism was ordeyned, and whertoo it serueth. When our Lord Iesus Christ commaunded vs too bee baptizyd in his name, ment he too turne away our fayth from his bludshed: Went he that baptism should take the roome of his death and passion, to performe the office of our satisfaction. No surely. For Baptism is but an Incrim and an appendand too the death and passion of our Lord Iesus Christ: and if it had not direct vs thither, certeynely it were but a tryfling Ceremony. As much is too bee sayd of the Lords Supper. When wee come too receyue the bread and wyne, which are the pledges of the body and blud of our Lord Iesus Christ, although that in that supper wee bee truly fed with the meate and drinke, wherof mention is made in the story of Saint Iohn (that is to wit, that our Lord Iesus Christ maketh vs partakers of the truthe of his owne substance, too the end that his lyfe should bee common vntoo vs): yet notwithstanding if the supper should bee separated from the death and passion of our Lord Iesus Christ, it were a thing of nothing. And in deede wee see also what the promise contey- neth. This is my bodie (sayeth he) which is giuen for you. Crev it is that it sheweth well what our ordinarie foode is: but therewithall he sendeth vs also too his death and passion. For had he not made satisfaccion for our sinnes, and shed his blud to wash away our spots: what should it boote vs now too haue baptism and his supper ministred and giuen vntoo vs: Wee see then, that too vse baptism well, and accor- ding too the institution of the sonne of God, we must not set our mynds vpon the corruptible and transitory element: for what is the water.

It stand but one day, it will corrupt: and how then can it cleanse our soules for ever, and get vs a purenesse that shall continue after death, though wee our selues doo turne too rottennesse: If this power cannot bee in the water: wee must of necessitie repaie too the death and passion of our Lord Iesus Christ. And indeede the water also is a figure of his blud and of his holy spirit. Then let vs mark that our Lord Iesus did then wash vs, when he shed his blud wherby he clenzed vs. That is the meane wherby wee may resort vntoo God with full trust that wee shalbee receyued as ryghteous and perfect, bycause he layeth not our sinnes too our charge. Mark that for one poynt.

Now (as Saint Peter sayeth in his first Epistle) wee be washed with the blud of our Lord Iesus Christ, by the holy Ghost. Wee see then that wee haue the substance and truthe of our saluation in the person of the sonne of God. And moreover wee haue too note also, that he communiceth him self vntoo vs, and thereby putteth vs in possession and fruition of all his goods through the power of the holy Ghost. And how happeneth it then that Saint Paule hath made no mention here, of the blud that clenzeth vs, and of the working of the holy Ghost: It seemeth that he hath forgotten the chief thing, and busieth himself about a thing that is very small. I haue told you alreadye that he ment not too abidge any thing that belonged too the sonne of God, that wee should not seeke the whole fulnes of our saluation in him alone, and settle our sayel alondy bypon him: nother ment he too dispossesse the holy Ghost of his office, but he had respect of our infirmities. And that is the cause why he set downe the signe wherby the thing that (of it self) is too hygh and too farre hidden from our understanding, is set before our eyes. That is the pith of the thing which we haue too heare in mynd.

Now of this declaration wee may receiue a very profitable lesson in generall: that is too wit, that the trew and lawfull vse of Sacraments, is too leade vs directly too our Lord Iesus Christ, and that otherwise wee make them but as Idols. And (therefore) in poperie Baptism is but as a Charme, bycause they think there is no saluation but by the water. I let passe the things that they haue put to it of their owne deuising. For they haue corrupted and mard the very institution of Iesus Christ, by mingling baptism with the superstitions that are knowen of. But let vs put the case they bles nothing else but the pure water: yet is it a dauidish opinion that Baptism is able of it self to saue

saue vs. For by that meanes our Lord Iesus Christ is as good as thrust away, so as they make none account of him. For they stand porring vpon the visible signe, and are (as yee would say) utterly doted vpon it. In lyke case are they with all the rest of their Ceremonies. So much the more therefore dooth it stand vs on hand too heare this lesson in mynd, That too apply the Sacramentes too a ryght vse, and too such vse as God alloweth and ordeyneth: they must gyde vs too our Lord Iesus Christ: Lyke as in Baptim, wee see but the waters: but thereby we must be lifted vp hygher to the blud of the sonne of God, assuring our selues that it is not the water that maketh vs cleane, but that it is only a warrant of the washing that was gotten for vs, when our Lord Iesus Christ was crucified for vs. In the Supper wee haue bread and wyne. Now to hold our selues to that which is set before our eyes, were a withdrawing of our selues from Iesus Christ. Our fayth therfore must bee lifted vp, and conueyed too him in whom all the partes of our saluation are inclozed. Forasmuch then as wee haue the whole perfection and fulnesse of all good things in the onely Sonne of God: it is thither that wee must looke vp and labour too attayne, when the Sacramentes are set afoze vs, for that is the very office of them: or else wee peruert all, and it is (as yee would saye) an unhallowing of the thing that God hath halowed too our benefyte, if our Lord Iesus Christ bee separated from the visible signes.

Wee haue also too note, that wee communicate not with Iesus Christ, but by the grace of the holy Ghost. Yet notwithstanding let vs not hold scoyne of the helpes that our Lord hath ordeyned for vs, because he knewe them too bee requisite for our infirmities sake. Why be we not taught simply, that if wee runne too our Lord Iesus Christ, in him wee shall fynde our washing and cleansing: It seemeth that that might too suffyze vs, and that the water of Baptim is but a vayne too keepe vs from comming vntoo Iesus Christ. Yea, but let vs see a little what our owne rudenesse is. If wee had the myndes of Angels, wee should no more neede this outward Baptim, than the Angels do. But forasmuch as wee bee earthly, and it is hard for vs too attayne vntoo God, and the secretes of his heavenly kingdome: it is for our behoofe too bee helped after that fashon. And it is a wonderfull gracious goodnesse of God, that he stoopeth so too our infirmities, and supplyeth it with meete and comendment remedies. So little then dooth

Baptim

Baptism hinder vs from coming too the sonne of God, (so wee bee able too apply it too our behoofe,) or keepe our sayth from anyng at him: that without it wee should bee hild dootne still heere, and water continually as sloting in water. But when wee see how water is cast vpon the chyldes head, there we ought too mynd the blud of our Lord Iesus Christ, and too consider that lyke as water washeth away the filth of the body, so the blud of our Lord Iesus Christ is the very clen-
zing of our soules.

Now as touching the intwoorking of the holy Ghost, wee knowe it is lykened too water: and that is bycause he maketh vs partakers of the benefytes that were purchaced for vs by our Lord Iesus Christ: and agein, bycause that by his grace and woorking, wee bee renewed, and dye vntoo the world, and all our owne corruption is put away, so the intent wee should come too the newnesse of lyfe which is gotten for vs by the Resurrection of our Lord Iesus Christ. All this must wee behold in Baptism.

And lyke wyse the Supper must serue vs as a ladder too clymb vp too our Lord Iesus Christ, and too bee thoroughly confirmed that he dwelleth in vs, and that wee bee made one with him, so as he quickeneth vs as the branches of a tree, which take their strength from the roote, and as the body of man, which draweth his strength from the head. And so the thing that wee haue too marke vpon this streyne, is that the Sacramentes doo not turne vs away from the trust which wee ought too put wholly in our Lord Iesus Christ, nor make vs too start asyde one way or other, but that being perswaded by them that Iesus Christ suffizeth, wee fynd all our contentation and rest in him, too the end also that all the honour which belongeth too him, bee peelded vntoo him. For it is not for vs too abridge him of that which his heauenlye father hath giuen him. Let that serue for one point.

And that is also the cause why Saint Paule sayeth, hauing clen-
zed it. Then peeldeth he the dignitie of clenzyng vs too our Lord Iesus Christ. True it is, that if he had not bin appoynted too bee the Mediator, he could not haue doone it: for it is a woork altoogither belonging too God: but soasmuch as he was sent too that end, and had that office committed vntoo him, therfore are wee washed by him. And in deede it is not only in his humane nature that wee bee washed by his blud: but wee must also heare in mynd how the Apostle
in

Heb. 9. in the Epistle too the Hebrewes, sayth, that he suffered in spirit. **Heb. 9.**
44. in spirit: That is too say, his death must not bee considered of vs, as
 if a man dyed: but wee must understand that he is in such wise the
 forme of God manifested in the flesh, as he hath uttered his euerlasting
 power. And that when he was so abaced, and emptyed, although there
 appeared nothing but cursednesse in his death: yet ought wee too
 understand that he wrought in that behalfe with a woonderfull power,
 such as surmounteth all our understanding, and all that wee can
 conceiue. See then that Saint Paule hath very well confirmed the
 thing that I told you, that is too wit, that all our sayth is but a waue-
 ring and banishing opinion, vntill it bee so grounded in our Lord Ie-
 sus Christ, as it rest wholly there, and nother swaue nor stagger one
 way nor other. For as soone as wee go about too adde one thing or
 other too our Lord Iesus Christ: surely he shaketh vs of, as vnmortu-
 alitie too haue any part or portion of his benefytes. Therefore wee must
 leaue him that which is his owne: that is too wit, that he onely clen-
 zeth vs: according alld as it is of his mere grace, that wee haue all
 rpyghtuousnesse before God.

And Saint Pauls speaking of Baptism (as I sayd afore) is too
 the end that wee considering our owne abilitie, should bend our selues
 too the confirming our sayth by these meanes which are beboosfull say-
 bs. For he that reiecteth Baptism as superfluous, dooth well betray
 that he knoweth not him self. In so much that when wee haue well ex-
 amined what is in vs, it is certein that even the perfectest shal fynde
 themselves inclyned to unbeliefe, and to so many bawnyngs, as ye would
 maruell. They shall see themselves feeble and weake, and subiect too
 infinite temptations. So then, it must needs bee that a man is too
 much blinded in pynde, when he thinketh that baptism can stand him in
 no sted. Considering therefore what neede wee haue too bee draynen too
 God by certein degrees: let vs make account of baptism, and of the ho-
 ly Supper, and let them alwayes bee meanes too guyde vs too Ie-
 sus Christ.

Agein, it is not without cause that Saint Paule matcheth the
 woord and the washing of water toogether. For (as I haue touched a-
 fore,) too bee so draynen away by vnsolide things, that in sted of styng-
 by aloft, wee bee hild downe belowe: is too common a byce, and is
 deeply rooted in vs, as it is very hard too bee plucked by. God pitying
 mans weaknesse, hath at all tymes (as yet would say) come downe too
 too

too them: not by changing his place, (for his being is infinite, and his maiestie filleth both heauen and earth) but by making him self familiar vpon them, as if he were conuersant with them. And for that cause did he terme his temple his house, his dwelling place, & his rest, and (sayd) that he dwelt betwene the Cherubins: to wit, that was me to harden the people in their superstitions. Too what end then? He ment too blame them to him by little and little, which were unable to come to him at the first dash. For where are the wings that wee should flye aboue the clouds withall? But our saye must flye up & aboue the heauens. So then, God ment too releue mens infirmities, by Ceremonies, Sacramentes, and such other things. But the wyse on the contrary part hath shewed it selfe too much, that is too wit, that men haue taken occasion too hate themselues do home, and too intangle themselues in Ceremonies: and whereas they should haue used them vp, they haue abused them, by turning them too the cleane contrary. And that is the cause also why the Prophets were continually occupied in rebuking the Jewes, for that they thought that God had dwelt in the materiall temple. How now (sayeth Esay :) Hath not the Lord made all these thinges? Hath he not created both the stones and the wood? And wylt thou set him vp within them? Dooth he not fill all the Heauens: and the earth is not able too contayne him. And yett notwithstanding yee would locke him up in some Cabane of your owne building. Wherby he sheweth that it is too grosse a folly for men too figure themselues after that sort in visible figures, Ceremonies, and Sacramentes, and too dwell vppon them, whereas they should bee less knit too God. Now forasmuch as this hath reigned in all ages, Saint Paule too redresse it, sayth, that wee haue our washing warranted in Baptism, vnder the figure of water. Yea, but yett must wee haue an eye too the wood, sayeth he. For if there were no teaching, too shewe vs that wee fynd the things in our Lord Iesus Christ, which are represented too vs in Baptism, and that it is in his person that wee haue the full performance and assurednesse of them: certainly Baptism woulde wyre vs away from God, and it were better too haue none at all. For it were an euill thing, if wee should bee withdrawen from the sonne of God, too giue our selues too the corruptible world. Therefore let vs bee well wone that wee separate not the Sacramentes from the word at any tyme. And herby wee see what Christianitie there is in a number of folke. For all is well with them, if they bee Baptized, nother

Jerem. 7.

b. 11. &

Math. 22.

b. 12. &

Mark. 11.

c. 17. &

Luke. 19.

g. 46. &

1. Chron. 6.

g. 41. &

Psal. 132.

b. 8. c. 14.

Esay. 66.

a. 1.

consider

consider they that the hauing of the signe without the promise aduow-
 ned it, is but a deceptable & vnprofitable thing. Wherto seruethe a seale
 when it is set but too a peece of paper, or too bare parchment, paper,
 or cloth? Surely it were too no purpose: for it ought too confirme and
 ratifie some Euidence, whether it bee of gift or otherwise. And so it is
 with the Sacramentes, when they bee not matched with the woordes.
 A man shall see a seale there, howbeit too no purpose, for he shall see
 no benefit come of it. And surely they that continew still dated in
 their ignorance, by cause they were Baptized as soone as they came
 into the world: doo shewe therein too leaue an inthankfullnesse: for
 they falslye Gods truth, as much as they can. If a man should come
 to set a seale, it were felonie, though it were but in a case of fynesell-
 ings. But they that are so drowned in their ignorance, as they can
 not abide to bee taken out of it: are falsifiers and forgers in a thing
 that is more worth than al the world. For heere the case concerneth the
 ratifying of the thyngs that haue bin purchased vs by the deathe and
 passion of the sonne of God, as hath bin declared already.

Furthermore let vs marke also, that Saint Paule speaketh of the
 woordes that is full of instruction and edifyeth our sayth. For the pro-
 nouncing of some woordes is not ynough: as if a man should say, I
 Baptize thee in the name of the father, and of the sonne, and of the ho-
 ly Ghost: and thinke that the vertue and power of Baptism were in-
 slozed in those woordes: it were an abuse, and truly it could not serue
 vs but for a charme and inchauntment. But the woordes is the pro-
 mule wherby our Lord Iesus Christ hath tolde vs, that he is verily gi-
 uen vs too bee our ryghteousnesse, too the end that all our sinnes should
 bee covered and buried in his obedience, and all our spottednesse a-
 way by his cleannesse. Therefore when wee once haue this promise,
 and knowe what thyngs are brought vs by the only sonne of God, then
 is the water matched with the woordes. And wee ought to marke the
 more too note this, by cause wee see how Saint Paule sayeth in ano-
 ther place too Timothye, that not euen our meate and drinke can be
 sanctified, but by the woordes. Trew it is that bread, wyne, water,
 and al other thyngs are pure in respect of their creation by God: how-
 beett wee cannot ble them without turning them too uncleannesse, and
 without committing of felonie against God, but by his woordes (sayth
 he) wherby all thyngs are made holy into vs: And how is that?
 By teaching vs that God sheweth himselte too bee our father, in ha-
 uing

1. Tim. 4.
b. 5.

that a care of vs too may pceyue vs and feede vs : and also by telling
 what all these things are given vs , too the intent that by using his
 liberallitie ; first wee should bee prouoked too serue and honour him,
 and too bee ratified in loue of him: and secondly bee confirmed in the
 hope of the heritage that is promised vs . For seeing he makes vs
 feel his goodwille addehand in this worlde : it is certain that when
 wee come too the glorie wheruntoo he calleth vs , wee shall then
 haue out fall of the good things , whereof there is but some little fall
 shewed vs as yet . See see then that all the benefytes which wee re-
 ceive for the body, are made holy by the woord . And what shal bee
 more then in things concerning the euerlasting saluation of our soules?
 It is not much more reason that they should bee sanctified by the same
 woord :

Now then , too bee short , wee see that the Papistes are destitute
 of the power of the Sacramentes through their owne misbeleef , by-
 cause they haue robbed our Lord Iesus Christ of his power and ver-
 ety , and connayned ouer his prerogative untoo corruption and dead
 things . And therefore God hath so blynded them through his rygh-
 tfull vengeance, that they thinke themselves too haue the Sacraments
 kyll , but yet notwithstanding without the woord . As for example,
 in dedde in Baptyzing they numble ynough , and they make theyr
 consultations and charmes , and all in an unknowen language , but
 yet is their speaking rather too the diuel , than too the Godfathers and
 Godmothers that are there , too answer for the teaching of the childe,
 and for the common instruction of the whole Church . Too bee short,
 in Popish Baptim there is not the woord , and therefore (as much as
 in them selfes) they haue abolished Baptim . Yet notwithstanding,
 God hath not suffered the remembrance of his goodnesse too bee vt-
 terly put away : lyke as in the tyme of the lawe, although the priestes
 were Idolaters , and had preached false doctrine , and had imbreued
 the simple people with many errours & false opinions : yet notwithstanding,
 Circumcision was not chaunged in the tymes of Ezechias and
 Iudas, when things were redressed, and Gods seruice set in his ryght
 state . And why ? Bycause it had bin ordeyned of God , and it was
 not lawfull too haue taken the signe of his couenant utterly away . But
 it behoued them too forsake all the incomes that had bin put too by
 Satans policie . Euen so say I now, that in the Popedome there is
 not the woord of God , as in respect of those that pretend too minister
 the

the Sacramentes: and yet that wee sticke not too receyue the thing that is mingled vnto vs in Baptism, though wee were infected with much filthinesse. But wee must renounce the Creaue that was mingled vnto vs, and all the other wicked trash, and retyrne the pure im-
 gination of our Lord Iesus Christ. And furthermore let vs understand, that our Baptism as wee receyued, it then had bin vnauaylable, nay rather it had bin a cursed treacherie, if wee had gone no further than so. And why? For wee had bin peruerued, and wee had falsified the ordinance of our Lord Iesus Christ.

In lyke case is it with the Supper. Of a truth there is no supper remainyng now adayes in poperie. For that which they call Gods Table, is a flat mockage and reproche too the death and passion of our Lord Iesus Christ, bycause it is knit in vnseparable bond with the masse, and wee knowe that the masse is an utter renouncing of the sacrifice that was made by the sonne of God. But howeuer the case stand, although they vse some conuenient resemblance too the im-
 mation of our Lord Iesus Christ: yet for all that, they haue not the woord. For they humble betweene the teeth in their consecrating (as they terme it) of the spiritual Sacrament, which they haue peruerued. For how doo they vse it? They prattle vppon the bread, and blowe vppon it, too change it into the bodie of Iesus Christ, at least too their seeming. Also they chatter ouer the Chalice, and beate themselves on hand that all is changed there, and that they haue made such an alteration, as though they were able too create a new world. For it is much moze too make a peece of bread too become the sonne of God, than too haue created a whole world. But Satan hath so bewitched the Papistes, that they beleeue they doo all that. And by what power? not of Gods woord. For heere (as I sayd) the woord that Saint Paule treateth of heere, is not a bare sound, but a teaching: what epifeth our sayth, so as wee receyue the promys that is made vs there, and apply it too our vse, too the end that in Baptism the water may serue as a warrant of our spiritual washing. Also when wee receyue the bread and the wyne in the supper, it is an infallible pledge vnto vs, that wee bee nourished with the very substance of the sonne of God, so as his flesh is our meate, and his blud our drink. We see then that the woord is requysite.

As touching the huge and confuzed heape of thinges that the papists haue in all their Ceremonies, and specially as touching their
 foue

These Sacraments which they have forged and framed of their own heads: there is no inward of God at all in them. For what purpose have they for their dealing, as they terme it? No doubt but they will excuse enough of it: but where shall a man fynd any wit of it in the Scripture? In the same plyght are all the rest. As for marriage, it shall be treated of at another tyme, because St. Paul maketh mention of it anon after. Howsoever the world go, wee see that the Papistes have falsified the Sacramentes, & they can as well receyve no profit by them: because they have put the things asunder which God hath joyned together. So much the more therefore dooth it stand by on hand to remember the thing that St. Paul telleth vs here: that is to wit, that we be baptised in baptism, accordingly as Ananias saith to St. Paul; Wash away thy sinnes. And how? By Baptism. ^{Actes. 9. c. 18.} And yett we beleeve that the washing of vs with the water which doth see, is not a myne or deceptuall figure; but that Iesus Christ dooth in very verbe accomplishe the thing that is shewed before our faces. Therefore we must heare that well in mynd: But yit is the moode requisite wherewithall; without the which, all that men can set forth concerning Sacramentes, is but abuse and decript, though it be countenaunced with the name of God in hundred thousand tyms.

Furthermore Saint Paul addeth, that our Lord Iesus Christes washing and cleansing of vs, is too set vs as excellent and singularly beautifull before his divine face. For the understanding hereof, let vs note that we be washed, not only through the forgiveness of our sinnes, when they come not too account before God: but also when we be renewed by the holy Ghost and fyghe against all the temptations of the world, and too mortifye the byers of our flesh, and all the forward affections wherunto we be too much wedded. Wee see then that it is a dubble grace which wee receyve of our Lord Iesus. That is too wit, because he hath satisfied for vs, and discharged vs of our debts: wee come before God as ryghteous. For our sinnes are not layed too our charge, but wee be reconcyled freely, at least wyle all in respect of our selues, but yett that it is by the ransom that Iesus Christ hath offered. Yit notwithstanding, it is not mens that God will haue vs let alone styll in our uncleannesse: but that he intended (also) too drawe vs too him by his holy spirit. Therefore it was of necessity that the foresayd washing it ouer be matched with regeneration. And that is the cause why Saint Paul addeth too, that

P. 4. Iesus

John's Christ hath washed us, too the end we should present in his
 dear and bee imblamable also before him: And whereas he saith we
 should bee Honorable or glorious, (for so much the more should
 be worthy import:) he hath an eye backe too the things that we
 created of before, concerning men and their wiles. For thus he
 goeth forward in treating of the spiritual reborn that is become
 the sonne of God and us, wherof he will speake yet more at length
 hereafter. Therefore lyke as a man will loue his wife when hee
 too his liking: So Saint Paul teleteth vs in this text, that the sonne
 of God will lyke well of vs, if wee weare the badges that hee giveth
 us: that is too say, first if vpon the knowledge of our vniuersi-
 tates, wee humble our selues too secke the passion that hee hath recei-
 ued vs, too the end that being quit at Gods hand, wee may cast vpon
 him with full trust. That is one poync: And that wee bee reformed
 by his power, so as wee followe not our worldly lusts, nor vaine
 get too our wicked affections, but rather fight against our senses, and
 labour too put away more and more the things that wee haue of our
 selues, that God may reigne and dwell in vs, and wee bee governed by
 his holy spirit, so as our life may bee nothing else but a perfecting
 becomen too his holy will. Wee see then, what becometh that maketh vs
 acceptable too the sonne of God: namely, not the beauty that is com-
 men with corruptible deckings: but the beauty which cometh
 by being cleansed of all our waynes through faith, and by being so trans-
 formed by the holy Ghost, as wee may bee continually as new crea-
 tures. That in effect is the thing that wee haue too desire in our
 For where it is sayd, that Iesus Christ is giuen vs to be our redemption:
 Saint Paul declareth therewithall how it is done, namely, by
 cause (saith he) he is giuen vs too bee our wisdom, righteousness
 and holynesse. And why too bee our wisdom? That all our wiles
 might rest vpon him, and not wander from him our way, nor vaine.
 Again, he is giuen vs too bee our righteousness, for the intent that
 should not bee any speck or wrinkle in vs, when wee should appeare be-
 fore the face of our God, but that the blood of Iesus Christ should bee
 sufficient vncorruptness for vs. And he is giuen vs for our sanc-
 tification or holynesse, too the intent that wee should bee reformed by
 his holy spirit. And whosoever separateth these things one from an-
 other, intendeth too rend Iesus Christ in pieces: as much as Iesus
 him. And then, would wee bee partakers of the spiritual washing,
 wherof

a. Cor. 1.
 2. jo.

whereof ſaint Paul made mention heere : Let vs looke that wee haue holpe
and that wee make in pure conuerſation before God. Now that it can
bee done by our owne power or cunning : but all is attributed heere
to Ieſus Chriſt and ſaint Paul ſheweth, that it is his office to make
us ſo excellent. For it is certain that when men will needs come too
nigh unto him, they may well inforce themſelves, (and yet
they ſhall bee neuer the nearer) : but as for vs, wee muſt only ſuffer our
Lord Ieſus Chriſt to worke in vs by his holy ſpirit. And by that
means ſhall wee bee paſſing beautifull, that he may haue delight
in us.

And by the ſame ſaids alſo doth he ſay, that he may preſent vnto
himſelf a beautifull and glorious Church. In ſaying ſo, he decla-
reth that at the putman thetts and gay glistering which wee can haue
to the worldward, is but ſmoke : and that wee muſt haue a pureneſſe of
hart. He could haue ſayd, Our Lord Ieſus hath cleaſed his Church
too the intent it ſhould be pure and righteous : but he intended too ex-
preſſe that our pureneſſe or cleaſneſſe, is not too pleaſe the ſight of
the world, that wee may be praiſed and commended heere belowe, as
hypocrites are, whom men gaze and gaze at a great way of, clapping
their hands at them, and eſteeming them holper than the Angels : but
that it is much better for a man not too bee ſo praiſed, but too walk
plainly, and if there bee imperfections in him, too let them be know-
en, and yet too hold on his full pace till hauing the feare of God un-
feyned in him all the while. Wherefore folowing this inſtruction of
ſaint Pauls, let vs learne too ſet our ſelues in the preſence of the
ſonne of God : and when it cometh too the ordering of our life, let
vs looke at him, knowing that either wee muſt bee allowed there, or
elſe wee gayne nothing by being exalted and commended heere be-
neath : though men haue neuer ſo maruelous opinion of vs, all (ſay
I) whatſoeuer but more hauntie and leaſing, till wee haue ruled and fra-
med our life in ſuch wiſe, as if wee walked before the face of the ſonne
of God, knowing that in hee deepe nothing can bee hidden from him.
Which is it that wee haue too remember further.

Now when as ſaint Pauls ſayeth, too the end that the Church
ſhould bee without ſpot or wrinkle, and vnebukable in holinneſſe,
he meant not that this is accompliſhed and performed in vs alre-
ady, nor that it can bee as long as wee bee compaſſed about with this bodie,
for it is as a priſon, and a bondage, and wee muſt put ſhackles aſter

Rom. 7.
4. 23.

vs continually wipple wee bee heere beneath: and although we haue
profited well in the feare of God, yet must wee bee sayns too say
alwayes with Saint Iuane, that wee be bide in a miserable bondage,
and cannot serue God but by halues, as ye would say. Howbeit, the
Iuane ment also too shewe simply whertoo wee bee called, too the in-
tent wee shoud hpe vs thitherward all the tyme of our lyfe. Now
then what is the end of our Redemption? wherfore are wee recom-
mend too God? Wherfore are wee made cleane by the blud of our Lord
Jesus Christ? Wherfore also are wee sanctified and regenerated? It
is too the intent we myght in the end be unblamable before God, And
what in this world? There will euer bee much too bee blamed and to
bee found fault with: but let vs bee contented that our sinnes shal not
bee layd too our charge. And this is well worth the noting, bycause
there were a sort of malicious and leaue heads in old tyme; which
surmyzed an Angelicall perfection in their prayre, as though men
myght attayne too a full and perfect ryghtheasse in this world; and
that was euen an abolishing of the covenant that God hath made with
vs, wherin consisteth our saluation. For therin are twoo inseperable
poynts: that is too wit, the forgifenesse of sinnes, and the newbirth,
as it is sayd in the tenen and thirty of Ezechiel, in the thirtenth
of Ieremie, and in effect euery where. These things shew cannot bee
put asunder, namely that God dooth so receyue and adopyt vs, as wee
neede still too haue our sinnes forgien vs, till wee bee ridde quite and
cleane of al earthly corruption: and agein, that wee must go forward
dayly in newnesse of lyfe. But there are yet still of those diuells incar-
nate, which would abolly the remission of sinnes, insomuch that they
dare slander vs so farre, as to say, that wee hold men all to their Aprie,
whē we make the beleue that they must needs be sinners still. And yet
thelesse, it is certein, that whosoener wil bee a Christian, must needs
be a sinner. This is strange at the first sight, but yet is it moun so as
by the holy Gost. It is Saint Iohn that speaketh it, but the doctrine
is Goddys. If wee say (sayeth he) that wee haue no sin, wee make God
a lyer, and his truch is not in vs. Then if wee imagin our selues to
bee so holy, that wee haue no more sin in vs: shall God bee a lyer. for
our fancies sake? Also, if wee wil bee Christians, ought wee not too
bee Christes disciples? And if wee bee despoys too leaue in his
schoule, is not the mer of praying vnto God his father, the princi-
pall poynt which he teacheth vs? And what say he shew vs theret

1 Iohn. 1.
c. 8.

Math. 6.
b. 13.

For give vs our offences. Our befech God dayly and forgiue vs the
greate number of finnes, whiche we doe ande one bypon another. Now
if any man intend too raze out this petition of craving forgiuenesse of
our fautes: the same forsaketh the Schoole of Iesus Christ. Then let
vs vnderstand, that in this world wee cannot bee without spot or inma-
ke, but wee must bee clenzed by litle and litle, and the byces wher too
wee bee giuen, must bee corrected by penitencie, untill wee come to
the perfection that is spoken of in the first Chapter. Too bee shorr,
as long as wee bee in this world, soasmuch as wee haue so many
fautes and byces in vs; let vs bee heedfull in praying vntoo God too
shewe himselfe alwayes mercifull towards vs; and in bearing with
vs by forgiuing our misdeedes. And yet notwithstanding let vs ther-
ewithall take hart too sight against all our byces, and too peeld our sel-
ues obedient too our God, and let vs use force and violence too subdew
all our passions and liffes, untill wee haue gotten the upper hand of
ouer, though wee ceasse not too contrarie it. Although some dwell in vs,
yet let it not reigne in vs. Thus see see how wee must day by day con-
tinue this exercise of presenting our selues before God with all hu-
militie, in befeching him too pardon our offences: and yet notwith-
standing profite more and more in the penitencie that is spoken of
before, till wee bee wholly fashioned lyke too the ryghteousnesse and
glory of our God.

Now let vs fall vntime before the Father of our good God, with
acknowledgment of our fautes, praying him too make vs feele them
more and more, that wee may bee loze for them, and so streyne our sel-
ues too followe his seruice, as wee may thewe by our deedes; all our
lyfe long, that he hath not redeemed vs in payne from the tyranye of
Satan, and let vs at libertie, euen too serue him with a free will; and
too giue our selues wholly too the glorifying of his holy name. And
therewithall (let vs befeche him) also too graunt vs the grace, so too
caste the benefytes which he bestoweth bypon vs; as they may pro-
voke vs more and more too glorify him, and that it may bee our con-
tinuall exercise and study too sing and preach his prayses alwayes, and
too acknowledge how greatly wee bee bound and indebted vntoo him,
that by that meanes our Lord Iesus may so reigne ouer vs, as wee
may bee linked too him in inseparable bond, untill wee come too the
kingdome that he hath bought so deerly for vs. That it may please him
to graunt this gracie not only too vs, but also too all people, &c.

**The xlii. Sermon, which is the nyenth
upon the fifth Chapter.**

28. **Mounght** so too lowe their vyrgines and also outmarched by
He that toucht his vyrgines in himselfe. **29.** For no man euer yet hated his owne flesh, but I rather I the
nourish and cherishe it: as the Lord also doeth the
Church. **30.** For we be members of his body, of his flesh, and of his
bones.



Seeing that the holy scriptures enioyneth vs
to be kept chaste, merke our pious and
seuerel: and let vs be as much as the
emple of God, who is resembled too in
the person of his sonne our Lord: Ioh.
Christ, I am Chaste in the which I
Ioh. Christ hath not himselfe, but
in the love that he hath vs: and the more
that he loveth our salvation, rather he
hath so much so that he and his sonne
shall neede us that we be better than
weakened by it. And yet notwithstanding, all these reasons
not suffice vs, by reason of our wilfulnesse and corruption. For that
long, too put vs to the greater shame, smother vs backe and the order of
nature: for if it were sayd that although we be never heard any thing
of Gods mouth, nor neuer had any teaching by holy scriptures
yet ought every of us to care upon himselfe, and so to consider his owne
state, so that will be brought to him as conscience without any other
motive. And that could the heathen men tell us full well: who be
living neither beleefe in God, nor any Religion, could notwithstanding
well tell too long: that the world beastes make one another against
another. For one beast eateth another: the Beastes one. I
say that I see abroad in the world too, how extreme thing that is
both them in order, so as they hurt none another. They knowe the
no discretion as is among men: but they knowe as to knowe a hard
imposing which they do to one another, so as every of them

lyereth

lyneth (quietly) with his fellowe. I know then, that it needes bee
that men are aliogether out of square, and doo despyze God and na-
ture, seeing they lyue like Dogges and Cattel (as they say,) and eue-
ry man is as a Wolfe to a fore too his neyghbour, so as there is no-
thing but rascallous and malice, spelle with crueltye. This is the
cause why God tellethe vs that wee bee all of one fleshe, and of one
hynd. And this is the same reason, for perforce vs too sic come
out neyghbours, and too haue pittie and compassion of them when they
stand in any neede. Thou shalt not despyze thine owne fleshe (sayeth
he.) For the furthest stranger in the world is neuer the more separa-
ted from vs for all that, but both he and wee spring both out of one
fountayne, and wee ought too acknowledge him too bee our image.
Wherfore whosoever despyeth any man, sure hee forgetteth him-
selfe much, and he knoweth not what he is, nother is worthynesse of the
honorable degree wherof God hath set him. And why? Because he
perceiveth all open. How if this reason ought too take place in ge-
nerall: much more ought men too bee toucht too the quick when it
is told them what they bee, specially seeing they bee linked together
two much streper bond. As if a man should saye too a father, How
canst thou bee so farre out of love with thy soune, that thou art un-
willing too see him, and disrepect too talke with him, and he can fynd
no means too come too accommenyt with thee: what a crueltie is that?
For hee is thy fleshe and thy blood. And how then canst thou bee so blynde
in thyne eyes as thou dost, as we too consider that God hath writen
him too as though he had come out of thine owne person? And too a
karme to will too see him, to see him? How now? Is it better that thou
shouldst bee borne into the world, and haue roome and place among
Gods chyldren, and in the meane whyle forget thy father that begate
thee, and by whose meanes God sent thee into the world?

Wherfore holdest thou that God hath set among vs, is the bond
betweene him and wyse. That is the cause why Saine Paule sayeth,
Christianian cannot loue his wyfe, but he must loue him selfe: and con-
stantly sayeth, that if he despyze his wyfe or hate hir, it is all one as if he
fall as we doo with him selfe. And is that possible? Therefore hee had
enough husbandry too too his wyfe, by hauing an eye too the ex-
ample of our Lord Iesus Christ. And hee had alledged, that the sonne
of God haughten him selfe too the death too with his Church: so that
aliother it is as people haue misseable, and full of filth and uncleannes.

Esay. 58.
b. 7.

pit notwithstanding the soune of God had pittie of hir, and after he had suffered that which was needefull for our saluation, he lefte vs moreouer a record of the grace which he hath purchased for vs. Insomuch that in Babylon wee haue a visible token, that the bloud of our Lord Iesus Christ is our washing and clensyng. Can we think vppon all these things, and not bee moued too some gentlenesse? Yea if wee consider first of all that wee bee but wretched moormes of the earth, and (too be short) that there is nothing in vs but vetter miserie, so as wee may well bee called vermin, and carions full of all corruption and loathsomnesse: and afterward compare our selues with the soune of God: ought there too bee any such pynde in vs, as too esteeme and commend our selues, and too tread others vnder our feete? Now if this bee generall too all men (as I saye:) what shall it bee betweene man and wyfe? For the knot that God hath knit betwixt them is such, that the husband is (as yee would say (but half him self, & may no more separate him selfe fro his wyfe, thā the wyfe may separate hir selfe fro hir husband, but eche of them must haue regard too their owne state, as shalbee declared in the end, and hath bin partly declared alredie. The husband is in verdee the head, but the woman is the bodie. And wheras the head hath preheminentie and souereintie ouer the bodie, it dooth not therefore follow, that he should hold scoyne of it, or bee glad too haue it shamed or reproched: for dooth not the honour of the head extens too the whole body? But now forasmuch as husbands are not sufficiently moued with the reason that is taken of our Lord Iesus Christ: Saint Paule bringeth them backe too their originall.

And for asmuch as the heathen folk and vbeleeuers were acquainted with mariage, and had giuen indigment of it: therefore wee neede no holy scripture (sayeth he) too teache vs in this behalf: for the ignorant soules which had but natural vnderstanding, and walked as their moother wit directed them, knew that the wyfe is a peece of the husband, and that there groweth an inseparable bond betwixt them, and that the one ought not too forsake the other; unlesse they will teare themselves in peeces. Seeing that the blind wretches perceiued this: what a shame is it for such as are indyghtened by Gods woord, and haue bin taught familiarly as household folk, euen as a father hath his eye vppon his children: (too bee ignorant of it?) Seeing (say I) that God speaketh so familiarly too vs, and as it weree mouth too mouth, so as he sheweth vs his will, and telleth vs our deuitie: must it not

needs

needs bee that we are woorse than the Infidels, and much more grieuouſly too bee condemned than they, if wee continue hard harted, or stop our eares least wee myght receiue the aduice that he giueth vs: Then let vs mark well, that seeing Saint Paule hath set vs forth our Lord Iesus Christ (for an example,) and told vs that he is so giuen vs: it is good reason (considering how wee bee linked unto him) that wee should shewe our selues willing too follow him, and fashyon our selues lyke unto him, by pitying such as are in distresse, by bearing patiently with the wyces and infirmities of our neyghbours, and by relieuing such as haue needs of vs, if wee may conueniently, and haue wherewithall. Let vs thinke well vpon that.

Againe, forasmuch as heere is mention made of man and wyfe, let them that are maried, consider what damnation is prepared for them, if they bee not moued and touched too the quicke by the things that are told them heere: namely that on the one syde the heathen folk shall rize vp to giue witness against them at the latter day, and that (on the other syde) the order of nature teacheth them what they haue to doo: so that if they liue not in concord and frendship, as is shewed them here, they doo (as it were) wilfully withstand God, yea and bitterly forget themselves, and become woorse than brute beastes. And furthermore let them knowe also, that forasmuch as mariage is a figure of the holy vntion that is betwene the sonne of God and all the faythfull: the same ought also too hold them in the greater reuerence: and although there happen many contentions, yet ought they too subdew them, and too let them lye as dead, and too consider that sith our Lord Iesus sitteth ouer them, it is too shewe that wedlocke was blisſed in such wyfe by God his father at the first, that he himſelfe also hath ratified the same blisſing by his death and passion, yea and reconcyled vs too God, in such wyfe as the husband may perceiue as it were in a (lyuely) picture, that he is all one with his wyfe, howbeit in such wyfe vnder the obedience of God, as both wayne of them ought too serue him with one accord, and vnder they bee so faire forth as they bee come too hym, too cleane too him thoroughly in all perfection. Now although such warnings ought too bee of great force among vs: yet are very fewe touched with them accordingly. And the world sees it. For let a man looke intoo all householdes one after another: and where shall he fynd such frendship as may resemble Iesus Christ and his Church: (Now where.) But the man and his wyfe are (rather) ever iarring and disagreeing.

hina

hitherto, that God hath made to be his picture by that we are
and let him consider well, that he behaveth himselfe too far towards
God. Now this is the wife, who is the Church, to whom all of us are
redeemed. And therefore let him not be rigorous towards his wife,
seeing when he himselfe is weak, as he is here. And be short,
let him not be so hard upon this doctrine, that when the husband hath not
all things in his wife, that he respect, he may thinke thus with him-
self: yea, I am his head, yea and I am not onely head, but also
his life, but also unto God, who is the master of marriage, and to
our Lord Jesus Christ, who is his true and lively image of him-
self. Therefore, I should not be my duetie towards him, and
be so long to him, and not beate with him, although there be byes in
him: Which is in doctrine, that the husband should foster and feede his
Church as his own body, as we see in the text, and counsel one another: so
that there be no such neerer of living together, but that
as he be his head, so as he is his life, he must as least respect
his wife, yea, and respect him, and labour and endeavour too bying him into
the right way, as much as he can possibly.

But he that doer the world go, so long as we be married, this
differences continually, that we cannot change the order which our
Lord hath set, yea even too be unchangeable. Therefore we must not
pass over the persons are: that is to say, that although a woman have too
rough a sharp a husband, such a one as doeth her hardly with him,
yet must shee alwayes consider, that he is her husband, and that when
God hath set them together, he affected her that position, because
she was worthy of it: and let her alwayes enter into examination of her-
self, that she may pray God too take away that too, and too beate
ingeniously with him. Then take as the wife must on his side con-
sideration of marriage, and submit him selfe, even without respect-
ing, that he himselfe is: so when the husband hath not a wife too his
liking, let him thinke himselfe, my wife doeth not his duetie, I
cannot submit him, but yet doeth he dole the sure selfe. The order
now is this: When if I forgive my duetie, and reutinge mee of my
wife, as I shall do, I shall not be without regarding what belongs too my
charge: that is to say, a mortal creature, that I shall bind my selfe.
When the husband overcomes himselfe after that sort, surely he
shall be able to say, and therefore too beate the thing that is in-
visible by nature: By which he may say, that his doctrine better

to be on his owne behalf, and let us wchly murther follow; that
also all men in generall consideration; that wee rather strangle
our selues one from another, and become harkynde, mercilesse, and im-
patient one towards another, but wee must bee as tenderly compassi-
onate that haue no reason nor regard from whence they come, as to what end
wee liue in this world. That is the effect of the things which we haue
too heare in mynde.

May. 58.
b. 7.

And if wee regarded well the Prophets reason, surely wee should
bee moze moued with this exhortation that is set heere: No man ever
hated his owne flesh; but nurrisheth and cherislieth it. If any
of vs gaue himsele too consider what care he hath of his owne person,
how tenderly he cheriseth all the partes of his bodie euen to the least
toe of his foote, how carefully he forecalleth that nothing may hurt
him, and how prouident he is in all respectes for it, so as if any mem-
ber bee ill at ease, he indureth too remedye it, that he may may-
teyne himself in health: I say, if euer yf vs be though he should
ly after that fashion: surely then should it bee a good teaching too vs
too doo the lyke too our neyghbours; that is too say, too almen and
much more consequently, the fathers too their chyldren; and the chy-
dren too their fathers, the husbannes too their wyues, and the wyues to
their husbannes, and so forth mutually according as it hath pleased
our Lord too linke vs in neerer bond, as I haue sayde afore. And if
any body reply heereuntoo, thus, he, or he is not my selfe: (An swer:)
then must it needes followe that thou art no man. For (as I sayde a-
fore) Gods creating and maynteyning of vs, are with condicion, that
wee should bee all as one masse. For though there bee many fingers,
and many sinewes in a mans bodie: yet is that no let but that they bee
all one thing, nother is it any impeachment why one member should
not succour another as well as it selfe. For it is bakward that the
bodie should fall too banding, and too deuiding of it selfe intoo facti-
ons: nother is it possible that it should so. Then if euer yf vs bee so
wedded to his owne profit, that in the meane whyle he bityrne others
through pryde, or else bee cruell, so as if he see all the miseries in the
world, he hath no compassion too releue them, nor can fynd in his harte
to beare with any thing, or to forgive it: is it not a signe that wee haue
forgotten our owne nature?

Wherefore too the intent wee may fare the better by this doctrine,
let vs wey well these wordes of Saint Paule, that after any
man

man hated his owne fleete; but that every man nurturieth and cheriseth it. There wee a schollmaster too was he as this: Hee doeth God too send vs his Angels such heauenly messengers: wee too take much payne too learne what are of ranning & (I say :) wee bee but too much giuen to is already by nature. Which it is so, every of vs beares his owne sentence tolled in record against himselfe, and his owne impatient reule framed: there shall needs be no long examination before God. For the more careful that men haue bin for their owne bodies, the more forecasting they haue bin for the maintenance of is, and (so be shone) the more signes that they shewe of louing themselves: the greater wee shall they bee condemned before God; because they haue not doone the lyke towardes them which are their owne fleete, yea though they were most unknowne and of the furthest countie in the world, as I sayd afore. And if this bee generall for all: what shall become of it; when the some lettech himselfe with all outrage and disobedience against his father, so as he hath no intellence too suffer himselfe too bee gouerned by him, but euen utterly shaketh him of, for whom he ought to spend himselfe euen too the death & Also when the fathers on their syde do nothing but bitterhells towardes their children, or gouerne them in such wyse, as they do but provoke them to impatience: When the husbands deale so roughly with their wyues, as it may utterly destroye them, and cast them into dyroue, so as they shall let themselves looce, and fall disorderly too all manner of leandnesse: When the women lyke wyse bee stiffnecked, and cannot bee brought to good order: I say, when these disorders are among vs: let vs assure ourselves there needeth none other record too condemn vs, than the care shewen of vs hath had of himselfe, in that wee haue bin myndfull of our owne welfare, and labored (earnestly) for it, and in the meane while broken the bond that our Lord had set among vs, and euery of vs stricken alone by himselfe, and forgotten all dutie of louing kyndnesse, inasmuch that wee would (if wee had could) haue made euery of vs such wyld. Truly there is no man of that abilitie, that he can endure the helpe of his neyghbours: and yet are wee loth that our neyghbours should dwell with vs, yea or that they should bee counted in the number of men: there is not that man which would not reigne alone lyke a Lord. But this unkyndnesse and leandnesse are sufficient too shewe that wee bee not worthy too imbrace the benefytes which God dealeth too vs in this transitory lyfe. For such wee bee too much

much more than to us, and much more carefully than we should be-
lieve her to guide, as there is not that man which may open his mouth
too freely, or too allenge any excuse for himselfe.

And Saint Paule having told us what wee ought too knowe, wee
and too image of our owne nature, returneth again too that which hee
had touched afore, that is too this, that such as profess themselves too
bee members of the bodie of our Lord Iesus Christ, ought too bee per-
suaded by his example, too live quietly, freely, and agreeingly with
their myddes. No man sayeth he loveth him self, but he loveth his
wyfe also. Verely God hath ordeyned wedlocke, in such wyse, as
the wyfe must bee as the bodie of hir husband. Wherfore if a man love
him self, his wyfe must bee matched with him, or else it shall bee a con-
ftruous love. It is a thing that men ought most too admire, that the
thing which is most holy in mans lyfe, should bee utterly abacen. See-
ing it is so, he that loveth him self, shall love his wyfe. For wee bee of
his flesh, wee bee of his bones. There be toucheth a thing that hee
shake not of before. For when hee doo set downe the example of our
Lord Iesus Christ, it was in allegoring that he shared not him self
but doo shed his blood to wash us from our filthynesse, and uncleannesse,
till then were despyed & stayned before God, & our Lord Iesus Christ
found the wicques too hating us in his favour again. And hee was
by his owne blunshed. But heere bee allegored another thing, too
confirm the matter yet better: which is, that wee bee bone of his
bones, and flesh of his flesh. In so saying, he dooth us too move
stand, that when men doo they duetie, it is too they owne benefite.
For thereby they may taste the inestimable and infinite grace of God,
in that every man according too his degree, dooth in his marriage re-
present the union that is betwixt them selves and our Lord Iesus
Christ.

The thing wherfore which Saint Paule intended, is yett agayne to
remove the hardnesse of our hartes, by shewing us that wee cannot win
ioy the grace that is purchaced us by our Lord Iesus Christ, unless
wee lyue in frendshipp together, according to the image thereof which
wee have in the love that he bare us in his death and passion. Wher-
with cometh all the love that wee can have one too another.

Howbeit, before wee goe any further, let us see why, and in what
sense Saint Paule saith, that wee bee of the bones of our Lord Iesus
Christ, and of his flesh, and members of his body. For he is declarer

of Adams lineage, and is called the seede of David. And although he was conceived after a wonderful manner in the wombe of the Virgin, yet took he mans flesh upon him, and became very man. Whence he saith, that he is the sonne of Man, and hence that he hath taken mans nature that is common too vs, wherein he hath made him self familiar with vs. And in deede as saith the Apostle in the Epistle too the Hebrewes, he is not ashamed too call vs brethren.

Hebr. 2.

b. 14.

But now let vs come too that which is sayd herte. It seemeth that Saint Paule would make Iesus Christ as it were the roote of mankind, so as wee should descende of him: for he calleth vs his offspring. But wee haue too much, that forasmuch as our Lord Iesus Christ was shapen of the seede of Abraham, and perforce the things that were promised, wee and that he could not bee the Heir nor possessor of our land and vs, except he had byn of our nature: (for he could not haue amended our misdoings, wherethrough wee were bounde and enured in damnation, unless he had clothed him selfe with our body, and had also a soule, too the end too present him selfe in the person of all men, and too be sould our Lord Iesus Christ too bee our flesh in our body: for say thou that he is of our bones and of our flesh. And why: We be descended of Adams race, as I sayd afore. But howeuer the case stand, he was conceived maruelously by the holy Ghoste. Wherewith there is another respect. For yet for all this he calleth not too bee the second Adam, as Saint Paule termeth him, in making comparison betweene the grace wherethrough wee were set agayn, and the deadly sin wherethrough wee were all by loue. He sayeth, that the first Adam by his transgression make vs enemies too God, in as wee haue merited to die, but should be thrust back, if we pleased to him, and that might. For wher sin reigneth, there must needs bee as it were irreconcilable diuision. God being the fountayne of all righteousnesse, cannot heaue with our iniquities and corruptions. Then is there set a second Adam, which cometh to remedie all, that is to wit our Lord Iesus Christ. And how is he the second Adam: For (as I told you afore) it is not ment that wee should bee so bold as too thinke too preate with Iesus Christ, as though wee were linked too him of our owne nature: but that is done in the power of his holy spirit, & not in the substance of his body. Behold then, Iesus Christ is become very man, and hath take upon him the flessame humane nature that ours is: but yet is it not of nature that wee bee his flesh and his bones: (for wee doe not descended

1. Cor. 15.

c. 11. 33.

Chap. 5. Ioh. Caluin vpon the Epistle

deliuered of him as touching our owne substance) but in it of his viuing
potter. Then must wee come to this point, that wee bee bone of the
bones of our Lord Iesus Christ, by cause wee bee rescaied in him, and
haue in him as it were a new and second creation.

And Saint Paul (as wee shall see hereafter) hath an eye too the
original of Eve: for shee was taken out of Adams substance, and sha-
ped of one of his ribbes. Adam then; are wee rescaied by our Lord
Iesus Christ: If wee consider our first birth wherby wee bee brought
into this world too bee mortall men: wee cannot say, such is our fleshy
wille as wee bee of the seede of them that were afore vs: but when
fouer wee bee, in that seede wee bee accursed. It is true that A-
dam was created after the image of God: but yee was that image de-
faced by sin, so as wee bee not moztie too: hee counted among Gods
monkes. And the same horrible condemnation is pronounced with
his stune mouth, where he sayeth, that it repenteth him that hee had
made man, as though hee had claymed vs all, by cause wee bee but infect
the earth, and are not so moztie too bee numbered in the aray of byd
creatures, as are the howlmes, byce, fleas, dogflies, and all such bea-
min of the world. That sheweth the benefite which wee haue by Adams
and as oft as I haue sayd, that wee be of his seede and of his fleshy, it se-
meth too the contrary: that there is nothing in vs but a gulf of rascallie.
Now hereruppon, if wee come too our Lord Iesus Christ, wee bee re-
scued again; and (as the scripture speaketh of it,) wee bee made
new creatures in him. Presee then, that it is by power of the spirit,
and not by order of nature, nor by any common fashion, that wee bee
of the bone and of the fleshy of our Lord Iesus Christ; and the cause
why wee bee members of his body, is that God his father hath adop-
ted and stablished him as our head. Howbeit (as I haue afore) that
is doone by a secret power, which wee comprehend not but by fayth.
Then do both these things agree very well: namely, that Iesus Christ
is of our bone and of our fleshy, in respect that he hath taken our hu-
mane nature vpon him, and clothed himself with it, without the which
wee should haue no asseance with him. For if wee cannot attayne too
the Angels: how shall wee attayne too him that is the souerain head of
them? But whereas he is come in such wyse into vs, that he hath
doughed to bee knitt in the bond of brotherhood with vs: that is doone
specially when hee adopteth vs by the power of his holy spirit, that he
is our head, and wee are gathered together in him, and haue a be-
nefit

Gen. 6.
b. 6.

1. Cor. 5.
d. 17.

venly state, and whereas afore wee had nothing but of the earth, and consequently had nothing in vs but corruption, now wee bee lifted up on high, and are made the children of God by the grace that is spoken of here, whereas erst wee were heires of his wrath, which wee hold from our father Adam when wee followe his nature, bycause wee are all lost and perverted in him. Thus yee see in effect how the two things are too bee agreed, wherein there seemed too bee some diuersitie. And in deede if wee haue not that, what would become of vs? How miserable would our state bee? I haue shewed alreedy, that if any man looke well what is in himselfe: he shall fynd nothing there, but matter too separate him from God. Now then, vntill wee bee of the substance of our Lord Iesus Christ, God must needs hate vs and abhorre vs, and not knowe vs too bee of the number and company of his creatures.

Now remaineth too see how it cometh to passe that wee bee of the bones of Iesus Christ, and of his flesh. For he is in heauen, and wee are here beneath on earth. Again, when wee bee begotten, euery of vs is begotten after the order of nature, he hath his father and his mother too come of, and they bee of the same race that he is. How then are wee of the bones of Iesus Christ? It is not in respect of substance: for if wee looke vpon our owne flesh, neither the skin, nor the bones, nor the gristles that wee haue, doo come of the body of our Lord Iesus Christ: but it is in respect that the cursednesse which wee bring from our mothers womb, and is spred ouer all Adams lineage, is taken away by the power of our Lord Iesus Christ, and that wherewithall he hath so headed forth the grace of his holy spirit vpon vs, that wee bee lityghened by it. Therefore it is as a qualitie (as men terme it) & not a substance. Euery mā shal descend of such lineage, and God letteth the common order runne on styll which he appoynted at the beginning, namely that men beget one another from themselves too: but in the meane whyle Iesus Christ remeth those whom God his father hath chozen, and such as are the members of his owne body, and rideth them of the corruption which they had taken from Adam. And afterward he giveth them such a power, as euery of them feelth by saye that he is vnder the head that is set ouer vs, and that wee bee gathered all toogether in him, and his lyfe is giuen vnto vs, soe the intent wee should no more liue too our selues, nor too the world, ^{1. Cor. 5.} but rather that he should liue in vs, as Saint Paule sayeth of him. ^{c. 15.}

D. g. i.

Pee

Perce then that Iesus Christ needeth not too come downe from hea-
 ven, too make vs members of his body, nor too banish his fleshy
 flesh too make vs too growe out of him; and too bee separated from
 For all is doone by the wonderfull power of his holy spirit. Wee
 drawe not any thing from the flesh; nor from the body wherewith he
 once clothed himselfe: for that is in heauen; yet he intends that
 wee should bee fashioned lyke vnto the glory that is now in him.
 But yet for all that he woorketh in such wyse, as wee haue a continual
 strength continually of him. And lyke as trees drawe life from their
 roots, their leaues, and their frutes from their tootes: and lyke as the
 body of man feeleth his strength too flowe downe from the head; so
 wee feelee the vertue and force of the continuall abiding presence
 and our Lord Iesus Christ, and yet he continueth still in his full state
 at the whole. Noether doth that hinder vs too inioy the inestimable
 benefite that S. Paule magnifyeth so much in this text. And therewith-
 al let vs beare this yoke of reuerence, that is so much to be feared (in-
 wardly) stirred vp to doo euery man his duetie: for thereby wee tast the
 grace of God which conuerteth the saluation of our soules.

The matter that is in hand here, is that men should liue friendly
 and agreeingly with their wyues. And when a husband considereth
 the things that are spoken here, he ought too bee moued, not only
 too discharge him selfe of the bond wherewith he is bound too God as
 his wyfe; but also too thinke thus with him selfe: That is why a state
 that although it bee corruptible, and therefore doo by this meanes lyke
 yet hath God set it afore vs as a lyuely image wherby I see that Ie-
 sus Christ is my head, and that I belong too him, and that not onely
 I am his, but also he is myne; so as his lyfe belongeth too me, and
 too bee those I am as if I were a member of his body. Seeing
 then that men in dooing their duetie toward their wyues, and in
 also in obeying their husbands, may beholde how they bee ioyned
 too Christ, and that they doo the things that belong too the heritage
 of the kingdome of heauen: must it not needes bee that wee bee too
 thankfull, if wee consider not how our Lord Iesus Christ laboureth by
 all meanes too win vs, and too make vs walke vnder his yoke? And
 moreover he not onely allureth vs by gentle and louing meanes, but
 the intent wee should take the better courage too serue him, and too doo
 the things that our calling and state requyre: but also to avert vs too
 him, and even in this world, to the transitory and earthly things, the

Calvary, for the sin-lifting salvation that is prepared for us in heaven, which was bought so dearly for us by the blood of his only Son, so that in the end we may be partakers of the effect and become that uncreated thereof.

32 And now let vs fall down before the Patience of our good God, who acknowledgement of our faultes, prouing him too mercifull, to too reforme our hartes vnto goodnelle, as wee may seeke nothing but to serue him, and to geue our selues wholly too the obeying of his holy will, and that it may please him thereby all to too heare with vs in our faultednes, as wee haue receiued pittie and mercie at his hand, may in the end be able too stand up before his face. And so let vs all say, **Glory be** God heavenly father &c.

The xlii. Sermon, which is the tenth

For this cause shall a man leave father and mother, and be
joined unto his wife, and they shall be one flesh.
This is a great secret. Ye see it is in Christ, and in the
Church.
Therefore, as every man may love his wife as him-
self; and let the myf leave his husband,



De dooth is to dispoze his woorkes, as mee-
hane occasion too beholds a wonderfull
wisdom in all his doings; and too re-
creeue such instruction by them, as may be
too our benefyte: as (for exampls) in
that which Saint Pauls allegedeth here,
namely that the woman was drawn and
taken out of the substance of the man. If
God could well haue created Eng after
the same manner that he created Adam,

But he took a rib of the man, and commaundeth woman too bee
 shapen therof. And what too tendereth this, but that there should bee such an
 D. q. ii. union

Chap. 5. Ioh. Caluyn vpon the Epistle

union betwene man and wyfe, as he myght thinke, this is my flesh, this is my bone: and thee, whence hath God giuen mee lyfe: whence hath he shapen mee? Euen of a rib that he tooke out of man. Wee see then that God did not without cause vse such diuersitie in creating man and woman. It was too the end it should bee continually mynded in wedlocke, so as the husband myght knowe that he breaketh the whole order of nature, if he bee not united in good agreement too his wyfe: and the wyfe lyke wyfe, if shee submit not herself quietly too hir husband, acknowledging him too bee hir head. But Saint Paul applyeth this further, to the union which is betwene our Lord Iesus Christ and his Church. For (as was declared vpon Sunday) wedlocke is as a figure of the knitting together which is betwene vs and the soune of God. And therefore he cryeth out, saying, It is a hygh misterie, that is too say, a secret which wee ought too take very good heed of, Yea (sayeth he) in Iesus Christ and in his Church. There are then two things too bee noted here.

The one is, that wee see how God euen from the beginning, hath knit man and wyfe together in inseparable bond. The other is, that he intendeth too leade vs yie hygher: that is too say, that forasmuch as there is nothing in our selues but all manner of wretchednesse, we should bee knit too the soune of God, who is the fountayne of all goodnesse, and from thence drawe our spirituall lyfe, and haue all our strength and power of him. And forasmuch as S. Pauls being acknowledged the sayd text out of Hoyses, addeth, that this misterie is great, in that the soune of God hath made vs bone of his bone, and flesh of his flesh: some haue imagined it too bee as a prophesie of that which hath bin sayd. But there is no reason nor colour of reason, why they should thinke so, and it is euident that the text should bee mark, if it bee not taken simply as it lyeth: that is too wit, that God intended too waite man and wyfe what their betwile and charge is. Let this then serue for one point.

The Papistes haue foully ouerthot themselves in this care, and betrayed such ignorance, as little children myght well spee in their faces for it. Because the woord Sacrament was an ordinarie woord (in old tyme) too betoken secrets, misteries, and all manner of hygh things that are woorthie too bee had in admiration of vs: therefore the sayd woord Sacrament was set in heere (in translating this text.) It is a greate Sacrament, sayeth Saint Paule, that is to saye, a greates misterie

Gene. 2.
4. 24.

Word of Test. And heere of there is no doubt, nor more than when he
 sayeth; It is a great Sacrament, that God was manifested in the flesh.
 It is a great Sacrament that the Gospel was published through
 the whole world; and that the wretched Gentiles and unbelievers
 were matched with the blessing of Abraham. So in this text, the
 infinite goodness of our God is a Sacrament, that is to say, a hygh
 thing, and well worthy to be looked at of us. Hereupon some folks
 have bin so verie headie as to say; Then is Wedlocke or Marriage
 a Sacrament, as well as Baptism; as the Lodes supper. And
 because they understood not the words; when the saying there was some
 what to be found here, like as in Baptism the water betokeneth that we
 bee washed by the blood of our Lord Iesus Christ; and in the Supper;
 the bread and wyne are warrants and pledges of his body and of his
 blood. They were of opinion, that as much is doone in marriage. Now
 when wee see that such foolishness hath crept in through the whole
 world, and that these greivous doctours haue neede too bee set again too
 their places; for so much as they know not euen the things that they
 ought too haue iudged by their nature all reasons therein we see that there
 is a great vengeance of God hypon such as haue corrupted the
 true religion, and made minglemangles in the word of God; after
 their owne fancies. And therewithall wee haue too thank our God so
 much the more; for that he hath brought us out of such vengeances. And
 seeing there was so horrible confusion in such as are reported them-
 selves to be the Lamps and pillars of the Church; & were taken so to
 bee: they see that God did dust them so vnto; wee ought not too
 be afraid too separate our selves from their company and synagoge.
 And seeing he hath graunted vs the grace too bee no more mingled
 with them: let vs keepe on our course, and walk forth soberly. For
 where wee haue a warning too hold our selves in awe, that wee being
 Gods true schollers, wee may distrust our selves, and not goe seek
 fyue feete in one sheepe (as they say), but handle the holy scriptures
 with such reverence, as God may giue vs too the true understanding
 of it by his holy spirit.

1. Tim. 3.
d. 16.
Rom. 16.
d. 25.
Eph. 3.
a. 3. b. 9.
Coloss. 1.
d. 26.

But now let vs come too Saint Pauls intent. It is certaine that
 he allegorizeth the record of Moyses, too shewe that the man ought too
 beare with his wife, as with a portion of his owne bodye; and the one
 part of his owne person; and also too rebuke wyues too honour their
 husbands, and too hold them as the chable on that God hath comman-
 ded

Gene. 2.
d. 23.

Should have been as one body to him by the bond of God. As for eye
single, & man having on more but his wife, is bound notwithstanding
the acknowledging that God hath united us all together. And when
he created Eve the mother of all women of Adams body it was too
thorough that the same should be made one body, and that they should
know that he will be with us in such company, as none of us should
for all that separate ourselves from other. No man then ought to be
so cruel as to say, Cuth, there is not my wife. But we must consi-
der, that though such as it is our Lords will that there should be a ge-
nerall concord among all men, and that every man should think him-
self one with his neighbours: it is as though mankind were com-
prised of two sorts, so as there were both male kind and female
kind. Then are we all bound one to another. Cuth it is that
marriage (as I say) is ordered by itself, but yet for all that, men
are bound towards women, to love them, cherish them, seeing that our Lord
hath bound it by decree even in the first creation. And women also
must behave themselves soberly among men, although they be not
their husbands.

And there is further, that they shall be two in one flesh. Where-
by our Lord Jesus Christ sheweth us, that the man which is married
ought not to be himself concerned with his own wife, and the woman
ought not to be herself upon her husband, so as they do not their duties
neither one, nor giving themselves the liberty to change any thing
in the order which our Lord hath set, and will have to stand in for ever
the world end. Men have so passed their bounds in all ages, that
they have forgotten both kind and all kindreds. And they have not
only despised God and his word, but also forgotten such other
condition they were created, in the image, and they live not
even then which naturall reason could have shewed them. And they
have not some that pope, if they had not bin bound in their husbands
by the word heads. And surely there is no such rage as the reigning
of inordinate lusts in our flesh, when they be not repressed by the fear
of God. Whereof it came that in many countries it was lawful for
men and wives three or four times a peere, as it is permitted
still at this day among the Turkes. The Jewes also, notwithstanding
that they had the name of Moses, did yet away their lawes
for every small occasion that came in their heads. If a woman were
not so young, as if she were not rich enough, by and by she was

Q. iiii.

divorced.

diuined. Euen so is that our Lord hath promised for; but hee
 Math. 19. but halfe. And in deede our Lord Iesus Christ declareth, that God
 a. s. had a regard of the hard hartedness of that people, which was past re-
 mendment in tanning. Therefore when any of them liked to put a-
 way his wife, he was bound to giue her a bill of diuorcement, that she
 was no harlot, but that shee which she was not; and hee that receiued such
 his teyn that shame, than to keep the faith of marriage. And in putting
 away his wife after he hath pledged his faith, and confirmed it
 with hir, he sheweth himselfe for diuorced and incestuous. Therefore
 it was a reproch too then too put away the wife, because after that said
 But yet for all that, diuorces were common. And our Lord Iesus
 sayth, that in so doing the Iewes were backslid from the word
 of God, and therefore he telleth them, it was not so from the beginning.
 They took that libertie out that it was his; that he which himselfe
 himselfe well no ease with his wife; should giue her leaue to be mar-
 ried. But our Lord Iesus telleth them, that he would that God would it was
 your fathers, who were that time he could be with you, to make with
 them as with angels he is. And then, he gaunted about many things
 and lawfull; but yet knowing, that although he punished them not
 with rigour, yet it is not meant that you should therefore take liberty
 as it too you yet knowe. Therefore haue you an eye alwayes vpon the
 beginning, when God created Adam, and shaped him out of his side
 he sayth (as that time) that man should be his flesh. And when he
 maketh two of you, is twofold too be an alinder; and he that maketh
 three, is twofold too be cut in three pieces: for it is alone as if he
 would defie God and nature, saying God hath printed a mark in the
 person of man and wife, so the intent that wedlocke should be kept
 as it ought too be. Therefore if a man diminish the ordinance of God,
 defileth he not to be wyped out quite and cleane. The thing then
 which we haue yet still to beate in mynd, is, that a woman is by all
 his senses, and not call his eyes wandering heere and there; least his
 mynd bee carped away when he sees a woman that seemes fairer to
 him than his owne. And let the wife also not looke vpon any man
 but his husband; otherwise than with simplicity. And see them al-
 wayes thinke, wee be but two, yea and yet one flesh: I can not be
 a whole person, except I be with my husband. And let the husband
 also on his side thinke, I am but halfe a creature, when I am alinder
 from my wife, saying that God would haue us both too be one. This

perceiveth that wee have too much to remember upon this saying, that time shall be one selfe.

Now upon Saint Pauls counsell, Therefore let the husband love his wyfe, and let the wyfe honour or feare hir husband; And the word that he useth, significeth too feare: but it is taken heere for the reverence and subjection which the wyfe oweth to hir husband. And beere wee have too much the difference that is put betwene the duties of the husband, and the duties of the wyfe. God commaundeth not the husband too feare his wyfe, but he commaundeth him too love her. There is yet more in the woman: that is wit, that she must be subject. If a man demands, how then? Doeth the husband owe him honour too his wyfe? It is not possible to love rightly and with a pure hart, where there is no reverence: for a man will never love him whom he despyeth. The world doeth in deede call it love, but (too speak properly) if I love a woman person or a letter, because he maketh mee some sport or pleased mee, that is no true love: but there must be a liking together, and an agreement in good manners; for a man hath alwayes good estimation and opinion of him whom he loveth. In his care is to bestow a man and his wife together in chaste and upright life; which is a portion of my selfe, therefore the one shall of necessity be as it were one selfe with the other. It should be possible that if I should despye him, I should not love him; but I should not be subject to him, that he should not be alwayes above what I see as heave, and have the governing of his wyfe. That is the cause why Saint Paul requyeth nothing at the husbands hand; but that he should love his wyfe. In another text to the Colossians he saith, that they should not be angry too them. For if there be love, surely he that loveth, will beare with many faults and infirmities of his frend. And if wee doe it one too another, surely more ought the husband too doe it towards his wyfe, whom he knoweth too be given him of God, that he should love his wyfe as himselfe. And therefore Saint Peter sayeth expressly, that we must have discretion and wisdom too helpe their wyves infirmities, by bearing with their frailties. If a man take a toy in his hand, that his wyfe is burrough and tyght: or too be short, if he despye his wyfe, yet heere that there is not a man: it is an ill regarding of his. Although hee see faults, he must consider that there is the same in himselfe; and shew upon beere with him, as he would be borne with all himselfe. Thus we see how that he too despyeth that Saint Paul

Coloss. 3.

d. 13.

1. Pet. 3.

b. 7.

and composed, as it is to be made out of our , are moved by the sun and

It does, when as it is laid, that men ought to have their imaginations

—

There may place doe appointe wher the holy Ghost dwelleth: so: the thing
is eie and power of it selfe, and every man knowes in himself that he
understandes not fully enough: And if yee looke upon the Ioue that
men haue to the in hugen: scarcely shall yee, find one among a hun-
dred; which could say fynd in his hart can give it ouer; and which hat
not some wondering fancies in his head. The women affraye so lyght
mynde, that they could fynd in their hartes too bee married: men
the tymes in a peere. And wherof cometh that? Euen of that they
haue not an eye vnto God, who is the author of Marriage: Truly
though we had no scripture at all (as I saye) yet would the iustest
man in the world reuerence marriage. And why is that, but because it
is our Lordes will too leaue that record in women in their hartes:
Whiche meaneth then is too shewe, that such the most ignorant and gro-
ssely understand that man and wyfe should ioyne in good love: every
one in their degree: and in that way. But now, wee haue
teaching, and wee haue exhortations: adoe we fynde as the further
further; too the intent wee should not flatter our selues in our typos.
And yet what are yee the better? It is too bee seene daily that men
flaunt at their wyues, and wyues checke at their husbands: tois an
equitable mager in every house; and war amonge there is too many
our cuttings and badmages: too be there, there is nothing but froth and
molls and merynes. Now where these things are, it is impossible that
the man and wyfe should haue any accesse to some vnto God: If y
after what manner ought we repaying vnto God yee, that we
might receiue mercy, and be under his protection, and he haue a care
of vs: It is by prayer.

Wherfore Peter saith expressely, that when a man is with his wyfe, he
and his wyfe too his wyfe, and the wyfe also on his syde: for that by
the which he is able to be with his wyfe by any meanes, wee shew willing-
ness to his selfe as we ought too doe: then are their prayers by then of.
And he shoulde say, watched folk wherof think yee? Are yee not
considerable, being the gate is set against you that yee cannot be
happy: God: And then what will become of vs, when wee cannot be
galy and shales into the hand of our God? It were better for vs too
be as they are in the world: and thus. Marking then that God be-
ueth the iudgemente both of the women, and of the men, in comman-
ding vs to be in peace and concord: and moreover biddeth
them come vnto him, saying: to the husband and gentyll his wyfe
quietly,

quietly, and the wyfe on hir spoe dooth hir deuotion: then if yett call
 vppon mee, I will heare you as towaies out of one mouth: seeing (say
 I) that our Lord calleth vs to him for our owne benefite and wellfare,
 when he commaundeth vs to call vppon him with a pure harte: must
 it not needs be that we are possessed of the diuine, and haue forgone al
 our willes, if wee accept not so good and profitable a counsaile? Ther-
 fore let vs mark well, that if the husbando intends too discharge his de-
 tie, and the wyfe lyke wyse: bothe of them must haue an eyecourse to
 and hold their mariage of him, assuring themselves that they meet not
 at al aduantage, but that the Lord coupled them together, soo the sayd
 that the husbando should bee as a companion too his wyfe, and receyue
 hir as a part of him self: and the wyfe receiue the degree of honour too
 hir husbando, as belongeth too him in respect of God, and submit hir
 self too him as too hir head. Thus the best way too herthen vnto God,
 and too obey him in this case, is too take him for the author of wel-
 locke, too bee ruled by him in all things: And let not the husbando
 trouble him self too much in looking vppon the fautes of his wyfe, too
 say, what shall I doe with this carpen? for wee knowe that reprob-
 es are wilful and heynous. Also let not the wyfe looke at the
 things that are in hir husbando, so say, he is a very diuel, and cannot bee
 redeemed by any meanes: but let hir hold hir to the condition that there is
 vnto vnto, and let hir not ask why, nor wherefore God hath put hir
 in subiection, neither let hir make hir self glorious in seeing by hir
 brydles agens God, by putting hir so in subiection too hir hus-
 bando.

But now let vs come too the second poynt, and speake yie more of
 the bygg mystrie, which Saine Paule magnifyeth so much heere.
 It is (sayeth he) a great mystrie, yea betwene Christ and his Church.
 By these wordes we see well to discerne, that Saine Paule ment not
 so call mariage or wedlocke a Sacrament: for he expoundeth him
 self afterward. And (as I told you) the only thing that is created
 heere, is the expressing of Gods inestimable goodness, inasmuch that
 in use of expressing the office of a teacher, too heere and declare how
 wee bee knit too our Lord Iesus Christ, Saine Paule him self is to be
 acknowledged, and as a man ransomed into seruement, thus saying
 vnto the Church, I haue bought you to expelle me Gods grace,
 in vnto a myghty and good benefite: so too his only sonne. I haue this poynt
 already sayd, how yie be bought of our Lord Iesus Christ, done, and
 how

Into wee bee his flesh. It is not that wee bee taken out of his bodie,
 for wee come of the linage of Adam: but bycause wee liue of his olde
 substance, accordyng too this saying, that his flesh is our meate, and Iohn. 6.
E. 55.
 his bloud our drinke, wherby he meaneth that wee liue in him, howbeit
 Spiritually. In verde wee haue a common lyfe both too talke and too
 walk with all men, which proceedeth not of the speciall grace of our
 Lord Iesus Christ. But yit the mouing which wee haue common
 with the brute beasts proceedeth also of him, accordyng as it is sayd,
 that he was the lyfe of all things. Yea and Saint Iohn passeth yit Iohn. 1.
b. 12.
 further, saying, that the woord, (that is to say, our Lord Iesus Christ,)
 was too quicken men, in that God hath giuen them this speciall pri-
 uiledge of hauing some vnderstanding and discretion. But when the
 Spirituall lyfe which wee haue with the Sonne of God is spoken of: that
 is a thing adone nature. For although wee haue not any woorthi-
 nesse or excellencie when wee come out of our moothers womb: yit re-
 maineth there alwayes some print and image of God. And yit for all
 that wee bee so cursed in our olde nature, and so miserable, that wee
 bee called euen decesed and dead. And that is the cause why our Iohn. 5.
c. 25.
 Lord Iesus Christ sayeth, that the houre is come, that the dead which
 are as rotten carcases in the graue, shall heare the voyce of the Sonne
 of God. And Saint Paul hath sayd in the second Chapter, that when
 wee bee reformed by our Lord Iesus Christ, then wee lyue, where as
 erst wee were dead in our finnes and transgressions, bycause wee re-
 cepted this from our father Adam as it were by inheritance. The ma-
 ner therfore that wee bee of Iesus Christes flesh, and bone of his bone,
 is that wee bee grafted intoo his body, accordyngly as Saint Paul ab- Rom. 8.
a. 6.
 so vseth the same similitude of graftyng. Lyke as a tree that is set in-
 too a stocke, taketh his sustenance from the same: so must wee by be-
 ing grafted intoo our Lord Iesus Christ. Credo it is, that we doe not
 yit bring forth good fruite of our selues: for his purpose here is hit
 too shewe that as a bough withereth which is broken of from the
 roode and so let alone, but receyueth sap and nurrishment fro the roode,
 if it bee grafted intoo another: euen so is it with vs, that is too wit, that
 if wee connecte such as wee bee by kynde, then are wee in death, by-
 cause wee bee separated from our Lord Iesus Christ: but if wee bee
 incorporated intoo him, and it please him too communicate himselfe
 vnto vs, then doe we feele in very deede, that he ad doth not more nur-
 rishe vs wth mee eate it, nor wyne strengthen vs better when we drinke

John. 14.
c. 19.

is: then how canly reason life and strength by the same rule that
of our Lord Jesus Christ, and that he may not be thought to be
from them, then there is a high wisdom, more than in the
of himselfe. Then we have debated, part 1. for much, and learned
the matter in our hearts, and there may be of us that can saye the same
we have him to our Lord Jesus Christ, and how we have made all
our wish him, so as we are on a sure and warrant our selves, that we
shall by that meane be partakers of Gods glorie, and that even at
this we may live in our Lord Jesus Christ. According to this say-
ing of his, hee of good cheer, for as I live, so shall you also. And
then saye I enter into so small a room, as our carnall reason left us
surely. And that is the cause why a number of men come to him that
report, that they be the flesh of Jesus Christ, and some of his bones
but some themselves, which their owne imaginations, which is not
having of Gods grace, which hee in his will was not able to overcome
himselfe. Where hee that, might too much our wisdom to overcome
at it. But my then may be in too hard a room, and as it were
headenly imagination, that we have him in our Lord Jesus Christ
that is too say, that we have him by his grace. But the Scripture
goeth further, and though there were no more but this saying, I live
it is a great miracle: yet by he means, affirming it after our own
fancies, for it were as if we would make Jesus Christ a
all such as: deliver this spirittual communion, which we have with
our Lord Jesus Christ, would have that there is no such secret and
wonderfull power of God, nor might else, as we have spoken
here. And the holy Ghost bleth such speeche, too humble be, and as
testimonies shall be again. Therefore we must on the one side con-
fesse, that all the wisdom and wit which we have, doth faile be in
that behalfe: and afterward rize up again, for that we have our Lord
Jesus Christ call us too him, and tell us that we have him in our
hearts, so as he hath not any thing of his owne, which he maketh not com-
mon to us, and whereof he will not have us too be partakers. There-
fore if we have any contrary notions in our selves, and is com-
mon to us be too say, how is it possible that our Lord Jesus Christ
who is in heaven, should nourish us with his owne substance, so as his
body should be our meate, and his blood our drinke? I say, if we fall
into such fantasies: we must repulse them all with that which is layd
here: namely that it is a great secret, and we must rebusse our owne
folly.

the temptations that can crosse vs : Wee must cast thoughtly of the things that the holy Scripture telleth vs and setteth afore vs, and giue such reuerend credit vnto the, by acknowledging that God woorketh in vs by our Lord Iesus Christ, as the same may content vs, and make vs too forsake all our owne naturall vnderstanding.

Now let vs fall downe before the Paientie of our good God, with acknowledgment of our finnes, praying him too beate too pardon vs in such wise, as wee may bee rid of them, and be so gouerne vs by his holy spirit, as we may indener to liue according to his holy wil, and reforme our whole lyfe according to his holy commandementes, and be beare with all our infirmities, untill wee haue wholly reformed vs, too bring vs too the perfection wher too wee labour as now too at tyme. And so let vs all say, Almyghtie God &c.

*The. xliii. Sermon, which is the first
vpon the sixth Chapter.*

1. Children, obey your fathers and moother in the Lord, for that is ryght.
2. Honour thy father and thy moother, (which is the first commandement in promys.)
3. That thou mayst fare vwell, and bee long lyued vpon earth.
4. Fathers prouoke not your children too wrath, but nurture them vp in the nurture and warnings of the Lord.



At resorting vnto Sermons, must wee, not onely too heare the things that wee knewe not : but also too bee stirred by too soo our deluxie, and too bee wakened when wee bee slothfull and drowzie, by good and holy warnings, and too bee rebuked, if there bee any stubbornesse and malice in vs. And that is the thing which Saint Paule telleth vs heere, which euery of vs ought too haue ingrauen in our hartes. For it is a thing which all of vs vnderstand by our moother wit,

but, that children ought too bee obedient and subiect too their fathers and mothers, and also that there ought too bee such gentlenesse in those that haue children too gouerne, as too vse them myldly, and not too giue them cause of frowardnesse, through their ouer great roughnesse. This (say I) is knowen well ynough of all men: but yit is not the warning that is giuen vs heere, more than needeth: For who is he that dischargeth himselfe of the things that are told vs heere by **Saint Paule**: Fathers and Mootheres doo byuers tymes marre their children with cockering them, and make them such Cockpyes, as they leade them too bitter indooing. Agein, somtymes they bee in such cholers and heates with them without measure or discretion, that they haue no hold of themselves, nor no indifferent dealing with them as there ought too bee. As for children, although it bee sufficiently proued too them, that they ought too bee obedient and subiect too their parentes, dooth not the world see how they despyze them, & as it were hold vtter scoone of them: Noether are there almost any, which hold themselves in awe, and yeeld a ryght reuerence too their fathers and moothers; in respect that God hath bound them too it, and that they ought too doo it. Therefore sith wee see heere, that **Saint Paule** exhorteth the faythfull too things that are so common: therein wee may perceiue the frowardnesse of our owne nature. For these are such things as wee ought not too bee put in mynd of them, but euery of vs ought too bee inclyned of himselfe too doo his deuocie without warning. Gods spirit then rebuketh vs for being so fleshly, that although wee knowe a thing too bee as ryghtfull as may bee, yit wee cannot giue our selues too it. Therefore let vs indueuer to fyght ageinst our owne byces. For it is not yndough for vs too haue learned what wee ought too doo: but also, forasmuch as there is much fyghting and stryuing in our selues ageinst it: after wee once knowe Gods will, and what is ryghtuous and conuenient, euery of vs must enter intoo himselfe, and beware that he drawe not cleane backe, but that he inapzison and bydole himselfe, and beare wel in mynd that it is not ynough for him too haue bin instructed & taught, vnesse he do also thrust foozth himselfe by force, and subdue all his wicked affections, how hard so euer it bee too bying it too passe.

Now let vs come too that which is sayd heere. Yee Children (sayth **Saint Paule**) obey your fathers and moothers. Crew it is that (as **Paule** alledgeth afterward) God hath in his lawe set downe a

R. i.

more

uncoo:

(say I) beware of such malapertnesse and vniuersall rashnesse; and let vs followe that which Saint Paule telleth vs heere, that is too wit; that all that euer God hath vnttered by his woord, is ryghtfull, and that wee also must auow it too bee so without geyndaying. For the true prooffe of our fayth and obedience, is that when wee thinke that this or that ought not to haue bin commaunded or forbidden: yet we accept it for good and auaylable, bycause God hath spoken it.

Now here vpon Saint Paule alledgeth the commaundemens of the Lawe, Honour thy father and thy moother. And againe he addeth further, that it is the first commaundement of promys. As if he should say, that God intended too bring vs by all meanes too the subiection which wee should yelde too our fathers and mothers. It ought too suffyze vs that it is acceptable too God: but saying he setteth vs moreouer by gentlenesse, and will not fray vs with authoritie & force, but promyseth too prosper vs, in seruing our fathers and mothers: that ought too make vs too lyke the better of our subiection. Therefore Saint Paule hauing shewed vs that wee must lightfully excoom our fathers and mothers, except wee will bee rebels too God, and breake our hornes ageinst him, and turne all ryght and other hypocrisies downe addeeth, that wee shall bee too too hartly harted and wilfull stubborne; if after Gods commaunding of vs, this promys of his name vs wox, wher by he intendeth too prouide vs so graciously, and tooo sheweth that he willoeth vs. And surely if wee be not moued, yea and shewen muche by it: it may well bee sayd, that the diuell reigneth toholly in vs; and that he possleth our hartes. His saying then is, that it is a commaundement which hath a speciall promys; and so hath none other commaundement of the lawe but that. The promys is, that wee shall liue long vpon the earth, yea and in prosperitie; bycause God will blesse vs, if wee honour those that were the meanes wherby wee came into the world.

And on the other syde he sheweth what the deuotie of fathers and mothers is towarde their chyldren: that is too wit, too intreate them gently. Not too pardon them altoogither, or too lay the byple in their netkes, and too let them doo what they list: but too deale soonly with them, as they doo not in any wyse put them out of hart (as it is sayd in another place,) but nurrishe them in the feare of God. By this woord Nurrishe, Saint Paule meaneeth that they should deale gently with them, and shewe themselves louing towarde them.

this

this woodd is also sauced (as pee would say) with nurture and correction of God. Then is there on the one syde Nurishment, that is too say, kyndnesse and gentlenesse: and on the other side, Chastyzement and Discipline, that chyldren may bee hild in awe, and not bee suffered too bee wanton and purly; but so brought by in the feare of God, as they may knowe that God hath not left them alone and lawlesse, but that he hath giuen them ouerseers too rule their lyfe. This is the effect of the thing that S. Paule sheweth vs heere.

Now too the intent wee may haue the fuller and certainer understanding of this text, wee must marke first of all, that (too speake properly) wee haue no father but only God. Treme it is that now and then he is called the father of our soules and of our spirites, according as he is spoken of in the Epistle too the Hebrewes. Heb. 12. c.9. Howbeit, even as in respect of the flesh also, the honour and dignitie of bearing the name of father, belongeth not too any mortall creature: for it is God that fashyoneth vs, as it is sayd in the booke of Job. Job. 13. b.15. Is the seede of man (which is but corruption) able too fashyon a body, wherein appeereth so excellent workmanship of God? (No.) Then let vs understand, that forasmuch as our bodies are all of them reposes of Gods wonderfull power: he onely deserueth too bee hild and accounted as our father. Wit for all that, they also that beget vs, and by whom wee bee brought intoo this world, are our fathers. By what tyle? Bycause God hath voutsafed too make them parttakers of the honour that belongeth too himselfe alone. And heereby wee bee put in mynd, that in stryuing agaynst our fathers and mothers, we make warre agaynst God. For he hath imprinted his marke in them; that tyle of theirs dooth vs too wit, that God hath set them as it were in his place. Therefore we must hold it for an indoubted truth, that in honoring our fathes and moothers, wee yeeld God the seruice that he requyreneth of vs, and which we owe him. And contrarywyse, if wee despyze our fathers and moothers, and hold scorne too doo our duties towards them: God is expressely offended in it, not only bycause wee breake the commaundement of his lawe, but also bycause wee despyze his maiestie, whereof our fathers and moothers doe beare a certein marke, as I haue sayd afore. And that is the cause why there is so rigorous punishment in the Lawe, agaynst them that were disobedient too their fathers and moothers, that whosoener had despyzed his father or moother, or bettered any cursing agaynst them, or doone them any harme, should bee stoned too death. Leuit. 20. b.9.

R.iii.

children

Deut. 32.
4. 18. 19.
30. 21.

children bee so farre out of square, as too let lyght by their fathers and moothers: God will haue them dispatched out of the world: for they bee monsters, and an infection too desyle the whole earth. Also he will not haue any long examination, for such as lift vp themselves against their fathers and moothers: but if the father and mother haue once giuen this witness, Behold, this our sonne will not bee amended: by and by thereupon let him bee stoned (sayeth he,) and let the world bee rid of such an infection. Gods saying so, is too shewe vs, that it is too too outrageous & horrible a cryme; when children cannot fynd in their hartes too yeeld submission too their fathers and moothers: for it is al one as if they were still bent too abolish the whole order of nature. That therefore is the end that wee must begin at, to profit our selues well by this doctrine.

And the same also is the cause why Saint Paule sayeth, that wee ought too bee subiect too our fathers and moothers in God: meaning thereby, that the thing which the Paynims and unbeleeuers conceyue darkely, ought too bee much better knowne vntoo vs. For the Paynims wist not well, how too yeeld a reason why children ought too yeeld this subiection and obedience too their fathers and mothers, saying that it appeared that there is a certeine equitie and ryght that required it, and that that was the reason. But as for vs come too this ground of the matter, that God is our father, and that he requireth this subiection at our handes: that could they not doo. And why? For they knewe not whether there were a God that created and fashioned them, or no. But wee which knowe that God who is our Creator, is also our father, and that too bee so, belongeth vntoo him, and that he hath reserved that honour and dignitie too himselfe: and againe, that he will haue fathers and moothers too be also parttakers of that priuiledge: wee must of necessitie conclude, that wee ought too obey our fathers and moothers, yes even in God, as though he receyued at our handes the honour and seruice which wee doo to them that represent his person and maiesty heere (as I sayd afore,) which is despyzed in the stubbornesse and disobedience of children too their fathers and moothers.

Here againe I must put you in mynd of a thing that I spake of afore: that is to wit, that whē Gods will is once knowe to vs, we must bypasse our selues those, & not take leaue to reply against God, & to aske why God lyketh this, or disliketh that: but admit his will as the souerain ryght

hypocritousnesse & equitie. And where shall we fynd that will of his? In his word. For when S. Paul intendeth to proue Gods will, he soyleth not in the aire aboue the clouds, but bringeth and alledgeth the things that are conteyned in the Lawe. So then, too rule our lyfe aryght, let vs apply our whole myndes too seeke out the things that are pleasant and acceptable too God, as he sheweth them in his lawe, in the Prophets, and in the Gospell. That is all our wisdom. And let vs beware of the ouer boldnesse which I sayd was diuinely, which is, too hee wyle in our owne concepts, and too say, How should this bee? Why should that bee? But let vs simply obey our God.

Furthermore here is also a promis. In deede a question myght be moued heere, why Saint Paule sayth, it is the first commaundement of Promis: seeing there is a promis added lykwylse too the second commaundement of the lawe. For there it is sayd, I am the Lord Exod. 20. b. 6. which doo shewe mercie in a thousand generations, too such as loue mee, and keepe my commaundements. Where is a much larger promis than that wherof mention is made in this text. And how then dooth Saint Paule say, that it is the first commaundement with promis? The answer is easy: For Gods promysing of mercie too a thousand generations in the first table, is not a restraint of it too that only commaundement, but an extending of it to the whole law: as if he should say, there is nothing better for you thā to submit your selues to my will, for otherwylse you be in a cursed plyght. And for proof therof, doo not all things that you can hope for, come too pou of myne only free goodnesse? Now, for my part, I will not saye such as serue mee, and seeke too honour mee: but they shall fynde continually that I am a mercifull God. Wherein (as I sayd afore) our Lords intent is too drawe vs too the obeying of his commaundements and ordinances with a willing mynd. And so it is no speciall promis proper too any one commaundement alone. But the promis that Saint Paule speaketh of heere, (where it is sayd) Honour thy father and mother, that thou mayst lue long vppon the earth is peculiar (too that commaundement alone.) As if he should say, God is so gracious, that he will cause them too prosper through his blessing and fauour, which behaue themselves humbly and meekly, and yelde dew reuerence too theyr fathers and mootheres. Doe without cause therfore dooth Saint Paule say, that it is the first commaundement with promis, namely with such promis as is speciall, and hath respect too none other commaundement than that.

R. iiii.

Roma

Now let vs come too the promts. God sayth, that such as obey so, shall liue long. Whereupon wee may gather, that this present lyfe is not too bee despyzed, because it is a record of Gods fatherly goodnesse and loue towards vs. And in good sooth it is no small thing, that God vouchsafeth to create vs, and to set vs in this worlde, not only to liue here as brute beasts, but also too reigne as his chyldren, and too haue domination ouer all other creatures. It is sayd, that his goodnesse and mercie extend euen too Asles, Oxen, and hoxles. And why? For when he maketh the earth too beare hay for Cattell: dooth he not therein shewe a wonderfull goodnesse towards the poore brute beasts, as I sayd afore? But there is a farre other reason in respect of vs. For how many wee all the goods and riches wherof the earth is full? God hath powred out his bountifullnesse in that the earth bringeth vs forth such a sort of sundry frux. Yea wee cannot looke vp too heauentward, bygh nor lowe, but wee may perceyue a thousand (yea infinite) records of Gods goodnesse. Too what ende shyneth the sunne, but too giue vs lyght? And are not the Moone and the Starres ordeyned to doo vs seruys? And yit are they as noble Creatures as may bee, insomuch that the heathen folk worshipped them, thinking that there was some Godhead inclozed in them. Agein, when wee looke downward, wee see what good things God hath appoynted for our life. And although he feede the beasts, yit in the end all redowndeth too vs, according as
 1. Cor. 9. b. 9. 10. Saint Paule speaketh of them, sayng: hath God a care of the beasts? That is to say, when as God vouchsafeth too succour the beasts in theyr neede by his providence, he doth it for mens sakes. Being the that God hath harborowed vs after such a sort to make vs possesse so many good things, besyds his creating of vs after his owne image and lykenesse: is it not an inestimable benefyte? So then, this present life is not to be hild scorne of. But there is yit more: God hath set vs heere as it were in a tourney, too come too a further matter: that is too wit, too the euerlasting rest, and too the heritage of heauen. Then if this present lyfe gyde vs thither, that is too say, too the glory which God hath prepared for vs, and which was purchaced for vs by the death and passion of our Lord Iesus Christ: therby wee see that it is a great benefyte, and meete too bee esteemed at our handes. Cretw it is, that there are so many mysteries in our lyfe, that it were much better for vs nether too haue bin boyrne, than too linger (continually) as wee doo. Therefore if a man consider how wretched our lyfe is in it self, and too what a min-
 her

ber of griefes, anguishes, paynes, and vexations it is subiect: surely he will say, it were better neuer too haue come out of our moother's womb, than to enter into such a sea of confusion as we see vpon earth. Nevertheless when all cometh to al, we shal fynd that Gods goodnesse exceedeth all the chastizementes that he sendeth vs for our sinnes. This lyfe should of it self bee nothing but happynesse and rest, if God made vs vs not to reape the frute of our sinnes & transgressions. It is notwithstanding when as God dooth now and then afflict vs with some barrennesse, or kill our bynes with frost, or drowne our Coyne with wet, or parche it vp with drought, and (too bee short) send vs famine and death: they bee as a rod of God, too shewe vs that in sted of his former liberallitie, he is now become contrarie to vs. Likewyse are the plague, warre, particular diseases and sickneses, harmes, reproches, and all other such thinges as woocke vs greefe or displeasure. They are all chastizementes whereby God putteth vs in mynd of our sinnes and fautes, of purpose too humble vs that wee myght knowe what wee bee, and finally too make vs ready too forsake the world the more willingly. Howbeit, when wee haue gathered all the afflictions, tribbles, and griefes that we see, into one heape: yit see we well (as I sayd afore) that God maketh vs too feeble the taste and savour of his goodnesse, in that he giveth vs sustenance in this world. And this present lyfe is euer as a record of his loue. For proof wherof, we should quayle at euery temptatiō, & at euery vexation that myght befall vs in this world, were it neuer so little, if God gaue vs not some cheering to mitigate his rigour withall. For he dooth alwayes shew such euent, as may cause vs to conceiue that he myndeth not to handle vs according to our desertes, but that in his chastizing of vs, he leaueth alwayes roome for his mercie, as he himself sayeth in Habacucke. Not without cause then doth God promise prosperitie in this lyfe, to such as obey their fathers & mothers. Trew it is, that Moyles ment the land of Chanaan, because he spake to the people of Israel which were to be settled there. Hab. 1.
a. 1. There as in respect of that people it was a particular lesson. It is notwithstanding, not euen wee at this day can set our foote in any place, but that wee bee after a sort harboured there by God. Therefore wee must all of vs hope for the blessing that was promised in olde tyme too the Jewes, of bringing them intoo the land that was behygged them for their inheritance.

A man myght moue other questions heere. For wee see some that
are

psal. 34.
b. 10.

are disobedient too their fathers and mothers, which notwithstanding doo lyue still, and othersome which are of a good, gentle, and tractable nature, doo dye: so as God should seeme too disaunill the promises that he made in his lawe. The answer here too is this. That God dooth them no wrong whom he calleth out of this world too take vp to himselfe, nother dooth he appaype their state. But too the intent wee may haue an euidenter and easer answer: let vs marke that things fall not alwayes out alyke as in respect of temporall promyses. As for example: God promyseth too prosper all them that serue and loue him in singlenesse of hart. And how falles this out? Wee see a number of poore beleeuers, which are wretched too the worldward, and reuered and despyzed of all men. And where is this promise of God? As I sayd, we must alwayes haue this condition added, that God giueh vs whatsoeuer he knoweth too bee expedient for vs. There are two sortes of Gods promises: and wee must marke well that. Some of Gods promises belong too the saluation of our soules, as his receyuing of vs too mercie, his pardoning of our sinnes, his shewing of vs his will, his giuing of vs power too withstand Satan, and his strengthening of vs ageinst al temptacions, by holding vs vp with strong hand, that wee may neuer quayle: in all these things wee must firmly and stedfastly beleue that God will performe whatsoeuer he sayeth, yea and farre more than our understanding can see or conceyue. God then will surmount all our wit and capacity, in things concerning the euermourning saluation of our soules.

But there are other promises to passe this world withall, for the easing of vs in our miseries. In those God wil candle vs out our moyses, so as wee shall now and then haue hunger and thirst with them. Yea and yet dooth not that impeach but that he is saythfull still. For (as I sayde) he knoweth what is meete for vs, and therefore wee must not take his promises precyely woord for woord in those cases: that is too say, we must not take them accordyng too the bare letter or sound of them, too say, that God should doo all that is sayd there too the vbermost sillable: No: but wee must alwayes beare in mynd, that he knoweth what is for our behoofe and benefite. Now then, if he take vs soone out of this world, it is bycause he knoweth it too bee for our welfare and saluation. And so yee see that God dooth not falsify his promise, when he taketh those away in the flower of their age, which haue obeyed their fathers and moothers. Surely none dooth

so

to discharge himselfe, but that he should alwayes bee found faultie, if God lifted too siff him with rigour: but yet shal some haue doone their detourie in such wyse, as God lyketh well of the obedience which they haue peelded, and yet notwithstanding he sayleth not too take them out of the world: for he seeth that it should not bee for their profit too tarpe there any longer. As for (other) reasons that are hid in him, and in his secret wisdom, it behoueth vs too cast downe our eyes at them, bycause wee cannot attayne vntoo them. Whoeuer it let vs understand, that if there were no hope of a better lyfe, those that are taken away so soone out of the world, were too bee greatly lamented. But seeing wee knowe that this world is but a pilgrimage, and this lyfe but a tourneyng to bring vs too the rest of heauen: wee must not complayne when God deliuereth vs from the great number of miseries wherewith wee bee beseeged heere beneath, too take vs vp too a perfect happynesse which wayeth for vs (aboue.) But howsoeuer the case stand, let vs heare in mynd the thing that is sayd heere: that is too wit, that when God holdeth vs long tyme in this world, it is as a pledge of his fatherly loue towardes vs. And therefore wee ought too bee the warrer in reckening the dayes that wee liue, whyle wee bee in this lyfe. And for the same cause also dooth Moyses say in his Song, that it is Psal. 90.
C. 12. great wisdom when men can skyll too count their dayes, and too consider the shortnesse of their lyfe, that they may hve them apace too heauen.

But wee must also count our dayes too a byuerle end, and for another respect, which notwithstanding is not contrarpe, but both agree very well, and that is, that when wee bee come too the age of discretion, so as we know that God hath created vs too be glorified by vs in this world: wee must on the other syde consider how wee haue dishonoured him, and thinke continually vpon the tyme past, remembering how wee haue spent it: and this must wee doo from day to day, and from moone too moone. And when wee come too the peeres end, let vs thinke thus with our selues: Behold, God hath bound mee too him in great sort of wayes: and howe haue I counted his benefytes that I haue receyued of him all my lyfe long? Can my mynd attayne vntoo them? Alas no, nor too the hundredth part of them. Therefore we must make a reherfall of all our peeres and dayes, that wee may bee put in mynd too loue and honour God, when wee see how greatly we bee bound vntoo him, for his maynteyning of vs so long

long a tyme, and for his patientnesse towardes vs in bearing with vs. For if wee should make comparifon of the faultes that wee shall haue committed: there is not so little a fault which flaueth not that wee should bee confounded at his hand, and yet notwithstanding he continueth still his goodnesse towardes vs. Therefore let vs marke well this doctrine, that is too wit, that this present lyfe byndeth vs too God, bycause he maketh vs too tast his fatherly goodnesse in vourfaling too maynteyne vs well, and in extending his bounteousnesse towardes vs, and in being so gracious as too turne all his corrections too our benefyte and behoofe, and moreouer sheweth vs that he will haue vs too bee inured in this world too knowe him for our father, in that he giueth vs his word and Sacraments, whereby he assureth vs that his setting of vs heere beneath for a tyme, is too true and too gather vs in the end too himselfe. Therefore if wee consider whertoo wee bee called, and too what ende wee bee created, namely, too passe through this worlde and too bee taken intoo the heritage of heauen: wee shall perceyue that this present lyfe is well moorthe too bee esteemed, if wee consider the benefytes that God imparteth too vs heere.

It is too bee noted heertwithall, that wee shall neuer haue any prosperitie nor welfare in this world, except we be in Gods favour. Therefore in saying, that thou mayst liue long, and fare well: he sheweth that the hauing of long lyfe is not all, but that it standeth vs on hand too feele his blessing therewith. For the wretched unbelieuers which conceyue not the thing that I intend too declare, (that is too wis) that God poureth out his riches bypon vs, too the intent we should knowe him too bee our father, and bee confirmed more and more in trusting too his goodnesse and loue:) may well come too greate perres: but what doo they in this worlde? What is their lyfe? It is certteyne that all that euer they haue, shal turne to their greater condemnation, and their riches wherin they toy, toogether with their delygths and pleasures, shal but prouoke Gods wrath, and all the goods that they inioye, shall serue but too the further inchauncing of their wickednesse, and too make them the more damnable. Then is it but a wretched lyfe, if wee can perceyue no token of Gods goodnesse in it.

And moreouer we must procede further to the second poynt, which is, that such as are so disobedient too God, and too their superiours, haue

have no rest, but have a woorme that gnaweth their consciences, and are alwayes in inquietnesse. Too bee short, experience sheweth, that there is no welfare in this present lyfe, except wee bee blessed of God. This diuersitie is not too bee seene alwayes as in respect of outward apparence: but yit doo the saythfull know well ynough in themselves, that God giueth them all things that they want. And so God promyseth not long lyfe only, but also his blessing. As if hee should say, you shal not lye, alowd too linger heere beneath, or too get your selues greivouster damnation, or too repyne and too gnash your teethe, and too torment your selues with afflictions, miseries, and troubles: but too tast my goodnesse. Although I exempt you not from the troubles, conuerances, and griefs of this world: yit shall you alwayes haue some cheering, so as yee may seele that I haue not forgot you, but that I take you for my children, yea and that all your sorowes and griefs shall turne too your benefyte and welfare. Wheras the diuell laboureth too keepe you from comming too mee, and too turne you away from your perfect felicitie: I will drawe you too it by meanes of the afflictions that you shall haue in this world. The thing therfore which teacheth too beare in mynde, is, that too bee filled with the benefytes which God bestoweth vppon vs in this world, and too lye at ease, is not all that wee haue too desyre: but too knowe that it is God that maketh vs too prosper, and that as he giueth vs lyfe, so will he maynteyne vs in it, and prouyde vs of all things expedient and needfull for the same. Wherfore let vs haue it well prynced in our hearts.

Now then if wee bee desirous too answey this promys of God: let euery of vs looke too the withstanding of his owne dewtie. In dedde I cannot as now go throug with the things that are imopned heere to children, & to fathers & moethers: Wherfore I wil referre this to another opyne. Wit not withstanding for a short conclusion, let vs vnderstand that God allureth vs too our dewtie, by shewing that he seeketh nothing els but our welfare and benefyte, too the intent that wee should with a thank and free hart receyue the yoke that he layeth vppon our shoulders. And although it be an irksome thing too bee subiect too those whom God hath appoynted too bee superiours ouer vs: yit when wee haue first condemned our selues for it, let vs neuerthelessse peece to that which he sayeth and bittereth, assuring our selues that he moureth our welfare, & would sayne win vs by gentlenesse, and not by rigour: and let that make vs the more obedient. And also generally, foras-
much

much as wee see that all superiorities are of God: let vs understand
that wee cannot repulse them, but wee shall liſte up our ſelues againſt
his maieſtie, and bend our bodies againſt him: and that contrariwile
if wee beare ſubiectiō willingly, wee may aſſure our ſelues, that it is
an acceptable ſacrifice vnto him: and not doubt that our labours ſhalbe
laſt in ſeruing him. For that God will recompence, as by his pro-
miſes, as though we had deſerued ought at his hand: but he will doo it
of ouerplus. For as I haue declared alreſie, wee bee bound to obey
him in all things that he commaundeth, neither muſt wee thinke him
beholden too vs for it, nor thinke too heauy vpon him: but by any meanes,
but that although wee bee bound vnto him, (as mee bee wholly) yet
he of his overflowing goodnelle beſtows vpon vs, and ſo make
vs feele his fauour, when wee haue dutifully and ſeriously followed
the things that he commaundeth in his word. That then is the recom-
pence which mee might too hope for at Gods hand, a bounde not as
the papiftes ſay, he, God promiſeth vs, and therefore we deſerue. They
beare themſelues on hand that God is beholden vnto them, becauſe
he hath bound himſelfe willingly vpon vs, but that is of a free (and vni-
uerſall) goodnelle. Wherein, wee muſt not fall into ſuch danger,
but beſtand: that God being no ſubiect at all bound vnto vs, dooth
notwithſtanding beſtows vpon vs by gentleneſſe, too the more we
ſhould ſerue him with the free vnder and cheerful ſervice. Thus
dooth he call vpon him by all wayes. And therefore ſo much he be-
deuere are wee, if wee be not our ſelues willingly too giue our ſelues
wholly vnto him, without ſeeking of any thing but onely too frame
our ſelues too his good pleaſure and will, which is our chief end, by
renouncing all our owne affections.

Now let vs fall vnto before the ſeruaſtie of our good God, with
acknowledgment of our ſinners, praying him too beſtow vpon vs
them, and too waſhe vs from them, for our Lord Ieſus Chriſtes ſake,
and too gouerne vs in ſuch wiſe by his holy ſpirit, as wee may be be-
formed too obey wholly his holy will, and too follow his commaund-
ments, which he hath giuen vs for a rule, and that therein too manifeſt
our ſelues too be his true children. In himſelfe as he hath beſtowed vpon
them himſelfe our gentle and loving father. And ſo let vs all ſay, O
myghtie God be our father, &c.

for every fault. And in deede they had prisons in theyr houses to keepe them locked in the stocks, they racked them, they rent them in peeces, and (too bee short) they vsed them horribly, yea and euen beastly. Yet notwithstanding, bycause of mans naughtynesse, it was our Lordes will that this state should bee still suffered. Whereouer, wee see that euen they which are auowed too haue lyued in the feare of God, and to haue excelled in his Church, left not too keepe bondmen or slaues in their houses, howbeit, they vsed another manner of gentlenesse to wardes them, than the Infidels did, according as wee shall see here in Saint Pauls teaching.

Also there was a reason that constrained maysters sometymes too vse the greater rigour towardes their slaues, bycause it was a common prouerb among them, that looke how many slaues they had, so many enemyes they had: and that was by reason of their holding of them in awe by extreme force and violence, as those are now adayes vppon the Sea, which are called Gallie slaues. And I haue already touched what & how excessiue outrages were done vnto them. There was a great number of those bondfolke, and riche men had as it were halfe armies of them, insomuch that some had fyue thousand slaues in one house, and that was the way too haue ones throte cut fyue thousand tymes, if there had not bin good heede taken too keepe them fettered. And this came of sin, as one mischeef tolleth on another, vntill things bee come too utter confusion. But if wee consider what the ryght or authority of maysters was, wee will alwayes say, it was a thing vtterly ageinst all order of nature. For wee bee all fashyoned after the image of God, and therefore that a reasonable creature in whom God hath prynced his marke, should bee put too such reproch, it was too too farre out of all square. But such are the frutes of the disobedience and sin of our father Adam, that all things were turned topsy-turue. Also on the other part, inasmuch as seruantes were in such subiection: it seemeth that if they could by any meanes plucke their neckes out of the collar, it ought too bee lawfull for them, and it was an honest excuse so too doo. But howsoeuer seruantes fare, Saint Paul commaundeth them to obey their maysters, & too be subiect too them. In deede he dooth also exhort the maysters not too abuse the power that was giuen them, nor too thinke that the thing which was graunted them by the Lawe of man, was so ryghtfull and imparciall before God, as they could not bee blamed for it. Saint Paul then counselleth

counsellers maysters too allowage the excess of their superiortie: but pit will he have their seruantes too submit themselves too it, and too beare the yoke that was so hard and heauy. Now it myght seeme that he did seruantes wrong therein, and that he should rather haue cried out ageinst the common abuse, that such outrage myght haue bin layd vpon them. But we haue two principles to remember to restreue vs from attempting of any chaunge.

The one is, that forasmuch as it had bin Gods will too put mayty into confusion, and that all men both great and small should be put in mynd that Adam had peruered the order of nature. Therefore S. Paul counselleth seruantes to beare such subiection, assuring themselves that it cometh of God, and therefore that they must take it patiently. The other is, that the Gospell serueth not too chaunge the common policies of the world, and too make Lawes that belong too the temporall state. It is true that Kings, Princes, and Magistrates ought alwayes too aske counsell at Gods mouth, and too frame themselves vntoo his word: but pit for all that, our Lord hath giuen them libertie, too make such Lawes as they shall perceiue too bee meete and conuenient for the government that is committed vntoo them, howbeit they must call vpon God too giue them the spirit of wisdom and discretion, and because they bee not of abilitie too rule of themselves, they must take aduice and counsell at Gods word. With notwithstanding, the doctrine of saluation, which is called the kingdom of heauen, and the thinges that belong too the bypodyng of vs in this world, that men may knowe how too behaue themselves one toowardes another, are sundrye thinges. That therefore is the cause why Saint Paule lett slauerye, bondage, or seruiship as it was.

Math. 13.
C. 24.
d. 31.

And he exhorteth seruantes too doo their dutie, in feare and trembling, that is too say, with all lowlinesse and reuerence: yea and hee addeth further, with singlenesse of hart, which he matcheth ageinst all the faine fligges and gifts wherunto the seruantes and slaves of that tyme were too much giuen, as is too bee seene in them that haue written of them, & haue set forth the manners and trade of sif which was in course and vs at those dayes. And let vs mark first of all, that S. Paul thinketh it not enough for seruantes too seeke the benefite & profit of their masters, and to be willing to obey them, and too be forward in executing whatsoeuer is commaunded them: but he requyeth reuerence

S. L.

uerence

[illegible]

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that wee cannot submit our selues too Gods will: As I saye, all these disputings are vnauaylable and some, when a man shall say, Why am I bound too such a one: Why shoulde he holde his foote vpon my throte: Who hath giuen him more authoritie than mee: But seeing God hath told vs that he will haue is so: it becometh vs too holde our peace. Therfore if wee bee fully perswaded of it, wee shall be too forward if wee shewe not by our deedes that wee be willing too please our God, and too fulfill his good will. For if a thynke haue a great multitude of folke in his house, he shall bee of sufficient authoritie too appoynt whom he listeth too haue the ouersyght of it, and they must be obeyed. A Prince hath his officers, and they must commaund, and others must hearken too them, and simply obey them. And what is too bee doone then, when our God who is the Souerein Lord and father, & hath the ryght of preheminence and dominion ouer vs, will haue vs too obey such as he hath appoynted, without making any reply: For what can it boote too say the contrarie: Therefore (as I sayde) let vs print this counsell of Saint Pauls througely in our hartes, That when wee doo our dutie willingly and vnfeynedly towardees thole whom God hath set in authoritie ouer vs, wee setue God himselfe. And soothly, without that mynde, all the betterwes that wee can haue in outward shewe too the worldward, shalbee but smoke, as yee shall see a number of men that pretend maruelously well, inso much that they whi they serue, shall bee contented too too well with them. But although such dealing bee allowed among men: yet is it nothing woorthy before God. And why: For God will bee honored at our handes: He will haue men too inioy theyr ryght in such wyle, as nother he bee forgotten, nor they as it were defaced. Therefore if wee will but onely obey men, and despyze the thing which God will haue too bee as an acceptable sacrifice too himselfe: what a dealing were that: Then let vs tend alwayes too him, and dedicate our selues too him. And forasmuch as it is hys will that wee shoulde bee vnderlyngs, let vs heare that yoke willingly, and with a free and vnlawishe or vnconstrayned mynde.

And for the same cause Saint Pauls sayeth expressly, Let not your seruice bee eye seruice, as though yee sought too please men. And in very deede, they that playe these playeautes lo sayne (as they say) seeke eyther recompence, or else too bee well enterprised and fed with the factell, or else too haue greater wages, and afterward too haue longe

Some extraordinary gift or reward when occasion serueth. That is the thing that men hunt for, when they haue not an eye vnto God. But Saint Paule telleth vs, that although they whom we serue be so froward, as wee cannot tell how too content them, and wee haue not any hope that euer wee shall get the balew of a button at their hands: yet wee must neuerthelesse performe our deuoties towards God. And heere wee haue too gather, that in all things which God commaundeth vs, wee must not onely imploy our eyes, our feete, our hands, and our armes (as they say:) but wee must begin with the inward affection. Therefore when as Saint Paule saith, not vvith eye seruice: he sheweth vs, that if wee desyre that our Lord should allowe our seruices as good and lawfull: our hart must go foremost, and guyde all our members, so as there bee no counterfetting: accordingly as it is sayd, that he regardeth faythfulnesse, that is too say, that wee should deale soundly, playnly, and substantially. Thus are all gay shewes quyte dasht. For (as I sayd) there is greate pretence of vertew in many men, but God accounteth it euery whit as nothing, and in deede it is but hypocrisie. Therefore if wee will begin too serue God well, let vs learne too leaue dubblesse: and that wee may happily substantially, let vs alwayes lay that foundation, accordingly also as wee see how he had leuer too bee loued than feared. Trew it is that wee owe him reuerence, and that wee ought too tremble at his maiestie: but yet when he sheweth vs the cheef thing which he requy-
 reth, and which pleaseth him best, he saith, What is it, O Israel, that thou shalt fynd in my Lawe, but that thou loue mee, and sticke too mee: Seeing that our Lord requyeth this willing affection, and that wee should resort too him with a free and franke hart: thinke wee that he accepteth aught at our handes, when wee come too him grudgingly & repynningly, & yet pretend too maruelous earnestnes towards men: Howsoeuer the world go, wee will alwayes haue this backe nooke in vs, that wee would bee exempted from the obeying of God. Therefore we must take pleasure in his seruice, and it must be our ioy and deliight, so as our bondage must be more sweete and leefe-some too vs than all liberty, yea and than all the Realmes and King-
 domes of the world.

And Saint Paule saith expressely, Maysters as touching the flesh, because that among other slighes of Satan wherewith he induceth too trouble the world in old tyme, and also too make the doctrine of

S. liii.

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Psal. 101.
b. 6.Deut. 10.
c. 12.

the Gospell hated : he did put this heresie into a number of mens heaves, that if wee bee once spirituall, wee must no moze bee subiect too any worldy and transitorie policie, nother is that the state of Gods chyldren. And wee also have seene in our tyme a loze of sedicious and mad headed people, which haue indeneered too abolishe all principallities too take away taxes and imposts, and too make every man mayster of himselfe, lyke myce in the chaffe, as they say. And they grounded themselves vppon this foundation, that in asmuch as God hath adopted vs too bee his chyldren, and the world is not to reuerence, too the intent wee should bee grafted into the bodye of our Lord Iesus Christ : it is a thing ageinst reason, and contrary too all equitye, yea and euen ageinst the honour of God, that imbecile men should reigne ouer vs, or that they which name themselves saythfast, should vsurp soueraintie ouer their brethren and neyghbours. To how the diuell laboureth too dye it into mens heaves, that the Gospell too foundeth all order in the world, too the intent that men should hate it, abhorre it. Agein, too say that there is no man better than other, is a pleasant speech, and very fit too intyce a great number of folke. St. Paule therefore sapeeth purposefully, that although maysters haue but a temporall authoritie, and that their superuortie dooth but concerne the flesh, that is too say, this present world, and this transitorie tyme, yet must they not bee defrauded of their ryght, nother bidoun I orde Iesus Christ come too make a confuzed equalitie here, so as it should not bee knowne who is great, and who is little, but too make euery man too hold himselfe quyetly in his calling, without looking loftily, as it is sayd in the Psalme. The way too make vs humble and meeke, is too haue an eye euery of vs too his owne calling, so as the person that is aduanced too authoritie and honour aboue others, bee not puffed up with pryde and presumption for it, but rather abase himselfe before God, assuring himselfe that he is dubble bounde vnto hym, for exalting hym after that sort : and the meaner sort may meyne themselves in their meannesse, without vsurping that which belongeth not too them. Lykewise the way for fathers too haue such obedience of their chyldren as is requisite, is too treate them gently : that husbands also rule their wyues with all concord and freewillnesse : that husbands abuse not their subiectes as wretched beastes : and that maysters deuoure not their seruantes too much : and therewithall, that such as are the meanest sort too the worldward, consider that God hath set them

Psalm. 137.
2.

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in that state, as though he had appointed them their place there with his owne hand. Therefore let not the common sort aduance them selves, but bee contented with their state.

That (say I) is the cause why Saint Paule setteth downe this saying expressly, as touching the flesh. It was not too bring maysters in contempt for reynning ouer their slaues, but too prevent all obiections that men might alleage, when they would seeke priuiledge too exempt themselves from obedience too God, and too all order that he hath set. And therewithall hee dooeth vs too vnderstande also, that the same subiection is no preiudice too the saythfull, but that they may continue still in full libertie, as in respect of their soules. For the diuine blessing that colour also. What (saith he) : Seeing that our Lord Iesus Christ hath shed his blud too purchase vs freedome, why should wee not continue in it? Yea, but Saint Paule answereth theruntoo, (as he hath doone with more large circumstance in the fifth Chapter of the first Epistle too the Corinthians;) that the bondage which wee receiue too our superiours, is alonly as touching the flesh, and that our soules and consciences cease not too bee alwayes frank and free before God. And therefore it is a chylidish obiection, too say, that seeing our Lord Iesus Christ hath let vs free, why should men make vs bond? He hath not let vs free as touching our bodyes, for it is his will that there should bee principallities and Lordshippes still in the world: which cannot bee, but that some must be subiect, and other some haue prebeminence and authoritie. Forasmuch then as our Lord hath so distinguished the two gouernmentes of the bodie and of the soule, and that the one is spirituall, and too bee gouerned by his word, as in respect of our walking before him too attayne to the kingdome of heauen: but when it commeth too the behauing of our selues towards men, which are of our owne bodie, then wee must learne too frame our selues too all good policie: let vs assure our selues that yit for all that, our state is no whit woorse before God, than if wee were Kings and Princes, and all men trembled before vs. Yea and the things which wee doo hartly in seruing of creatures, doo turne so much the more to the exalting & magnifying of God. For needs must hee bee a man of noble mynd, which can stoope so lowe as too obey willingly, (not regarding) how great, how skilfull, nor how riche so euer he be. To be short, though all qualities meeete for gouernment were in them that are subiect: yit ought they not therfore too couet to

S. liiii.

chaunge

change their state: for wee see how Saint Paule hath cut of all occasion of such dealing. And therefore let vs learne by that which is tolde vs heere, that first and foremost wee must haue God as it were fastened before our eyes, and knowe that he hath set vs in this world too serue one another in such sort, as wee must notwithstanding liue toogither in all humilitie, and not disbeyne too doo our deuotie euentowards such as are not so sufficient as wee could wish, & as wee take our selues too bee. Bee wee once at that point, it is certain that wee will euery of vs submit our selues willingly according too the state that God calleth vs too, and hold our selues in the place where he hath put vs.

Exod. 21.
2.1.

Now if Saint Paule would that the Slaues of his tyme should be so obedient too their maysters, there is lesse excuse in these dayes, for Seruants that take wages. Let vs compare the one with the other. Those poore soules (as I tolde you before) were handled so rigorously, that their maysters myght imprizon them, put them in the stocks, strike them, dismember them, mayme them, yea and kill them. It was a greuous case, and yet were they bound too it for lyfe and death. There was no limitation of terme but only among the Jewes, among whom God had appoynted a terme. But the common and generall lawe of all nations was, that bond folks with their chyldren should continue bond for euer, so as the father had no more ryght too his owne chylde, than a horse (as yee would say) or any other beast had ouer the young ones that came of their seede. And was not such a state as had as a hundred deathes? Was: for man dooth alwayes couet libertie, and too take his ease, and too eate his bread with quietnesse: and those wretched slaues had not a bit of bread at their owne appoyntment. As touching their persons, they were woorse than Captiues, as I sayd afore. And yet for all this, God willed and commaundeth streply, that they should beare this state patiently, and performe their deuoties faithfully, and fall too it with a free and cheery hart. Now what is too bee sayd of hyes seruants, which may warne themselves away, and haue their wages payd them when they haue serued out their yeere, and are vsed and treated much more gently and liberally than those poore slaues were? For they were sayne too labour euery one in his trade and craft, they earned their bread, they drunke water many a tyme scarce their fill, and they were ther by in Cabanes, where they were inforced too doo their tasks. Then if Seruantes now adayes can not stoope so lowe as too beare the state that

that God hath layd vpon their backs: it is certain that they be tooo improuzable. As much is to be sayd of subiectes towards their Magistrates. Therfore inasmuch as we see that our Lord spareth vs: wee bee so much the more bound too the subiection which S. Paule speakes of heere.

Furthermore wee haue tooo wey pit againe the woordes where he speakech of franke and free harted willingnesse. For it is impossible for vs tooo synd any tast of sauour in our state or calling, of what sorte soeuer it bee, except wee knowe it bee for our benefyte and welfare. For we can reape no great profit of the seruing of Creatures. Wee must therefore resort alwayes tooo our God, and ame at this marke, namely that seeing he hath bin so good and gracious tooo vs as tooo let vs in this world, and tooo maynteyne vs heere, and tooo shewe himselfe so good a father towarde vs, that all that euer wee t-me, dooth come of him: wee must shewe the reuerence which wee beare tooo his maiestie, and labour tooo please him in such wyle, as wee sticke not tooo bee subiect tooo men, nor take it in greefe or in scoyne. So shall our state bee greatly sweetened, when wee know that God accepteth it in good toooeth at our handes.

And that also is the cause why he setteth these things as one ageinst another: not tooo shewe any contrarietie, but rather tooo accord them toogether. For he sayeth, that wee must serue God on the behalfe of our maysters, with all willingnesse: and afterwarde setteth downe Gods will on the other syde. Then is it a very good melodie which answereth very well, that wee should know how it is Gods will, that seruantes should obey their maysters. And this will of Gods must dispatch all obiections that myght hinder vs or stop vs. When the diuell tempteth vs tooo thinke any thing strange that is commaunded vs, he intreceth vs tooo our destruction. Now then, let vs take Gods will as our soueraine welfare and perfect happinesse, assuring our selues, that howsoever wee bee handled at his hand, pit he loueth vs still, and hath an eye tooo that which is good for vs. Let that serue for one poynt. And if wee haue such perswasion well rooted in our hartes, it is certain that this willingnesse which S. Paule speaketh of will follow with it, so as wee shall synde no lochnesse in our selues, tooo grudge ageinst it, as wee see they doo which are enforced to doo things ageinst their willes: for they grane at it, and although they dare not bee acknowledged of it, pit their hartes are sell, and there is nothing but rancor
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in them. Therefore Saint Paule setteth downe willingly, that is too say, that wee should doo all thinges with a good will and freely. And so shall we make our state lesse some and pleasant, for as for them that doo nothing but by force and constraint: they cannot escape the necessitie of obeying, and yet in the meane while they bee tormented too themselves, and woorketh themselves more slyte then they could receiue by all the sorowes that they can alledge. For when wee bee handled roughly by our maysters, superiours, and Magistrates: yet if wee bee sure that God accepteth our seruice, it asswageth all the grief that wee can conceiue, so that when wee haue done our deuotie, wee take our repast with prayeing of God, wee take our rest as a reuerse that he giueth vs for our infirmities, and besides this wee will euer haue an eye too the heavenly lyfe, and take courage at it too walke on, though wee haue neuer so many stoppes. Wee see then that Gods children shall alwayes make a hundred tymes better market, when they doo their deuotie in seruing God freely: than they that go too it as though ayne men hild them, (as they say) and discharge it very colde with grudging and repynning.

Furthermore let vs marke, that Saint Paule beere bringeth vs three tymes backe vnto God and too our Lord Iesus Christ: and that is too rid vs of this imagination which wee might conceiue, that if other men misbehaue themselves towardes vs, the bond is broken too vs, and therefore that wee may exempt our selues from subiection if wee can. As for example, if a seruant haue a mayster that is too rigorous and stoward, he thinketh with himselfe, why? What doos he? And so seruantes thinke themselves halfe quit, if their maisters performe not their deuoties towardes them. But S. Paule declarerth expressly, that although maysters be so cruell as they doo by no means spare such as are vnder their hand: yet is not their superiouritie diminished thereby. Trueth it is, that in respect of themselves such maysters are inwoorthie too haue authoritie, as wee shall see hereafter. But yet for all that, he that is the inferiour must holde himselfe still vnder the yoke, because he sees that God hath so ordeyned it. That is the effect of the thing which wee haue too beere in mynd.

And on the other syde, Saint Paul forgetteth not seruantes, that he should not procure them their right, and that which belongeth too them. For he commaundeth maysters too doo the lyke too them, not as mate and matelike (as they say) but so as maisters consider, that although

though the civil lawes lay the byble loore in their necks, yet dooth not God graunt them leaue too doo what they list, but speaketh as well for the one as for the other: which thing wee must beare well in mynde. Now for the maysters he giueth this rule, namely that they must looke well about them how they rule, bycause they haue a common mayster in heauen, who accepteth no persons. As touching Deut. 10.
1. 17. &
Rom. 2.
b. 11. Seruants, he sayeth, my friends, though pee haue not such recompence in this worlde as pee would desyre: let it suffyze you that God attowndeth you not as slaues. It is trewe that pee bee despyzed too the worldewarde, but you haue your inheritance in heauen, and our Lord accepteth your seruys, and pee shall haue your reward payd you as well as if pee were Kinges and Princes. That is the thing which wee haue too remeber heere. In deede the tyme will not serue for the whole discourse of it: but yet wee see, that first Saint Paule ment not too curye fauor with the greates and riche sort, by maynteyning their right agest their states: & also that he laboreth on the other syde, too bring those too lowelnesse and meeknesse, which otherwyle myght haue aduanced themselves too much. And the same order ought too bee obserued by such as haue charge in the Church, & are ministers of Gods word: namely that they spare nother great nor small, but tell every man his dewtie. For sith there is no accepting of persons before God: his word must bee handled roundly, and we must not bee dismayed at the hyghnesse and authoritie of such as are in estimation among men. For seeing it is God that speaketh, his word must pull downe all loftinesse, according as Saint Paule speaketh in the second too the Corinthians, where he sayth, that com- 1. Cor. 10.
b. 5. mission is giuen too all Shepherds and ministers of the Gospell, too pull downe the pryde of men, and too subdew their ouer loftinesse, when they will needs exalt themselves agest our Lord Iesus Christ, and step vp agest his doctrine, so as they will not submit themselves too his yoke. The way then for ministers of Gods word too discharge their office saythfully, is to exhort the meane sort too doo their dewtie, and the poore and oppressed too beare their state paciendly without replying, howsoeuer they fare, and without grudging agest men, bycause that in so dooing they should rebell agest God.

But on the other syde also he telleth the greates ones, that they must not be as beastes that deuoure others, and eate them vp, but that they must behaue themselves bypyghly. And in deede euen the heathen men

men themselves, when they list to speake according to naturall equitie, declared that even at that tyme it became not the maysters too abuse the authoritie which they had ouer their seruantes: and these were their wordes, that bondmen and slaues ought to be hild as hyppelinges that were interteyned by the day. With the paymings spake so, without hauing any other vnderstanding than their moother wit auoyded them: what excuse is there now adayes for such as are trayned vp in Gods schoole, where there is a brotherhood betweene both greate and small, and where the maysters ought too become fellowlie with their seruantes, bycause they haue all one hope of the endlesse lyfe? If they that haue power aboue others, well needs let their seate vppon their throes by abusing the ryght of their authoritis: what a thing is it? So then, so much the more ought both the one and the other sort of vs, too thinke how too walk in our owne state and calling: so as the inferiour sort grudge not that our Lord suffereth them too bee abandoned too so many wrongs too this worldward, and too bee so mocked and scorned: but that although they should indure a hundred tymes as much, yet they reppye not against God, bycause it were but a kicking against the spurre: And the greater sort also doo the lyke, that is too say, that they consider, that the nearer God hath drawen them too himselfe in giuing them preheminance, the more will he also haue them too falsen themselves too his image and lykenesse. And what shall wee fynd in God but goodnesse: according as wee see that throughout all the Scripture he is called the fountaine of all lowlinesse, gentlenesse, and mercy. And therefore let such as are in degree of honour thinke cheefely theruppon. For it is certein, that if they discharge not their dewtie, they shall pay full deereley for that they haue bin so honorable in the world, and yet abused the singular benefyte of God. And (as I sayd afore) bycause both the one and the other are hard too bee brought too conformaunce: insomuch that they which are oppressed, cannot refreyne grudging, but are prouoked too breake all bondes: Let them be hild in awe by Gods word, and by earnest exhortations. And let the great ones also bee subdewed, that they forget not God as they are wont too doo. For they overshoot themselves so farre, as to thinke they bee no more mortall men. And it is certein, that if men be thinke themselves well of their owne state, and view themselves in the persons of the meaneest, it will leade them too humilitie. So then, Gods word must haue his course in this case, too hyde as well the one as the

the other, that wee may lye in such sort every man according too his calling, as God may bee quietly obeyed, and wee in hearkening too his hope, desire nothing but too performe our dewtie towards him, and towards all creatures, untill wee bee come too the everlasting kingdome, where wee shall bee partakers both of his glory, and of his inheritance, and of all the good things that are in him.

Now let vs fall downe before the Majesty of our good God, with acknowledgement of our sinnes, praying him to bountifull to touch vs with true and lively repentance, that wee may bee so sozie for offending of him, as it may make vs too hate our bycs, and too craue pardon of them at his hand, too the intent he may governe vs by his holy Spirit, and make vs too lye according too his holy commaundementes, and begre with our weakenesse; untill wee have rid vs quite and cleane of it. And so let vs all saye, Almighty God heavenly Father.

*The xlv. Sermon, which is the third
vpon the sixth Chapter.*

10. Moreover my brethren, bee strong in the Lord, and in the mightinesse of his power.

11. Put on the complet harnessse of God, that yee may stand out against the assaultes of the devill.

12. For our vvrestling is not against fleshe and blud, but against Principalities, against Powers, against the Lordes of the vvorld, (even) the rulers of the darknesse of this vvorld, (and) against the spirituall vvickednesses vvhich are in the heavenly places.

¶ Wee

with vs before God; as though they were our phare. Crete it is that
 in our common speech we take the word Person in another sense: for
 we call a man or a woman a person. Now when the Scripture speaks
 of it, it meaneth all things that are without vs, as riches, states, of-
 fices, nobilitie, great birth; and all things that men possesse in this
 world, and whereof they may also bee bereft. Therefore when it is
 sayd, that there is no accepting of persons before God: it is as much
 too saye, as he will iudge vs simplye as mortall men; and as bye-
 tie and fragile creatures, and that wee shal not sheld our selues with
 one thing or other, in so much that the richest cannot bring their trea-
 sures, landes, and possessions with them, to aduance themselves with
 them aboue others. They that haue bin in any great dignitie, shall
 not say, how so: Every man trembled vnder mee. Such greefe shall
 bee nothing woorth afoze God. All the greatnesse and all the authori-
 tie of the world will serue too no purpose, but every man shall be taken
 as a chyld of Adam. So then, let such as haue any occasion too exalt
 themselves, beare well in mynde; that all the thinges which haue any
 gloriouslye the too the worldward, and are esteemed and had in reputa-
 tion, shall fade away lyke smoke; and bee consumed too nothing; when
 wee come too bee iudged of our God. And therefore let all men be of
 great and small tyme in humblenesse and trust. And that is the cause
 whye Saint James sayth, let him that is small, glorye in his hyghnesse:
 Whye so? Because God hath adopted vs too his children; and al-
 though wee bee but poore earthy moorme; and euen men shoulde
 account vs as such any thing: yet hath God, boundles too pynt his
 marks in vs, that wee myght bee knowen to be his chyldren, and that
 he hath giuen vs to aue. I call vpon him as our father with full mouth.
 Therefore wee haue iust cause too glorye, notwithstanding that wee be
 of lowe degrees. For wee haue a hyghnesse wherebye God exalteth vs
 aboue all the world. And on the contrary part, Saint James sayeth,
 that he which is great, must glorye in his lowenesse. For whereas the
 beleeuers are to be iudged with hynde; that they despayre God,
 and (as I sayd afore) doo heare themselves on hand; that they bee ex-
 empted from all lawe, and that their state is set aboue by it selfe from
 all the rest of the world: the beleeuers must vnderstand, that all the dig-
 nities and excellencies in the world, serue but for a tyme, and passeth
 away, and thowen wee come before God, wee shall haue nother one
 thing nor other to clothe our selues withall. To bee short, the thinges
 which

James. 1.
b. 2.

which the Scripture calleth *poverty*, are no apparell nor cloathing: It is not such like *leviticall*: If he that is richly apparelled, thinke too scrape from God, never colour that he gaweth at his clime gap: neither, and that the world knoweth too beholde him: he deceiveth himself very much. For all those things must bee layd asleepe when God calleth us too judgement. Again, the poore folke that it awfully have wherewith too cover halfe their body, yea and that but with a few ragges and ragge clothes; must not thinke themselves the lesse esteemes (of God) for all that. For there shall bee no more persons, that is too say, there shall bee neither riches nor pouertie, honour nor basenes: wee must all appeere as wee bee, that is too say, mortall men, and children of Adam. That is it in effect which wee have too gather vpon that lesson.

After which Paule hath shewed every mans detoile particularly: now he returneth again too generall doctrine. For (as I sayd asleepe) there is one rule common too all men without exception, which is the same that is contayned in Gods lawe, namely that wee should leade a holy lyfe, giving our selves over unto his service: and also love our neighbour, loving chastely and soberly, in all wisdom and honesty. This is common. But it is sayd afterwards, that every man must have an eye too his owne calling, as, the husband hath a speciall dewtie towards his wyfe, and the wyfe towards hir husband, as wee have shew hertofore: for Saint Paule hath sayd forth all these things. Now he tempereth his talk too all men, saying, Moreover my brethren, bee strong in the Lord. Although he sheweth that wee cannot give our selves too the serving of God without hardnesse, but must take paynes too prepare our selves hertoo. Trow it is that if wee were whole and sound, and that our nature were uncorrupted, it would never bee us so true according too Gods commandement: nay rather it would be our whole pleasure, accordingly as the saythfull too feeble experience, when God hath touched them too the quicke. And say that can also vouch our Lord Iesus Christ say, that his yoke is nother heavy nor tough, nor his burthen heaue: as if he should say, that he de-
Mathew. d. 30.
spend nothing but too grieve us by all gentle and loving meenes. But if we consider what wee bee: that is too say, how drabbe wee are too doctrine and constancie, and too hold out in the way which God sheweth us: then wee shall well see how it is not without cause, that Saint Paule sayeth, we have too bee strong. As if he should say, I have

cōfession of sinners to the Lord, and the Lord shall be
 cōfession of sinners to the Lord, and the Lord shall be
 able to enter into his temple, and he shall be able to
 though you be weak, yet think not that you are weak, for
 when you are weak, the Lord is strong, and he shall be
 giveth God, and your sinners on the other side, one shall think much
 that shall give you before God: for yet shall he give you in your
 times nevertheless: What is he that is weak? He is yet strong in
 the Lord (saith he): that is to say, when a man is weak in
 their sinners, and think themselves discharged because their strength
 and affections are so rebellious against the righteousness of God
 perceiving all the same miseries must multiply of your sinners, for
 them, and seek the remedy of them. And what is that? It is strength
 your sinners: that is to say, to be weak in sinners, and to be
 should say, It is a hard thing to make right: for men shall have
 many improvements as may be. The which will not at all time be the
 manner possible to speak of some of the way, and he shall know
 of oppressions and vexations, for he hath fought against them
 and helps that, he shall be by now after one manner, and another
 manner, and we have not yet said to tell him. Therefore he shall
 be to get strength to be. And yet you shall see how he shall be
 and he shall be strong in the Lord, and he shall be strong in the
 sinners able to stand out the water with their sinners, and he shall
 with their sinners: continuing. Therefore, Be ye strong in the Lord
 (saith he) ye are in the might of the Lord, and he shall be
 surely be so wit, that God will be so strong, and he shall be
 seeme to doubt of victory against all that the Devil can oppose, so he
 be not overcome, we shall sleep. Therefore let us be strong in the
 sinners may help us and succour us at our needs. And then, let us
 these things go on together with us: that is to say, first and foremost,
 and such care as the faithful should have, to be strong in the Lord
 and on the other side, be so strong in the Lord, and he shall be
 this is a repentance which can be marked, and which shall be
 greater matter in some times, and he shall be so strong in the Lord
 for which it is to be done: rule our life according to the will
 but to so much as every man be so strong in the Lord, and he shall be
 thing but so to be of all care, and so to be the things as are to be
 these say, which are so terrible as: and he shall be so strong in the Lord,

Chap. 6. Ioh. Caluin vpon the Epistle

themselves, nor of their owne selfsmouing, or of their owne hym, but
(only) because they bee guided by the holie Ghoste. If it bee denum-
bered inether men can doo euill: yea, they bee giuen wholly too it, it is
their common byasse. So then, men doo euill of themselves, and the
roote of it remaineth in them, and the blame of it is ryghely imputa-
vnto them, and they must not fetch vnyndasles aboue nor beneath too
synd tryflying shittes. Whosoever hath doome euill, shall abyde al-
wayes in his condemnation: but let vs consider well that God work-
eth in vs when wee doo good, and the mayle thetoof ought of ryght
too bee giuen too him. Doubteless, although there bee nothing in vs
nor on our syde when wee serue God: yet notwithstanding so. Paul:
exhorteth vs not in vayne, in saying that wee must bee strengthened
in God. For wee must not bee layle; as he speaketh of it in another
place, where he sayth, worke your saluation in feare and trembling,
for it is God that giueth both will and the abillitie too performance, and
all according too his good pleasure freely and of his owne merry.
This saying seemeth straunge at the first blush, when so. Paul impli-
eth vs too worke our saluation. For is that in vs? No:) But he cor-
recteth that which myght bee conceived through presumption and o-
uerweening, by saying that it must bee done with trembling, and that
wee must walke in feare: that is too say, wee must distrust our selves,
yea and bee vterly abashed, assuring our selves that wee cannot stirre
one of our little fingers, no nor thinke one good thought (as he sayeth
in another place:) except God giue it vs from aboue. And afterward
(which confirmeth this matter yet better) he addeth for a conclusion,
that God giueth both the will and the performance of the will. There
is it God that dooeth all, and yet cease not wee too doo also: yea, but
that is by him, and of him, as I haue declared already. Too bee short,
the holy Scripture sayeth, not that God doth renew vs, and that when
wee bee begotten again by his holy spirit, wee begin too haue a good
mynd and too bee well inclyned: too the intent wee should bee stou-
full and pyle, but too the intent that God should bee glorified, and wee
not imagin our selves too bee the workers of our owne saluation, but
peele him the honour of all the good that he hath put intoo vs. How-
soever the world go, yet must wee bee watchfull, that is too say, wee
must keepe good watch agest the diuell, and indeuer too giue our
selves too goodnesse, so as enery of vs inforce our selves, for wee must
impy on our owne wis, and which will so make them obedient too
God:

Phil. 1.
h. 12.

2. Cor. 3.
h. 5.

God: his grace will all be acknowledged to be of him. And the
 working of these wordes, of the myghtye power of God,
 is so much to overcome all difficult, for wee see wee be greivous
 brought out of paye, in such sort that if wee cannot compasse the things ad-
 vanced, which he comendeth us; wee conclude, that in the end
 wee must needs quayle. But contrary people Saint Paul saith;
 that God will utter a myghty and victorious power, according as it
 is sayd, that he which is on our sides stronger than all the world.
 Saying then that God taketh our part; and upholdeth us with his
 power: let us not for ever be surpysed by Satan and all that ether
 he can demyse against us, but that whatsoever distresses betide
 us, in the end wee shall overcome all, even by resting upon Gods
 invincible power. And of a truth God perfecteth his power in our
 weaknesse: that is to say, he increaseth not in such wyse, but that in
 the meane while wee go lurching, and are pluckt backe; and stumble;
 and stay many a pace stopp, and now and then fall out of the way.
 Needes then that our Lordes assisting of us with his holy spirit, is in
 such wyse, as he holdeth us still in the way, too give us occasion to humi-
 ble our selves. Our weaknesse therefore is mingled with the strength
 of Gods assistance; and that is too the end wee should knowe what
 neede wee have to relye upon him, and soo see too him for refuge.
 For wee be ready enough of our selves to darken Gods glory. And
 therefore God is sayne too waken us, and too say unto us, we which
 Creatures, should yett not bee forlorne a hundred thousand times; if
 I thinke not by the hand? Now then; our Lordes leading of us in
 the way, is too to waken us too him, and too subvert us too the
 will, that wee may have matter too prayse him for; in that he suffer-
 eth not our fellos too bee dently: and again, that wee should seek
 him every minute of an houre, knowing that if he helped us not by a-
 gain, and hold us on our feete, wee should perishe without any merite.
 Then then is the cause why that unto Pauls former saying, wee
 must also joyne this sentence, that God doth in deede leave some work
 yett in us as long as wee lyue in this world; but yett ceaseth not too
 utter his invincible power in making us too get the upper hand: and
 that wee must dwell upon this conclusion; that when Satan hath
 broughte the bittermost that he can, yett must wee marche on without
 falte; and keepe our way too our iourneys end. And why? For it is
 our only sayd, that God will humble us; and that he will have pitye
 upon

bypon vs : but also that his power that shewe it selfe in succoring vs, and that not with a single and common operation, but with a myghtye power, that is too say, with a power that shall overcome all the lettes of the world.

Now then wee see what diuersitie there is betweene the doctrine of the Papistes, and the doctrine that we followe, which is grounded bypon the holy Scripture. For these blynd wretches say, they can wooke wonders by their freewill. In deede they will giue some little snippet vntoo God, saying, that he supplyeth their wantes, because they bee inclined too euill and too vyce, but that they bee redrepyed by him. God therefore is as a pretie fellowe too help them at a dead lift : but in the meane whyle it is their owne freewill, and their naturall power that beares all the sway. But when they haue made the uttermost of their owne strength : pit doo men dwell alwayes in doubt, & if they happē to hold their own one houre, by and by they shamble, and can neuer get by agein. But contrariwise wee hold opinion, that man must bee utterly beaten downe (as wee bee taught by the holy Ghost,) so as wee may not haue one drop of power resident in our selues, but bee utterly emptied. Are wee once at that point : Our Lord sheweth vs the remedye. If wee repayre too him, and acknowledge our wantes, and bee redy too beg, so as wee haue our mouthes open, and bee not putt by with mynd, but (rather) utterly emptye: then dooth our Lord assure vs, that he will not fayle vs, and wee shall haue whereof too presume, howbeit not after the manner of the Papistes, who make their brags, and afterwarde come short (of theyy reckening,) and are put too bitter shame. On our part, when wee haue acknowledged that nothing wee bee, nor nothing can doo, wee resort vntoo God, too glozy ageinst Satan, and ageinst all the assaultes that he giueth bypon vs, and ageinst all the iniuncions of hel, and ageinst all the impedimentes and temptations in the worlde. Thus pee see how wee ought too put this lesson of Saint Pauls in vs.

After he hath spoken so of the myghtye power of God : now he addeth, that vvee must arme our selues vvith his complet harnesse. As if he should say, that it is long of none but our selues, that wee bee not wel armed and weaponed too overcome all Satans assaultes, and that our owne negligence is the cause that wee bee so often dangered and sayled. And why : For God not only promysed to succore vs

by his power, and that in such measure, as wee shall get the upper hand: but also putteth meanes into our handes, and armeth vs: and yet notwithstanding wee hang by our armour vpon the wall. And is it any maruell if wee bee taken vnwares, or bee unable too resist at the pinch, when wee hold scoyne too vse the meanes that God offereth vs, and are so neere our hand? Now what is this armour? Saint Paule will shewe it in due place, as now let it suffice vs too knowe his intent. Then whereas it is sayd, that wee must bee armed with Gods complet harnesse: it is too rebuke and quicken by our rechelesnesse, in letting the things alone which he offereth vs. In deede wee will lyke well if a man tell vs that God is redye and forward too succour vs, and that we neede not too doubt of victorie ageinst all our enemies, so long as he is on our syde: we accept this geere willingly: but in the meane whyle wee bee contented too sit styll, and it is not for vs too incounter our enemy, for he is farre too strong for vs. But yet must wee in this case incounter hand too hand: and wee would that Gods armours should lye styll, and bee prepared for vs without vsing of them. For this cause are wee commaunded too put them on, that is too say, too applye them too our vse, sith our state is such, as wee must maynetyne battell, and it pleaseth God that wee should bee so armed, and that the diuell should not come vpon vs vnprepared.

And Saint Paule not onely bleseth the woord Armor or Harnesse: but also addeth, all the furniture, as if he should say, wee must bee armed from top too toe. And that shalbe set forth particularly yet better heerafter. Notobest his meaning in this text, is that our vthankfulnesse is knowen so much the more, in that God armeth vs at all poyntes, so as nothing is missing, except the fault bee in our selues. In deede wee will not sticke too put on some part of the armour that God giueth vs: howbeit, it is but as if one man should clasp on his Poyson for a countenance, & take nother Target, nor Corselet nor any thing else: and another catch by his sword, and the third his halberd, & in the meane whyle every of them want many other things that they should haue neede of. So wee perhaps apply some part of Gods armour too our vse: that is too say, wee will not utterly reiect or refuse all the grace that he offereth vs. But there is none of vs all that armeth himselfe as he should doe: that is too say, which is fenced with all the vertues that God giueth him. For it is certein, that both from

the ryght hand and from the left, from aboue and from beneathe, God ordeyneth meanes for vs too syght withall, which are sufficient, so wee despyre them not, but vpon knowledge of our want, receiue the things which he giueth vs so liberally.

And too the intent wee should bee the more prouoked too arme our selues, and too receiue the helpes that God giueth vs : S. Paule addeyth, That yee may vvithstand all the assaultes of the Diuell. Heere he confirmeth the matter that I spake of afore : that is too wit, that wee cannot serue God at our owne ease, as though there were nothing too let vs : as, a man may go too his wooke all day long, and it shall go forwarde quietly, by cause he is not distrubbled. But it is not so in the obedience which the fapthfull should yeld too their God. And why? The diuell ceaseth not too trubble them, and too wooke them a thousand spyces and incumberances. Therefore if wee despyre too walke in the feare of our God : wee must bee armed, that wee may bee ready too battell, for our enemye wpll neuer let vs rest. And for that cause Saine Paule setteth downe many assaultes of Satan. As if he should say, Satans assailing of vs too bring vs too wickednesse, is not for once or twyce awaie : but he may ordeyne a continuall battell, and when he hath giuen vs one alarm on the one syde, he commeth about agayn on the other, insomuch that besydes our owne inforsing and strengthering of our selues, wee haue neede of armour too repulse our enemy, on which syde soeuer he assaile vs.

And agayn he amplyfeth it yit better, saying, that our syghting is not only agaynst flesh and blud : but (also) agaynst the powers, and principalities of the aire, agaynst the Lords of the world, and agaynst wicked Spirits, which syght from heauen agaynst vs : Commonly when wee haue too doo with an enemy that is not greatly able too annoy vs, so as wee feare not that he can doo vs any harme : wee despyre him, and that is oftentimes a cause, that such as yee would esteeme too bee the valiantest in the world, doe come short home. And why? By cause they despyred their enemye. But Saine Paule telleth vs, we haue to do with other manner of toughts than mortall men : and yit wee feare them not. If a man hate vs, although he bee not of any great abilitie: Michau wee a flea in our eare (as the p. say) and wee think it withome too prevent the things that our enemye can practyse agaynst vs. But specially if our enemye be myghty and strong, and wee unable too stand agaynst them, and too repulse them : then are

wee

wee as much amazed as may be, & yit they be but mortall men as wee be. Howbeit S. Paul tels vs, we haue not to fyght ageinst mortall mē, but ageinst enemies that doo farre passe thē. And for that cause doth he cal them powers and principalities, giuing them authoritie as though they had the ouer hand of vs alreedy. If wee were too fyght with an enemye that were ouer our head, it would trubble vs curtly. Now such are the diuells: they haue that aduantage of vs: for they bee named euen Kings of this world: and besyds that, they haue a thousand wyles and policies. And therfore it is sayd, that they not only assaile vs with force, but also lay so many stales and ambushes too intrappe vs, as wee could not scape them, if wee stood not vppon our gard. Heere it standeth vs on hand too bee thoroughly waked, though wee were not only asleepe, but also as it were in a swoond. Yit notwithstanding, this warning dooth little boote vs: for wee see how cold wee bee in bulking our selues to the battell. Saint Peter telleth vs the lyke, though he vse not the same wordes. For in saying that the diuell is as a roving Lyon, going about and seeking some pray to deuoure, so as he will swallowe vs vp out of hand, if wee bee not waking: he sheweth vs that it is not for vs too bee rechelesse and out of feare, but rather too sticke well too our talking. Not that wee should bee afrayd out of measure: for the intent of Saint Peter and Saint Paule in setting forth the diuells force, is not too discomfote vs and dismay vs, that wee should conclude (with our selues:) how shall wee then doo: wee bee quyte past hope of recouerie. No: but Saint Peter adueth, withstande him beeing strong in sayth. And Saint Paule sayeth also vntoo vs: the diuell is strong and myghtie, but yit God surmounteth him: and if pee bee armed with his power, feare not but pee shall farre ouercome Satan and all his assaultes, and in the ende get the upper hand of him. So then, the thing that wee haue too beare in mynd, is that as oft as wee perceyue the lets that hinder our walking to where God calleth vs, and our holding out as were requysite: we must acknowledge our owne infirmities, and condemne all the foolish overweering of poperie, as their freewill, their works of preparation, and all things which they imagin themselves too bring vntoo God. Let all such stuffe vanish away. And when wee haue acknowledged that wee can doo nothing at all of our selues: then let vs on the other syde consider who is our enemye, and bee afrayd: not as men in a maze too sinke in our owne wretchednesse: but that the same may the better waken

1. Pet. 5.
b. 8.

waken vs, and dyne vs too seeke succour at Gods hand by prayer and supplication, and too embrace his promises with fayth, which shall get the vpper hand of all the world. And therewithall let vs not doubt but that God wyll alwayes haue the vpper hand of Satan and of all his practizes. For he hath promised too ble an infinite power, whensoever the case concerneth the succoring of vs. Pee see then that wee must walke in feare and warenesse. And why? Bycause wee bee besieged with many enemyes, and yet are destitute of all goodnesse, and giuen too al euill. Then standeth it vs on hand to distrust our strength, and too mourne, and too bee quickened by with feare, bycause of our enemyes, which might so deuoure vs at the first chop with one grayne of salt (as men say) as wee should bee utterly vndoone. For not onely once, but a hundred thousand tymes should wee bee overwhelmed by the power of the Diuell, if our Lord vphild vs not. But howeuer wee fare, let vs marche on with our heades vpright, presuming vppon the helpe that is promised vs from aboue: and wee shall feele it in such wyse, as wee shall continue vniuanquishable. And although wee alwayes hang our wings, and indure hote skirmishes, so as erewhyles wee feele stinking hartgrypes, (as in deede God will performe his strength in our weaknesse:) yet howsoever wee fare, let vs not doubt but all shall turne too our benefyte, and that euen our tribbles shall bee a meanes too make vs modest, and serue vs for spurres too picke vs forward too call vppon God, and moreover moue vs too yeeld him thanks and honour, when wee see he hath graunted vs the grace too ouercome our enemy, so as wee shall euery minute acknowledge the goodnesse that was haue receyued at his hand. Thus the way for vs too order our lyfe well, is, first too knowe God, and afterward too vnderstand that wee bee beholden too him for all the goodnesse, and good things that wee haue, and therefore not bee cold and lazie, but inforce our selues euery man too glorify him, in such wyse as wee walke continually in his feare.

Now let vs fall downe before the Maiestie of our good God, with acknowledgedgment of our faulces, praying him too make vs perceyue them better than wee haue doone, and that our too dooing may cause vs too resort too him, that wee may not onely obteyne forgiveness of our faulces past, but also bee so strengthened, as wee may order our whole lyfe according too his holy commaundementes, euen according too the measure of grace that he shall haue giuen vs, untill he haue
taken

2 Cor. 12.
C. 9.

taken vs out of this world, and rid vs of al the byres and spottednes
with wee bee stepted as now. And so let vs all saye, Almighty
God heavenly father. &c.

The. xlii. Sermon, which is the fourth
vppon the sixth Chapter.

11. Put vpon you the vvhole armour of God, that ye may vvith-
stand all the assautes of the diuell.
12. For our vvrestling is not agensit fleshe and blud, but agensit
the Principallities, agensit the Powvers, agensit the Lordes
of this vvorlde, the (gouernours) of the darkenesse of this
world, (and) agensit the spirituall vvickednesse that are in
the heavenly places.
13. VVherefore take too you the vvhole armour of God, that ye
may bee able too vvithstand in the euill day, and stand fast
when ye haue performed all things.
14. Stand fast therfore; hauing your loynes girt with truth, and
beyng clothed vvith the brestplate of Ryghteousnesse:
15. Hauing your feete shod vvith the preparation of the Gospell
of peace:
16. Taking aboue all things the sheeld of fayth, whereby you may
quench all the fyrie darter of wickednesse.
17. Also take too you the Helmet of saluation, and the sword of
the spirit, vvich is the vvord of God.



Shewed you this morning, why Saint
Paule speaketh heere of the force and
craftes of Satan, that is too wile, to make
vs, that wee bee not taken vnwares, as
it happeneth oftentymes. Therefore is
standeth vs on hand too knowe, with what
manner of enemye wee haue too doo, that
the same may stur vs by too resist him.
Trem it is that at the first wee myght bee
abashed, by comparing our owne weak-
nesse

notwithstanding the many great preparations of Satan, when he is making
 to make thee, as the remedy thereof is for doing the much will, as
 I have taught already, and as Saint Pauls words teach too. For my
 weapon is long: Therefore he sayeth first, that the ingenuities which
 wee have too deals in, is much more than we are aware of, and as
 all the men in the world, do set themselves against us. For the force
 of Satan is above them all. And that is the cause why he sayeth, that
 our fighting is not against flesh and blood. For these men be the
 head of too underlings, that wee have not too, and against mortall
 men onely. It is true, that men shall as they may do us bodily
 hurt, and they shall be Satans underlings too, to torment us. But that
 is not the thing that we must sticke at. For the diuel serves his turne
 by them too, by us too, by payre, as too provoke us too, to revenge us
 and too make us grudge against God. For he is the cause that the
 wicked doo more to us than we, but they be engaged too it by such
 that is too say, by Satan, who ruleth them, and is their head, and he
 hath them a moocke, too the endes afore sayd. Therefore, wee must
 bypon men, wee forget the principall, after the manner of Donkeys,
 who if a man doe cast a stone at them, fall too bying of the stone, too
 weake themselves, and regard not the hand that throweth. For we
 are too by the way of this, when hee thinks our fighting is but only
 with men, and in the meane while thinke not upon our multitude
 enemy. Therefore, let us be thinke us well of the thing that Saint
 Paule telles us heere, namely, that Satan is the chief enemy that
 wee have, yea and that it is he whom we must withstand: and although
 he use diverse meanes to bere us, and to turne us away fro the service of
 God: yea, we must wee, alwayes have our eye upon him, that we may be
 ware of him.

Again, a man myght thinke it strange, that Saint Paule should
 say, that the dwellinges are the principalities of the aire, the lordships
 and powers of heauen, and the princes of the world: for a man would
 deeme that he matcheth them against God. Now, although some
 Heretikes in olde tymes have abused this place, intending too, have
 made as it were tooo beginnings, so as God should be, letted, too
 mainteyne himselfe against Satan, and too defend those whom he
 hath taken intoo his protection: yet notwithstanding if wee have an
 eye too Saint Pauls intent, this question will be easily resolved.
 And why? For heere is no talke of any power, that the diuel should
 have

here as is here in despite of God too aduances himselfe against him:
 for wee must rather stand fully resolued of this point, that the diuell
 is the executor of Gods iudgements; and cannot attempt any thing:
 where then is granted and permitted him. If there were no more ^{Job. 1.}
 but this text of the first chapter of Job, where the diuell appeared with ^{1. 6.}
 the Angelles (who are named there the children of God) to get leaue
 too too mischief: it ought too satisfy vs thoroughly. Yet it is that
 he seeketh nothing else but too peruert and confound all things. But
 yet for all that, God holdeth him by the leade, and executeth what he thinketh
 good by his meanes, insomuch that when the diuelles haue deuised
 what they can, yet can they not attempt any thing without Gods leaue,
 yea and except he haue ordeyned it, and giuen them expresse charge to
 doo this or that. Yet notwithstanding, it is not for nought that **S.**
Paule nameth them the powers and principalities of the aire: for all
 this dependeth vpon the things that he will speake anon concerning
 the darkenesse of the world. But, that the diuelles should haue supe-
 rioritie ouer mankinde, which is shaped after the image of God, were
 against all reason: yea if wee had continued in our soundnesse. Had
 wee been in the state wherein God created our father Adam, it is
 euery way that the diuell should not haue had any aduantage ouer vs.
 But forasmuch as wee be now overwhelmed with darkenesse, and
 become thyalles of our owne nature: therefore the diuell is named the
 Prince of the world. Wherefore let vs marke well that **Saint Paule**
 hauing so aduanced the power of the diuell, sheweth vs from whence
 all of it proceedeth, and what is the meaning of it, too the intent
 wee should not thinke that the diuell hath the reynes of the hyble loose
 ouer his necke, so as hee should be able too doo what he listeth, and
 God unable too let him. Too the intent then that wee should not ima-
 gin that Gods soverain dominion is abated by any power of the di-
 uelles: **Saint Paule** sayth, that their power proceedeth of this, that
 this world is in darkenesse. Yet it is that the **Sonne** shineth vpon
 vs, and the **Moone** also: but yet for all that, wee cease not too be
 plunged in the dungeon of death, and too be blind wretches, because
 wee be banished from the light of life which is in God. Inasmuch
 then as wee be destitute of the knowledge of him that made and sustey-
 ned all things, and haue our wittes intangled in all naughtinesse, and
 our reason utterly perverted: therefore dooth **Satan** reigne ouer vs.
 And so the question is resolved which ought haue bin demanded,
 namely

[illegible]

before us. **But** that is too long, I purpose not to stay upon this
before us.

Let us upon be furnished with what manner of armour we must be
furnished and furnished: this is too late, with Faith, with Righteous-
ness, with Truth, with Gods word, and with the Gospel.
Now we must not be curious in seeking here why Saint Paul
gives the type of Belshazzar too one, the type of Balaam too another,
and the type of Achitophel too another. For in the first Epistle too the
Thessalonians he toucheth the same doctrine briefly, howbeit, with
this following the similitude throughout, saying, that we must be ar-
med with the helmet of faith and charity. But he speaketh otherwise
in this place. If any man would say, there is some contradiction, the
words would soon be dissolved; namely that Saint Pauls intent
here, was not too deeper particularly all the pieces of a Christian
mans armour, but too the chiefest; that if we receive the means
that God offereth us, and be diligent too for us him, we shall be de-
livered of all perils, and we need not care but we shall have better
things too than all our enemies, yet too too languish them. What
then was Saint Pauls meaning.

For he seemeth to say here first of all, that we must be giro
with the sword of the word of truth, and put on the headpiece of
righteousness. By these two weapons he meaneth sanctification
and holiness itself. Therefore whosoever here heareth this meaning
Teach, let us be diligent, that Saint Pauls commandment call by name
us, and will have us leave too the sin and follow too the teaching of God
with all the heart, and with all the mind, as to the sword of the word,
we must have a right meaning mind, that we know why this is such a
thing, of righteousness, & this commandment is for the benefit of us, not
that we shall too trouble our selves much, as I sayd above. For the
point that we must be diligent in, is, how Saint Paul himself be,
that if we take the armour which God giveth us, we shall be sure
without fail to have victory against all our enemies. Righteous-
ness is married with it: which is a good rule whereby we may
the fear of God, and too the love of our neighbour without doing
any harm, without fraud, without malice, and without exception, and
rather too to love too one another good, according too the end too
the law, and too the law too together, which is, that we should be
content with one another, and too together, as we have seen too the

John, 8
b. 12.

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that he promises shall take effect in us; and that we must not
think that as soon as we besought with any grief or affliction,
we go streight unto him, and unburthen our hartes there, as is sayd
in another place. Now we see how we must make our aduantage
of this promise, whereby we be persuaded that he will neuer saye
that as yet we, by seeking the things in him which he promiseth that
we shall haue there. And so, prayers are as it were keyes whereby
we open the treasures that God reserveth for us, and which he
will not keepe from us. Therefore we must open the way too them
by praying.

Psal. 50.
C. 15.
Psal. 62.
b. 9.

And thus Saint Paul teacheth it not enough too say, that our sayes
must be remembered with prayers and supplications too our God: but
he sayeth also, *Yea all prayer.* As if he should say, that in all mas-
ters, in all things, both great and small, in all our dooings, whatsoever
they be, that must be our prayer. For it might happen that
we should call upon God, only when we thought on him, or else
when we had some matter of importance in hand. But Saint Paul
saith, *Do this continually.* too our God, that homage every where and
at all tymes, proceeding that we cannot haue any good but at his
hand, and what more free gift. How much importeth the word, *All*.
And in good sort we see how our Lord hath charge of our whole
life, both outward that we should serue him, and in the heart
things, and for such as we doubt wee receiue of our friends that were
our special and companion. When shall things will be done by us
of him. For when this saying, *that he giveth vs our daily bread*, it
is certaine that he remembereth all that belongeth too our life. Al-
l, because a number of small things have wee neede of, which we
would haue forgotten too be rememberd of, even too our infection.
And when abaseth himselfe so farr, that he would say too haue a care
of our persons, which are full of weakness and wotten carious, and ye
nevertheless he will not haue us too sick too aske him the things
that are expedient and needefull for us. And so is it, let us re-
member well this saying of Saint Paul, which teacheth us too
pray too our God for all things that we haue, adding our selves that
he will praye for our weakness, and saying that (as ye would say) *Keep
his hand.*

And thus he teacheth expressly, that we should pray at all tymes, and
in all places, and for all things, in all things, in all things, in all things.

John

Epiphany

Spring

FILE

May. 65.
d. 23.

[illegible]

Robo

1. These things we write to that they may be brought to prayer. We pray God: that he will bestow wisdom, to search the thing out of our inward part, which might too offend us: that is to say, that we be not too much in our own conceits; nor only for our selves; that we may pray every man for himselfe: but also too have a care of our neighbours, and to respect them also. It is true that if we considered our own sufferings well, and the great number of sinnes that are in vs, and the great need which we have to be succored at Gods hand: we should have cause enough without going out of our selves, too to employ our selves in prayer and supplication, yea though we did nothing else all our lyfe long but sigh and lament before God for our offences, and pray him to reach vs his hand, too the cub that Satan might not overcome vs. As I sayd, wee should have matter enough in our selves. But now that we must extend our prayers further, that is so much, and the whole Church of God, and understand that he will not have men so thinke only vpon my selfe, but also too be myndfull of all his choysen, inasmuch as he hath knit me too them, so as I must indue too comprehend them in my prayers as much as is possible for mee: seeing (say I) that wee be exhorted herof: it must needs be that we be so blackly, if we be not touched yf more to the quicke, and set on fyre with these carefulnes that is spoken of here; and therewithal continually to be long.

In this place Saint Pauls speaks here especially of the sinners of
 Southwell, but yet is that no impediment that wee should not pray ge-
 nerally for all men. For the wretched unbeliefness and obdurate
 hardness greates needs too bestowen for vnto God: for behold, they
 are ready by his way too destruction. If wee saye a beast as the poyn-
 t suspect, hee would haue pittie of it: and what shal we do when we see
 a soule in perill, which is so precious before God as he hath shewed,
 in that he hath ransomed them with the blood of his sonne sonner?
 Therfore wee see a poore soule go to too destruction, might wee not too
 be mercifull with compassion and kindelesse too beseech God too reme-
 med it? So then Saint Pauls meaning in this text, is not that wee
 should let the wretched unbelievers alone without care of them: but
 that wee should pray generally for all men: howbeit he sheweth vs
 notwithstanding, that wee must haue a speciall care of those whom God
 hath bound by a speciall bond. I praye when he speaketh
 of sinners, his intent is that they should be done too all men

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with

without exception which have reached; but we have reached the church and specially incour them that are the household of faith. Even so that with our prayers and supplications. For the church all brethren which God hath set among us, ought not to touch by the sword, and we make the Church of God our enemy before our eyes, and we turn out the members as often as we may. And these words. Our Father ought not to teach us to make our prayers common. For none of us can say My father, alone of himselfe, but we call him Ours, too seeing that we ought not to have such care of our selves, as to forget them that belong unto us, and are linked to us with so neere a kinde as I have declared already. That then is the cause why St. Paul saith amongst the church we must pray for the Saints.

Now were this well printed in our hearts. (as I sayd afore) we should bee well waked to pray for our God without any calling. For let us consider the state and plight of the Church in these times. Although our Lord give us some rest; yet are our people brethren persecuted by tyrants, and by the enemies of the faith. Some are banished too far, some have their goods taken from them, many bee shut in too prison, and other some are burnt at the stake. All these poor souls are in inquietnesse, and yet too some new terror every minute of an houre. Alas see that there is as terrible manning and threatening as may bee. Alas see how the diuell oppress all that forward with outrageous fury, which would abolish the doctrine of the Gospel. Alas see what castles are made by the stumbling blocks that Satan casteth in by his champions. Alas see how a great lord let he nothing else but the Gospel and all things. And in the means to this, the poor servants of God which trouble themselves in his service; are troubled and vexed by all means. Then if we gather together all the miseries and calamities wherewith the Church is subject, and consider well the distresse of every poor brethren: must it not needs bee that we are wailer than brud heales, if we bee not moved to pray unto God, yea even with a zealous perseverance in the same. For though I be at some ease to day, there are many thousands in great perplexitie: and I desire not to draw of my selfe (as much as I can) from the house of our Lord Jesus Christ, if I pity not the members too whom I am linked. And without cause therefore dooth Saint Paul let all the Saints love afore us, when he ingendeth too suffering by the power too a ruler disposed

suppose in his praying, and too cometh he throughout in the
that.

And therefore he requirerth, and that men should pray for him. Yee
shall pray for mee also, (saith he) that God give mee boldnesse
in opening my mouth, so as I may utter the secretes of the Gospell
accordingly. As when Saint Paule comforteth him self too the
scheyer and his neyghbours, thereby he sheweth well in what humilitie
he ought too walk: For he doo not comencher in exhorting the Ephesi-
ans too such praying. He prayeth before God and his Angells, that
he may neede of it. But now let vs compare our selves with Saint
Paule. As the maner of such abstinence, that he ran for heare too bee suc-
cours by the prayers of his neyghbours, when Saint Paule exhort-
eth him self from it. Now then, let every man in his praying be
too God, desyre too bee made partaker of all the prayers that are
made throughout the Church, both generally and particularly. In
these his promises shall shewes stand it clew, that God will bee neere ad-
vantage as much as call upon him. And Iames sayed not too bee
discouraged of God, though he were in the whales belly. Now therefore,
when we bee forsaken of men, when we be as good as dead, and the
remembrance of us is as good as buried, yet wil not God cease to re-
gard us, and too call his eye upon us too succour us, according too
his saying, that the eyes of God are alwayes upon them that feare
him, and his eares open too such as repaere unto him. notwithstanding
this, too the intent too humble vs the better, our Lord telleth vs, that
wee have neede one of anothers help, and that there should bee an in-
tercommuning among vs. And besydes this, there is also another rea-
son, whereby it is, that he will keepe our charitie occupied. Therefore,
let us be one too the other both by our shewes, and by our counsell, and
by all other helpees, that none of vs is given too himself, nor too his, too
private profit: but that after as God hath linked vs toogether,
every of vs covereth too succour our members, and too communicate
toogether in our prayers & supplications. For our commending one of
us of another after that maner unto God, is the sheef dewtie of cha-
ritie. And therefore it caused Saint Paule too desyre the Ephesians
expressly too pray for him.

Now if any man alleadge that that was a signe of unbelief, for if
these promises suffyre vs not, that every man shall shewne his owne re-
medie, is it not a poppe of distrust: the answer thereto is easy. For
whereas

Phil. 1. 45.
d. 18.

Ionas. 2.
2. 2.

Phil. 33.
d. 18.

Phil. 34.
c. 6.

whereas God saith, that he will haue pitee vpon all such as haue
his hand: he meaneth not too dismall the thing that he commaunded
vs in so many other texts: which is, that wee should beo repudill one
of another. Furthermore let vs mark, that in following Gods pitee
wee can neuer bee blamed of unbeliefe. For how cometh it too pass
that men fall to unbeliefe, but by passing their bounds, that they need
needs adoe too that which God hath ordered: As for example: I will
see that in the popedome men haue forgot so many patrones and au-
tocats, as they wote not which too bestake themselves hittoo. And
whence proceedeth that? Euen of that their heads bee ticklish: and re-
gein, that they distrusted the things that are conserued in Gods word.
Wee haue this general lesson, Call vpon me in the day, of thy need,
and I will heare thee. God then will haue vs too resort vnto him,
and too looke only at him, assuring our selues that he will neuer refuse
vs, when we pray vnto him in his sonnes name. And our Lord Iesus
Christ counteth afoze vs, and offereth himself too vs, saying, that hee
will beare woord too and fro for vs, and that as long as we liue in
that path, wee neede not feare that wee shall not fynd access vnto his
father, or that he wil not receyue vs familiarly. So dooth the helpe
scripture report. But what haue the papists doone: And, (say they)
wee haue neede of aduocats too make intercession for vs. It is true
but our Lord Iesus Christ whos God his father hath assigned vnto vs,
ought to suffice vs, forasmuch as he only is appoynted to that office.
Contrariwise the papists make Aduocats in paradoxe as their owne
pleasure, and in the meane whyle spoyle Iesus Christ of the priestly
dignitie which is giuen him of God his father, yea euen with a solene
oche. The papists are not contented with that, but haue made such
a patching to it, that their case is become a horrible confusion. As for
vs, if wee followe that which is taught vs by Gods woord, then shall
wee walk in fayth, and wee neede not feare any straying, or that wee
shall bee blamed of unbeliefe: for God will alwayes guyde vs aright.
That then is the answer to this question and doute which myght be
cast, whether it bee not a poynnt of distrust too despye other men too
pray for vs, seeing that euery man may be heard him self, because that
what things God hath ioyned toogether, men must not pteinde too
put them asunder. For wee must alwayes beare in mynde howe it is
sayd, that euery man must ocuple himselfe in praying, and moreouer
spare his neyghbours too bee matched with him: and so shall wee
neuer

Phil. 50.
2. 15.

Phil. 1. 10.
2. 4.

and because from the Spirit, which is the Spirit of God, we know
 that if any man offendeth in the least, he shall be cast out of the Kingdom of God. And Jesus Christ can
 not be the only advocate and patron, if there be such a suppliance one
 for another, the matter of intercession is false. For it is said, that Jesus
 Christ is the only mediator, and that all men have great and small
 sins which he has to atone for us. For in this our prayers be
 dedicated by his holiness, surely they shall enter her for us and intercede.
 When Elias was commanded to hear the message that God had
 appointed, he said, Alas my God, I am a man of unclean lips,
 and dwell among a people that is unclean also. How shall I do when
 thou shalt call upon my God; and speak familiarly to him as to
 mine own mouth to mouth, seeing we be full of uncleanness and iniquity.
 Now then, all our prayers must be sanctified by our Lord Jesus
 Christ, or else we shall never find favour at Gods hand. Also it is
 most certain that Christ is the only advocate and Intercessor, and
 that all the ancient Patriarchs have sayen too hold that rule, and like
 unto the prophets and Apostles in their times, and must we also
 continue in the same. And yet for all that, we be not letted thereby
 to pray one for another, inasmuch as we have alwaies one common head,
 which is our Lord Jesus Christ, in whom all our prayers must be
 sayen together, too the intent we may all with one accord, and with
 one voice make melody protest, that we have none other welfare; that
 it please God too have also of us, inasmuch that that is our will
 to live, and upon that trust we come to the joyful vision of him. The
 meaning then for us too continue evermore in the right way, and too see
 that our Lord Jesus Christ be not defaced, is too take him for our on-
 ly advocate; and not too turne aside our way nor other after our
 own fond fancies, as is come to passe in the poysoning. And we see
 that the papists have not bin ashamed too allege this text; too per-
 suade us too pray too Saint Peter and Saint Paul, yea too Saints
 of the popes own forging, or rather to the Devils whom the diuell
 hath bewitched into his ears. But heere we have too consider that
 we be commanded too pray mutually one for another; yea
 God hath also commaunded us too seeke helps and comforte at
 our neighbours hands. And our Lord willet it so, and promisseth
 that we shall fynd it. After the same maner also dooth Saint
 James speake of it. Acknowledge your sinnes (sayeth he) one too
 another, and pray one for another: thus is too say, when we be pres-

1 John. 2.
2.

Esay. 6.
b. 5.

James. 5.
d. 16.

led with any temptation, and pee seele many infirmities and oppress
you: let many man burdenen him self towards his neyghbours, and
say, Alas, I haue such a thing that greiveth mee; I haue offended
my God after such manner and such. And if pee doo so bedebby the
infirmities that are in pee: it wil stirre pee by to pray for another.
But now is there any lyke thing becomene the Saphets becomen and
vs: Will Saint Peter and Saint Paul come tell vs their sinnes,
too the end wee might pray for them? Or haile they cares long
enough too heere our prayers? (Now) wee see then that God willeth
too restreynne meynes mutuall praying one of another, to such as are
conuersant in this worlde, and are yin the battell. They therefore that
haue neede of our prayers, shall also pray on their syde for vs; and
wee must doo the lyke for them on our syde. But as for them that
be departed out of the worlde, it is not in vs too make them our aduocates
before God. For if we cannot make an advocate in a matter of law,
that shal not be past fyue shillings, but it is at the Iudges power too
appoynt such one for aduocate as he listeth; and too put him in that of-
fice: what a presumptuousnesse is it, if wee will take bypon vs too
make aduocates in heauen? What is pyper and presumptuousnesse is
it? Is it not a plucking of Gods maiestie and authoritie from him?
Now then, let vs learne too pray to one for another, as wee passe not
our bounds, nor wander out one way nor ocher euery man after his owne
concept; but wee concerned too haue a care of all the members of the
Church, as wee bee bound too doo, and too take comfort and ioy our
selues, in that God hath bound us too bynd all his Church vnto vs,
and that by the same mutuall communitie, we be bound our selues
too be members of the bodie of our Lord Iesus Christ. And ther-
withall let vs all tend too our head, knowing that our prayers shoulde
not bee woorthie too bee receyued, but rather bee foule, filthy, and
stinking, if our Lord Iesus Christ hallowed them not by his holynesse
and perfection. Knowing this, let vs neuer presume too open our
mouth too call bypon our God, but in the name of our mediator, af-
firming our selues that it is his office too beate wood for vs, and too
make vs to bee heard, so as wee may fynd God fauorable and fore-
ward too help vs. That then is the meane for vs too pray vnto God
boldly and with open mouth, as is sayd in the texts which I alleadge
euen now both out of egypth to the Ramans, and out of Saint James,
and also as wee haue seene in the third chapter of this Epistle. Wee

must

wee call vpon God, through the helpe which wee haue in Iesus Christ, assuring our selues that he not only came downe into the world too heare his kindred once for the remission of our sinnes: but also is incessantly before God too pray for vs, so as wee bee fully resolved, that although wee bee but metchen earth wormes, yet God accepteth vs, and auoweth vs for his children by his meanes, & will alwayes be mercifull in receyuing our prayers and supplications, because wee offer them not too him in our owne name, nor by our felicities, (for in good sooth that were a foolish presumption of our owne imagination) but because he hath commaunded it, and shewed vs the way which we should hold vs too.

Now let vs fall downe before the maiestie of our good God, with acknowledgement of our faulces, praying him too pardon them, notwithstanding that wee deserue too bee quite cut of from the hope of saluation. And forasmuch as he hath pleased him too call vs too him, and too promise vs that wee shalbee receyued too mercie, if wee come too him with fayth and humilitie: let vs pray him too prepare our hartes in such wyse, as wee may make such requestes too him, as he alloweth; and that therewithall he so beare with our infirmities, as wee may not fayle to obtaine fauour, though there be many imperfections in our prayers. And so let vs al say, Glorifye God heauenly Father. &c.

The xxviii. Sermon, which is the sixth and last vppon the sixth Chapter.

29 Praying also for mee, that in opening my mouth, vnto thee may bee giuen mee, with boldnesse too vtter the secret of the Gospel.

30 For the which I am an Ambassadour in chaynes, too the end (I say) that I may speake freely as it becommeth mee too speake.

31 But that yee may also knowe of my state and what I do: Iychicus our deere brother and faythful minister in the Lord, shall shewe you all things.

X x.iii.

22 Whom

- 22 Whom I have sent vnto you for the same purpose, that you
might knowe any thinge, and be comforted in your hartes.
23 Peace be to the brethren, and charitie, with fayth from God,
and from our Lord Iesus Christ.
24 Grace be with all them which loue our Lord Iesus Christ in
truthfulle Affection.



Let vs see this morning how wee ought too
bee careful in praying one for another, and
the frute that cometh thereof: namely
that every man which is a member of the
house of God, must assure him selfe,
that the whole Church laboureth for him,
and that generally both Iesus Christ and
all his must bee refused, if God please
not. But heere withal wee haue to marke
also, that Saint Paule in commending

himselfe too the prayers of the Church, is not so ingrossed of his bo-
dy, as of the thing that is much excellenter, that is to wit, of the due
executing of the charge and office committed vnto him. If a man
bee sicke; or in necessitie in this world, or troubled by his enemies,
wee bee vnto too crye out for helpe and succour, and wee would
haue every man too occupie himselfe for vs. And why? For inas-
much as wee bee fleshly: as soone as wee feele any disease in our bo-
dy, wee bee soone at the hart: but in the meane whyle wee forget the
cheef point: that is to wit, the things that concerne the eternall
saluation of our soules. Agein, when it comes too the serving of God,
every man thinkes he is sufficient prouide of himselfe too doo it; with-
out helpe of his neyghbours. But Saint Paule sheweth heere, that
he thinkes not himselfe sufficient too execute the charge that is com-
mitted vnto him of preaching the Gospell; which he hath from aboue:
and therefore he requyeth the prayers of the Church. And after ward
he sheweth therewithall, that he maketh moe use of this, than of
his body; notwithstanding that he were bidden as then in prison, yea and
euē cheyned. We see here that Saint Paule is bidden to wepe ward, as
a faulty offender, and looketh vpon his death: and yet for all
that, he careth not so much for his body; as for the aduancement
and preferment of Gods worke: so much that he had better dye,
than

that the Lord should be in moving the thing that was iniquitous him. That is the effect of the thing which wee haue to remember vpon this text.

Certo it is that in the Epistle too the Thesalonians, he noteth ^{1. Thes. 3.} ^{2. 2.} also the reason why he desired too be delivered from the wicked and fawthlesse, which ceased not too lay snares for him. And why? It was latefull for him too set store by his lyfe: but yet for all that, he did not let the Cart before the horse (as they say:) for wee see by this text, and also by that which is written too the Colossians, that he had ^{Coloss. 2.} ^{2. 3. 4.} alwayes more regards too discharge his dutie toowardes God, especially in respect of the Church, by preaching the Gospell faithfully: than too ease himselfe, or too eschew the danger whereto he saue he was. Then first of all if our Lord call vs too any charge whatsoeuer is bee, let vs learne too vnderstand our owne infirmities, that wee may bee succored of him as wee neede, and not presume any whit vpon our owne strength or running, but consider that God must bee sayne too hold vs by by strong hand, and that wee haue neede too resort vnto him, yea and too desyre (after the example of Saint Paule) to be commended to the prayers of al the members of our Lord Iesus Christ, as if wee deede it is good reason that wee should pray mutually also for them. That is for the first point.

Secondly, although it be lawfull for vs to desire men to pray for vs when wee bee sicke, or when we bee pinched with any other affliction: yet notwithstanding, lyke as wee must aske all thinges pray for the coming of Gods kingdom, and seeke the aduancing of his glorie, and make but an income of all other things else: So in this case, wee must learne not too bee so wedded too the world and too this transitorie lyfe, as too cry out for helpe when wee bee pinched with any aduersitie or neede, and in the meane while forget the thing that ought too bee preferred before them. Wherefore let vs learne too bee chare in such wyle of our lyfe, as wee may conent aboute all thinges that God should be glorified in our persons, whether it bee by life or by death, as S. Paule sheweth vs by his owne example in the Epistle to the Phillipians. And so ye see what we haue to remember in the first place. ^{Phil. 1.} ^{c. 30.}

And he sayeth expressely, that Vnerance myght bee given him in opening of his mouth. As if he should say, that God myght giue him such courage and constancie, as he myght not speake fawthly, but

but freely preach the Gospel, and not consider any thing that may
 serue to let forth the grace of our Lord Iesus Christ, and the infinite
 benefytes that hee hath brought vs. That is the thing which Saint
 Paule ment by the opening of his mouth. His experience shew-
 eth, that he did not without cause desyre of God that his mouth might
 bee opened as a gate or doore: for he useth the same terme in the fore-
 alleged place of the fourth too the Colossians. For such as shew
 death, (that is too wit, the most parte of them that professe the prea-
 ching of the Gospel,) will not sticke too say somewhat too the matter,
 but yet they doo oftentimes so disguise the ryght, or else speake it so
 fearfully: as the hearers wot not what they meane by it, their wrocks
 shal bee so intangled. Too hee short, whereas they should shewe with
 loud and shirle voyce, what our Lord Iesus Christ is, what Gods ser-
 uice is, what the true religion is, what faith and repentance is,
 they touch them as it were at glauce: but as for too rip vp matters,
 and too serch them too the bottom, they cannot away with that. And
 why? For they see perill hanging ouer their heades, if they should
 vse such freenesse. Howbeit, Gods true seruantes must practice
 that which Saint Paule sayeth too Timothie: namely that they haue
 not a cowardly and cowardly hart, but march forth freely in their voca-
 tion, too ouerpasse all the furiousnesse of the world, and to haue a man-
 ner forward, as it is sayd in Ieremie. And although they see many
 hard battelles, and that they cannot please the world in doing their
 dutie, but that they shall haue the enmitie of many men for exalting
 the grace of our Lord Iesus Christ as they ought too doo: yet let them
 not cease too go forward, and too overcome all lettes. Howbeit,
 soasmuch as wee bee fearfull and feeble, God must bee sayne too
 woonke in vs, and too giue vs boldnesse too speake as wee ought too
 doo.

Then is it not prouough for vs too bee warned of our deuotie, but
 wee must also adde this point of resorting vntoo God with acknow-
 ledgment of our wantes and defaultes. And furthermore let vs all
 take notice in generall, that the preaching of the Gospel is too high,
 and weyghtie a charge, unless wee bee gouerned by Gods spirit: ac-
 cording also as Saint Paule cryeth out in the second too the Corin-
 thians: Who is sufficient for it? When he speaketh of the preaching,
 whereby men should bee reconcyled vntoo God, and certified of their
 saluation, whereby the kingdome of heauen is opened, whereby wee
 haue

a. Tim. 1.
b. 7.

Ierem. 1.
d. 18.

a. Cor. 3.
b. 5.

have witness of the forgiveness of our finnes, and whereby the blood of our Lord Iesus Christ is given forth too us from all our finnes: who is of ability thereto for it (saith Saint Paule) except God make us able by working in us: For wee cannot so much as thinke too good: Nor wee bee so farre of from having power too doo any thing in deede, that wee cannot so much as thinke one good thought, vntill God giue us it. Now then, let such as are called too the office of teaching Gods Church, vnderstand their owne weakness, and put themselves wholly into Gods hands, too bee made able too discharge themselves, knowing that they shall neuer bring it too passe, no nor the hundredth part of it, vntill it bee giuen them from above. And therefore let all men pray for those that are so ordeyned too bee teachers and ministers of the word: for it is a singular gift of God, when wee haue such Shepherdes of our soules, as are able too guide us well. Wherefore bee it known both too great and small, that too may mainteyne the Church in hir perfect state and soundnesse, God must bee layne: too giue power and strength too such as should teache, and men must pray for them: for in so doing, euery man procureth his owne welfare and saluation. And if we be negligent therein, it is a token that wee make no reckning, neither of our spiritual life, nor of the common welfare of the Church.

And heerin wee see what wee ought too deeme of such as pretend too preach Gods word in these daies, and in the meane while are so fearefull, that they dare not open their mouth, vntill they haue well be thought them, whether the things that they intend too speake, may offend or deliight the eares of him and of his. What a sort see wee in the Popedom which rowe betweene too streames, and would sayne haue it known, that they bee such as would sayne haue leane too preach purely: But yet for all that, they doo so trepern the doctrine which they utter: as they play the craftie merchantes, and there is nothing but falshood in them, according as saith Saint Paule of the same similitude, in speaking of such as abused Gods word too purchase the fauour of the world, and too maynteyne it. Now the saying of rich men is, that they must stryke saple, hold with the hage, and hunt with the hound, eschew occasiõ of stumbling blocks, and that it is not for a man too stryke againe the Creame. As who should say, they bee much wiser than God, who speaking by Saint Paule, telleth us, that Iesus Christ must bee preached thoroughly, and men must

2. Cor. 13.
d. 17. &
4. 2. 21

not

not go about to bury him any more: for seeing he is risen again, he will have the voice of his Gospell ring loud and shrill, and not any dissimulation, as I sayd afore. Therefore, when there is no persecution of word nor type, the world sees that they which are themselves ministers of the Gospell, would fayne change so well as they maye, as there should bee no shift but our Lord Jesus Christ should scape, and wythe his name too and so at menues pleasures. Thus they aduise when the preachers perceiue, that it is no pleasant thing for them too put men under the yoke of our Lord Jesus Christ: what, say they: Shall wee offend greates men, and such as are in authority, as we should doe not rather win them by gentlenesse: Yes, but they see wyth heauens doelling with their hopes against our Lord Jesus Christ, and cannot abide that there should bee any discipline in the Church: and yet for all that, men must preache till too their yking. What a trayterousnelle and villanous woe that! Wit not withstanding, a man neede not go farre too frowd such preachers of the Gospell, that hee too say, of leaue choppers and chaungers, which turne all contrary wile, knowing we what their deuote is. The world sees such examples too manifestly before their eyes. Therefore it standeth vs to mark the more on hand to mark well this text, where Saint Paul sheweth that the Gospell is not preached as God hath commaunded is, euen when we go too is fully and openly, and with full mouth (as they say).

Now he speaketh of the secretes of the Gospell, too magnify this doctrine, which else should be despyzed of many that will needs play the fittle & sharp witted fellows, according as yee shall see a sort of presumptuous fellows which think themselves so wyle, that the Gospell is not for them: for there is such a simplicitie in it, as they cannot dyncke. They would flye by and bye above the clouds, & haue such speculations as myghte amaze them, and (nother they themselves) nor any man else vnderstand them. It is very trewe that at the first sight, when men reade the Gospell, they shall see that God dooth after a sort play the ruse there (as he him self sayeth) and that because he knoweth our rusewelle, how we bee as little children: he useth wylch vs. But yet for all that, the doctrine therof passeth all the wit of man. For the very Angels doo wonder at it, and are enforced to honour it, as is sayd in another place. Then let vs vnderstand, that in the simplicitie which is seen in the Gospell, there is such wysdome of God as is incomprehensible, unless it please him too reuele it too vs by his holie Spirit.

Eph. 3.
b. 10.
1. Pet. 1.
6. 13.

Spirit. For were we the best learned doctors in the world, yet should we fasten vpon nothing (there) vntil we God enlightened our understanding, as is sayd of it in the two first chapters of the first Epistle to the Corinthians. That therefore is the cause why Saint Paule telleth vs, that there are great secrets in the Gospel which we understand not further sooth than God teacheth in vs: and that no thing of man is able to vnderstand them; except God guide them that heare them, and we can be taught them; and also those that speake them, so as all bee gouerned, by his holy spirit.

And he adueth, as it becometh mee too speake. Whether bee the word pitegeth, that it is not enough too preache by rote whatsoeuer comes to the tongue: but all must bee ruled by Gods word, so as it may pertaine to his honour, and win them too his obedience: and that (as is sayd in another place) there bee not only language or speaker: ^{1. Cor. 4. d. 10.} For the kingdom of heauen consisteth not in gay Rhetorik, but in the power of God. To the end then that there may be such a lyueliness, as me may knowe that such as teache vs, are directed by God, to be as his instruments, and too his seruants: Saint Paule desireth men too pay for him. Wherefore let vs learne, that too step vp into the pulpit, and too expound some text of scripture, is not all that is too be done, but there must be a special handfomnesse, which groweth not in the gardens of men, but proceedeth of the extraordinary goodnesse of God. And herein he sheweth that which he speaketh in another place, ^{Rom. 10. c. 15.} namely that no man can performe the deuocie of a good and faithfull teacher, vntill he bee sent. Now this sending importeth, that God giueth men that which is requisite for the executing of their charge, vntill they want it of themselves.

There is yet further, that Saint Paule gloryeth of his bearing of the Ambassage of the Gospel, notwithstanding that he bee a poore prisoner, pea and in cheynes, as if a man should now see a man in the stocks, or fetter him. Therefore he bleth the words Ambassadors, too the intent that his imprisoning should not preiudice the doctrine of God. No, no (sayeth he) God auoweth mee for his Ambassador. Albeit that men hold store of mee; though I bee thus affected; and although men thyghlothe mee too looke vpon me as if it is all this no derogation too the office wherein God hath put mee, that is too say, too my Ambassadorship of preaching the Gospel in his name. And it is not only in this text that Saint Paule dooth so magnify the honorable

Chap. 8. ¹⁰⁷ John, Calum upon the Noble

honorable dignity that was given unto him; in or which he cannot any way diminish it: but (which more is) he is content in that he was bidden in prison, and there prison, for he served for a good reason that he has preached earnestly, and that might ought to excuse his doctrine quite, without any pressing. It is, that if we go down with out of age, a follow of our calling, with a free heart, we shall be his servants. But for all that, there is no good proof of us as when God sendeth some great, for as men, he is whipp'd in prison, another whipp'd from place to place, and another bled and vexed by divers whips. If we see that, and again, that we are among full blasphemy and some hypocrites, and yet nevertheless we hold out still, without swerving one way by other: say, and things may befall: then God ratifieth and authentically seal our calling, and sheweth that he hath made us his servants. When then seeing that Saint Paul was in prison, and moved tribulation him self, and could have gone out if he had would, by forsaking the truth of the Gospel, and his bid out freely, so as his life was nothing as him, but he continued all seeking was to magnify the name of our Lord Jesus Christ. When then Constantine was come to Saint Paul, it might well be concluded, that there had bin no counterfeiting in him before, for he was a faithful but only preacher, and afterwards when he commeth out, on the right of the tips of his finger, he starteth back, and would pluck his penne from the stake (as they say) dooth not the world see that he was but a rigger, and a player of emptines before? If a man be a great wyter, and as excellent a teacher as can be deuyed, and notwithstanding will needeth one day of blind when God calleth him too it: too sheweth that the doctrine which hee carryed abroad, was not his owne, it appeereth that he was but a mocker, and that he is too sheweth to have men spit in his face, and too have more shame and reproche, than if he had bin an ignorant beast. When then Saint Paul glorifyeth of his bands, saying, that although the world made no reckoning of him, but disdayned him, yet nevertheless God appointeth him for his Ambassadour.

And hereupon let us learne not to bee scornful as to despise Gods servants, when we see them bidden in prison, but let us understand, that God dotheth then exalt them too much greater dignity and honour, than those that are promoted aloft into pulpites. We then that is in prison, and persecuted in the pure confession of the Gospel, is in much more honorable

usable power, that they may preach at free liberty. Marke that
 the Lord Jesus.

And again, in the time that God separates us and giueth us key-
 sure, let us remember to be true to the Lord with courage and
 constancie; and yet may we be his Ambassadors, whensoever it shall
 please him, both in prison; and in the midst of the threatenings of
 enemies, and in all the regions of death that can bee put against vs.
 That is the thing which wee haue too much byton this streyne. And
 so wee are not to be dismayed as a number of vniuersall persons are, who
 when they heare this a great sort are imprisoned in such a place, and
 heere one was burnt in another place, are by and by out of hart, and
 the Word of God is no more accounted with them. They that forge too
 short feling, such stumbling blockes, heere well that they neuer had
 any laide toote in faith. But contrariwise, when we see that our
 Lord Iesus Christ pouer to seme himselfe by those whom hee calleth
 to a fall, by putting them into the hands of Oppressors, and of the
 enemies of his truth, and yet giueth them indubitable constancie: it is
 a goodly strengthening of our faith, and wee haue cause too heere the
 more instances. For, vnder the Word wrought in them, it is certeyne that
 there should no such strength bee seene in any man living. Therefore
 wee must pray God too arme vs at our neede, and therewithal to swee
 be that the doctrine of his Word, which is of sufficient authority of
 itselfe, may bee further authorized by a manner of passion. But yet
 we see the Word of the Word, and of such as God hath sanctified to his
 glory, seme too that martyrdom, yea, and they see as it were his Martyrs
 before men.

Now heereupon Saint Paul saith, that he hath sent Tychicus
 to Ephesus, too the intent that the Ephesians might knowe in
 what state he was. This also is to be to the comfort and joy of the
 Church. For whereas Saint Paul speaketh of his state and con-
 dition, he meaneth not the things that concerne his house or his health;
 nor any thing else that hee toucheth too the present life; but hee referreth
 especially too the mission of the Word, and his after mayntaining
 of the Gospel. Wee knowe that if a man bee in prison, specially a
 man of reputation, so he will begin some care of him, (saying) Alas,
 will they giue him consancie? And againe, the quell sleepeth not at
 that time. There shall neuer any man of credit which hath embraced
 Gods Word, bee as I am in prison, or vnsearched: but there shall some
 thing

Chap. 6. Ioh. Caluſtroph in the Epistle

ſaying of other bee ſained with, and ſuffered him, as if he were
 as it were into a ſlander, and all is too before the thing that he
 hath done by his enemies, and ſo ſuffered him which he had
 builded. This is one of Iohans policies. And therefore Iohans
 Paule knowing that men myght ſee ſome many ſpes, this ſay
 he, ſee ye, I warrant ye he ſhall not bee ſilently ſilently with all
 Rome, ſpecially hauing the Emperour and all the Court againſt
 him, except he ſay yeth: he may well ſay, that his cause is not
 ſleete. And others, ſay, men make no account of him, they ſee he
 is but a ſmall ſoule. And others ſay: ſome one thing, and ſome another,
 every man ſet his owne fancie: Saint Paule (I ſay) per-
 ceiving that many poore weaklings myght be hindered by him, and
 ſet into perſeſſion, and that otherſome myght bee kept backe from
 coming too the Goſpell: wiſt thus his ſtate known, and the wiſe
 which all his ſlanders put too the ſoule, and the mouthes of all backe
 byrers ſtopped: and ſeeketh of all Caluſtrophs which ſe the nothing
 but too ſe wiſe in the Church. Alſo by ſeare leaſt they that had
 begun too poſſeſſion the Goſpell, myght bee hindered, and the ſame an
 ſtation too ſet the gates againſt: ſuch as were not yet come in: Saint
 Paule intending too preuent all ſuch reſpectes, ſayeth, that he ſhall
 ſee Iſtaſtroph. And ſo he ſayeth, what care he has alſo to
 ſtand the Churches continuance of goodnelle. For he could haue al-
 leged that he was tired enough for himſelfe, and that he had over-
 named with enuies: he could haue made the better, that he had
 had no leſſure too thinke of other folkes, and that for his owne part, he
 was too high for him too ſet his ſoule in Rome, without ſtanding
 here and there over the ſea, and confirme the Churches: ſo there
 were a great ſort of others beſides him. Again, ſo much as he
 has ſeeked him by: ſo had he enough (as a man would haue ſaid) for
 conſolation upon him) that he ſhould not a ſpot euen too the death. But
 he conſidered himſelf with his owne being of a ſupernatural wiſdom
 and marvellous things which he ſaw in him, and ſo he ſet forth with all, that
 he became him too preuent all ſtumbling blocks which the world ſet
 too by our way of other, too before the Goſpell toſſeth: and he ſet
 forth himſelf ſpecially, as we ſee here by example. Now then let us
 ſeeke to ſerue God in ſuch way, euen too the laſt golpe of our lyf,
 as we ſee Iohans caſe of our neyghbourhood, and ſo ſet forth
 fare

not as much as her son, accordingly as God hath bound us together.

Now as the intercession Epiphonus should be receiued, he calleth him brother and faithful minister in Christ: and that is to giue him credit, that men might receiue his request. And in very deede, we must intreat too the eternall of our father, that such as can serue the Church, may be aduanced, and men knowe what they bee, and that they may haue as it were their mark, so as they may haue authority as is requisite. That is the example which Saint Paule sheweth vs: for it was not for any wayinglorie or fauor of men, that he commended Epiphonus after that manner: but his desire was, that men should knowe Christ's faithful minister too their owne benefite, so as he myght haue access to them, and not be reiecte as one mouing nothing, but that his request myght be receiued as it desired.

Whereupon, too our comfort by his Epistle withall, Saint Paule prayeth, that the brethren myght haue peace, loue, and Faith from God, and from our Lord Iesus Christ. Now this word Peace is commonly taken in Saint Paule, for all welfare and prosperitie. In deede it signifyeth properly concord: but the Apostles being accustomed too the persecuting, haue used the word that importeth both. And when Saint Paule saith, Grace and peace bee giuen vnto you: by the first he wisheth Gods fauour and mercie, and by the other, that he should prosper vs in all goodnesse and good things. Therefore in this text he sheweth, that all the prosperitie of the godly cometh of Gods mere goodnesse, and not from elsewhere. Therunto he addeth also, faith and charitie. Wherin wee see that God reuereth too himselfe the office, not onely of sending vs these outward good's which wee want, but also and specially of giuing vs the spiritual gifts, wherof wee bee utterly voyde and destitute. Howbeit, it is hard too make men beleue it, be cause they be alwayes drunk with this pybde, of imagining themselves too haue some abilitie of mynde too helpe the Gospell, and too discern betwene good and euill, in so much that too their securing, it is a needlesse thing to pray God too direct them. But yett much too much wee are punished for our ouerweening, if wee thinke wee haue eithers faith or charitie of our selues. So then let vs conclude, that both of them bee the singular gifts of God, and let vs remember, that both of them come of him, and that on the other side he will too haue thankes be said be his children: so for wee bee bound together in thankes be said. Although wee haue the word pray

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Chap. 6. **John Calvin** upon the Epistle

John. 3.
d. 34.
John. 1.
b. 16.

some certain person, but insuch waye as all other maner of gifts out of him, as we can see none any thing, for he is the fountain: that we never see any man drye. Then can we not have one drop of spiritual gifts, but by flowing downe byparches through our hands. Jesus Christ, who is the only custodier of them. And our Lord Jesus Christ we only hath the office of giving us at his owne pleasure what he will requirte and necessarie for our welfare, in respect that he is our head and savior (as we have seene in the .iiii. Chapter) but all's sake we must needs see him here moreover, that he giueth us faith, and charitie by his owne authority and power: for he stretcheth out his right hand to his father. Now then let us understand, that our Lord Jesus Christ hath the office of enlightening us by faith, and of informing our hearts, and only belongeth to him as our head in respect that he is our savior and our minister: but also that it is his name: for this manner of speache of the Apostle would not otherwise agree.

But here by the waye we maye see a question. If we saye that the Apostle prayeth not God to give faith and the like gifts, unto the church too them that are fleshly: but unto the brethren, that are called by the blood of the Church. Now if they be of the Church, they are God's children alreadye, they bee begotten again by the holie Ghost, and by that means they haue both faith and charitie. But herein we must see the Apostle's meaning, that it is not ynough for that God beginneth faith in us: but he continueth in it too the end: and that is he that taketh away the gift of God, so must he also make it too greater and increase day by day. And that is it which is meane by this saying, that it is given too us not only to beleue in Jesus Christ, but also to suffer for him: Therefore Gods giuing of faith unto us, is not in such wyse, as that he dooth but only prepare us, that we might beleue the Gospel, if we list, and that afterward we should bring a consent of our owne will: to go forward of our selues by our owne power: for when God hath once disposed us too beleue, he must also giue us such an affection, as may touche us too the quicke, and afterward by his force, and giue us abilitie too perseuer, so as we may profit, & go forward, & be confirmed euen to the end. That is the cause why the Apostle speaketh here of the faithfull which were brought alreadye into the good way, and to whom the grace of God was manifested, sayeth nevertheless, that God must see sayne too further them & giue them the gift to hold out, euen by growing more and more as well in faith as in love.

And

Phil. 1.
d. 39.

And thereby we have warning to pray God to increase & strengthen our faith, and to inflame us with charitie, and therewithall to make vs kinde our imperfections, for as although wee see a number that come to the end of the day, yet there are many more that are in our same condition, as though we were chaste & faithful already. Wherefore let vs assure ourselves, that we be but in our way as long as we be in this world, and therefore let vs enforce our selves forward. For the perfection of faith soever wee can find among men: it is certain that God will spend much answere in it, and how farre forward we are we be, and how well so ever wee have professed in charitie, & even shall come forward, of knowing that any of vs hath forgotten him self, and that covetousnesse and ambition under-foote, with all other things that may move vs first seeking the benefite of our neighbours, and the employing of our selves too too them selves. With it is so, let vs learne (as I sayd) too knowe our same imperfections in such a way, as we may multiply of our selves for them, and bee induced thereby too doo better than we have done hitherto. And although we may saye and commend vs, yet let vs learne too confesse with all humilitie and meeknesse, that we be yet farre short of attaining too our mark.

Now hereupon some shall saye more again, Grace bee too all them that follow our Lord Iesus Christ vncorruptly. Wherin he seemeth to be cheerefull that he saith of euen now. Not all they that profess themselves too live after the Gospel, but such as love our Lord Iesus Christ, yet (sayth he) with such lownesse, as it bee not an affection that corrupteth and banisheth away out of hand. And not without cause is this sayd. For we see how few there are which love Iesus Christ rightly and soundly. The multitude of them that profess themselves with the Gospel, is greene ynough: but what a number are there which renounce God in their works, when they have confessed him so in their words? Again, if a man examine them narrowly, which have yet some good tokens, and live orderly ynough and without blame, so as it myght bee sayd, that there is no hypocritie in them he shall see them overthrow themselves in the turning of a hand. As for example, we see how the persecutions now adayes discover such as have not a truly roote, and so doo temptations & temptation, in so much that they which have lived in good reputation, doo afterward turne asyde and go astray. And what is the cause therof? Some

new blocke that Satan tasteth in their way, or some other stumbling stocke too make them turne out of the good way. Therfore when all is thoroughly reckened, a man shall fynd verpe fewe, that loue Iesus Christ incorruptly, that is too say, which haue at rety steadfastnesse or stoutnesse, so as if they bee tempted eyther with feare of death, or with pouertie, yit notwithstanding they alter not, but continew stil in theyr calling, & shew that the holie Ghost reigneth so in them, as he posseseth the bottomes of their harts, euen untill they bee quyte rid. of all the imperfections of their flesh. No dout but the perfectest haue store of them. And lyke as it may well bee, that a tree shall seeme vnterly withered, as farre as can be discerned outwardly by his braunches, & yit if the roote continue still in his force, the tree shal be safe: so that although some superfluous boughes be cut of, yit will he spring againe: and it will appeere playnly, that it was still alpyue within: euen so wee from day to day cut of the corruptions of our flesh, which are yit in vs, untill wee bee come too the fulnesse of the incomprehensible perfection, wheruntoo wee labour as now too attepyne.

Now let vs fall downe before the maiestie of our good God, with acknowledgment of our faultes, praying him too bountifull too open our eyes more and more, that wee may consider the infirmities and byces that are in vs, yea and those also vntoo which wee should bee giuen, if God had not deliuered vs from them, and should not drawe vs away from them day by day. And theruppon let vs mooyne before him, acknowledging our selues too bee wretched offenders, that are well tooo the too bee condemned, if he pities vs not: And let vs so profit in his woord, as it may bee too the amendement of the things that are yit amisse in vs: and for the bringing therof too passe, let vs call hypon the grace of his holie spirit, bycause wee knowe how needfull it is for vs, in respect of the rechelesnesse, yea or rather rebellionnesse that is in vs. And yit for all that let vs not cease too go on still too the heavenly perfection wheruntoo he calleth vs. That it may please him to graunte this grace not only too vs, but also too all people and nations of the earth. &c.

FINIS.

All gloire, honor, and prayse, bee alway vntoo God, and too our Lord Iesus Christ. Amen.



